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INDEX TO  
THE BRETHREN EVANGELIST

VOL. 90 - 1968

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A U T H O R   I N D E X

- Alderfer, Owen H.  
Challenge of Change in National and Social Life, The. 90:20, October 12, 1968, p. 7.
- Aspinall, H. Raymond  
Where Jesus Would Have Us. 90:1, January 6, 1968, p. 29-30.
- Baer, Ellen  
Mr. and Mrs. Tracy - Loyal Workers. 90:23, November 23, 1968, p. 27-28.
- Barber, Carl  
Who Will Answer? 90:4, February 17, 1968, p. 12-15.
- Benshoff, Floyd  
In Retrospect. 90:21, October 26, 1968, p. 3.
- Benshoff, Pauline  
To Share Your Faith - Through Teaching. 90:22, November 6, 1968, p. 20, 27.
- Bischof, Robert  
Meaningful Christmas in Nigeria, A. 90:25, December 21, 1968, p. 27-28.
- Bolinger, Larry L.  
Awakening, The. 90:7, March 30, 1968, p. 8.  
Missionary As a Catalyst, The. 90:24, December 7, 1968, p. 13-15.  
Thoughts on the Higi Outvillage Worker. 90:7, March 30, 1968, p. 9-10.
- Bolinger, Rose  
Reflections on Women's Work. 90:7, March 30, 1968, p. 10-11.
- Bowers, David L  
To Share Your Faith - in the Business Community. 90:22, November 9, 1968, p. 19, 26.
- Burkey, Frederick T.  
Brethren Church and Urban America, The. 90:5, March 2, 1968, p. 28-29.  
Church and Modern Youth, The. 90:10, May 11, 1968, p. 4.  
Conserving the Results of V.B.S. 90:8, April 13, 1968, p. 29.  
Home: a Teaching Agency, The. 90:4, February 17, 1968, p. 21.  
Iowa Leaders Complete Course. 90:6, March 16, 1968, p. 18-19.  
Library Ministry, The. 90:1, January 6, 1968, p. 4-5.  
New Educational Emphasis at Cheyenne. 90:7, March 30, 1968, p. 26-27.

Re-Vision of Christian Education. 90:12, June 8, 1968, p. 15-18.

Time for Renewal, A. 90:25, December 21, 1968, p. 29.

Visitation: a Key to Increased Attendance. 90:2, January 20, 1968, p. 4-5.

Visitation: the Ministry of Concern. 90:3, February 3, 1968, p. 4-5.

Byler, John T.

Challenge of Love, The. 90:16, August 17, 1968, p. 4-10.

Carbetta, Tallie

Dr. Glenn L. Clayton Honored. 90:8, April 13, 1968, p. 16-17.

Carlson, Frank

Wanted - a Man Who Will Stand. 90:17, August 31, 1968, p. 25.

Case, David

Minister and Preaching on Political Issues, The. 90:20, October 12, 1968, p. 18-21.

Clayton, Glenn L.

Why You Should Support Ashland College. 90:20, October 12, 1968, p. 9.

Cone, George E.

Person and Office of the Holy Spirit, The. 90:2, January 20, 1968, p. 21-23.

Drushal, Mary Ellen

To Share Your Faith - in Your Neighborhood. 90:22, November 9, 1968, p. 17, 25.

Fair, Ernest

Brethren's Home Highlights of 1967. 90:2, January 20, 1968, p. 18.

Fields, James L.

Role of the Missionary in an Age of Revolution, The. 90:10, May 11, 1968, p. 18-20.

Fulbright, J. William

Can America Break the Cycle of Empires? 90:21, October 26, 1968, p. 9.

Gentle, Spencer

Board of Christian Education, The. 90:9, April 27, 1968, p. 3.

Brethren's Home, The. 90:2, January 20, 1968, p. 3.

Challenge of Change. 90:20, October 12, 1968, p. 3.

Communist-Christian Dialogue. 90:23, November 23, 1968, p. 3.

Demonstration vs. Destruction. 90:6, March 16, 1968, p. 3.

District Conferences. 90:11, May 25, 1968, p. 3.

General Conference - 1968. 90:16, August 17, 1968, p. 3.

Home Missions. 90:22, November 9, 1968, p. 3.

Impossible? 90:10, May 11, 1968, p. 3.

Ministerial Student Aid Fund. 90:13, June 22, 1968, p. 3.

Missions. 90:7, March 30, 1968, p. 3.

New Year - a New Challenge, A. 90:1, January 6, 1968, p. 3.

"No Hope" Generation. 90:17, August 31, 1968, p. 3.

One Day's Pay. 90:4, February 17, 1968, p. 3.

Our Sunday Schools. 90:18, September 14, 1968, p. 3.

Publication Day Offering. 90:25, December 21, 1968, p. 3.

Three Perils. 90:14, July 6, 1968, p. 3.

To Vote. 90:19, September 28, 1968, p. 3.

What Is Happening to America? 90:12, June 8, 1968, p. 3.

Who Is Christ? 90:3, February 3, 1968, p. 3.

World Relief. 90:5, March 2, 1968, p. 3.

Gildea, Robert L.

Church That Refuses to Die, The. 90:21, October 26, 1968, p. 14-17.

Gilmer, James A.

Immorality of Apathy, The. 90:9, April 27, 1968, p. 10-11.

Golby, John

Business of the Church, The. 90:18, September 14, 1968, p. 21-22.

Graham, Paul A.

Portrait of a Pastor, The. 90:24, December 7, 1968, p. 25-28.

Grieve, Jerry

Diatheke in Hebrews. 90:10, May 11, 1968, p. 23-27.

Grumbling, Alvin

Ten Dollar Club Call for Manteca. 90:2, January 20, 1968, p. 24-25.

Hamel, J. D.

To Share Your Faith - in Civic Activities. 90:22, November 9, 1968, p. 16, 24-25.

Hossler, Devon

Saints' Need for Maturity, The. 90:18, September 14, 1968, p. 16-20.

Howard, Kenneth R.

Shoe Polish. 90:9, April 27, 1968, p. 4.

Hurley, Thomas E.

Brethren Missions in Biblical Perspective. 90:5, March 2, 1968, p. 19-20.

Immel, Woodrow A.

Maturing the Saints in Stewardship. 90:14, July 6, 1968, p. 18-21.

Ingraham, Alice

To Share Your Faith - off Campus. 90:22, November 9, 1968, p. 15, 24.

Ingraham, M. Virgil

Message for the Brethren, A. 90:21, October 26, 1968, p. 12-13.

National Conferences in Argentina. 90:17, August 31, 1968, p. 28-31.

Visit to Our Brethren Church in Argentina, A. 90:9, April 27, 1968, p. 19-22.

Kem, Myron S.

Kem Lauds Leadership. 90:8, April 13, 1968, p. 22.

Kindley, Clarence R.

Pastor's View, A. 90:2, January 20, 1968, p. 18.

Kumar, K. Prasantha

Marriage Is a Divine Institution. 90:8, April 13, 1968, p. 15, 24-26.

Lersch, Jr., E. Phillip

To Share Your Faith - Through Your Stewardship. 90:22, November 9, 1968, p. 22-23.

Logan, Hays K.

Let Christ Be Lord. 90:16, August 17, 1968, p. 19-21.

McCann, Marlin L.

Long-Standing Dream - the Brethren's Home, A. 90:2, January 20, 1968, p. 14.

Meyer, Virgil E.

Challenge of Change in Financial Sources, The. 90:20, October 12, 1968, p. 6.

College Feels Influence of Religious, Humble President. 90:8 April 13, 1968, p. 23.

Is Ministerial Student Aid Really Necessary? 90:13, June 22, 1968, p. 4.

Munson, Aida Mae

Brethren's Home as Seen by a New Member. 90:2, January 20, 1968, p. 19.

Munson, Charles R.

Challenge of Change in Our Community, The. 90:20, October 12, 1968, p. 5.

Nevius, John

Gospel Triad, The. 90:16, August 17, 1968, p. 21-22.

Grace of God, The. 90:23, November 23, 1968, p. 25-26.

Our Responsibilities. 90:13, June 22, 1968, p. 24.

References of the Holy Spirit in the Gospel of Luke. 90:15, August 3, 1968, p. 15-17.

Threefold Cord of Prayer, The. 90:18, September 14, 1968, p. 27-28.

Porte, John W.

To Share Your Faith - on the Job. 90:22, November 9, 1968, p. 21, 27.

Purvis, Louise

Privilege of Prayer, The. 90:1, January 6, 1968, p. 24-25.

Radcliff, Jerald

Immortal Church, The. 90:22, November 9, 1968, p. 9-12.

Risley, Clate A.

South Africa Today. 90:12, June 8, 1968, p. 22-23.

Rohrer, Norman B.

Bubble Gum 'Blow-In' Building Bridges in the Playground. 90:15, August 3, 1968, p. 3.

Profiles of American Youth. 90:24, December 7, 1968, p. 3.

Religion in Review: 1967 - Calouses Instead of Scars. 90:1, January 6, 1968, p. 22-23.

Ronk, Albert T.

Calling, Licensure, and Ordinations of Ministers in Brethren History. 90:12, June 8, 1968, p. 19-21.

Challenge of Change to the Church. 90:20, October 12, 1968, p. 4, 10.

Comparative Love. 90:5, March 2, 1968, p. 21-22.

Ronk, Dorman

Building Program, The. 90:2, January 20, 1968, p. 16-17.

Ronk, Joan

Short-Term Missionaries Return to States. 90:16, August 17, 1968, p. 29-30.

Rose, Smith F.

Biblical Basis of Calling, Licensure and Ordination. 90:14, July 6, 1968, p. 22-24.



Ross, Kris

People, Students Important. 90:8, April 13, 1968, p. 18-20.

Rowsey, John D.

Administrative Visit to Argentina. 90:7, March 30, 1968, p. 6.

Schultz, Thomas A.

Evangelism...Its Nature, Message and Mission. 90:1, January 6, 1968, p. 10-14.

Mind to Work, The. 90:15, August 3, 1968, p. 22-23.

What Happened to the Unicorn? 90:20, October 12, 1968, p. 22-24.

Sherk, J. Harold

Who Is a Conscientious Objector? 90:21, October 26, 1968, p. 10-11.

Shifflett, Alvin

Love's Dimensions; Ephesians 3:18. 90:24, December 7, 1968, p. 18-21.

Shultz, Joseph R.

Challenge of Change in Theological Education, The. 90:20, October 12, 1968, p. 8, 10.

Clayton's Development Plan Achieving Seminary's Goals. 90:8, April 13, 1968, p. 21.

Solomon, George W.

By the Sea. 90:6, March 16, 1968, p. 15-17.

Future of Christian World Missions, The. 90:6, March 16, 1968, p. 5-6.

Into a Desert Place. 90:9, April 27, 1968, p. 17-18.

Into the House of Simon Peter. 90:7, March 30, 1968, p. 16-17.

Into the Wilderness. 90:1, January 6, 1968, p. 20-21.

Lifting the Fog of Religious Confusion. 90:18, September 14, 1968, p. 29-31.

Over the Sea to Gerasa. 90:8, April 13, 1968, p. 13-14.

Through Galilee. 90:5, March 2, 1968, p. 24-25.

Through Samaria. 90:4, February 17, 1968, p. 10-12.

To Caesarea Philippi. 90:10, May 11, 1968, p. 13-14.

To Cana in Galilee. 90:2, January 20, 1968, p. 20-21.

To the Temple in Jerusalem. 90:3, February 3, 1968, p. 10-11.

Up the Mountain. 90:13, June 22, 1968, p. 22-23.

What Is Happening? 90:14, July 6, 1968, p. 10-11.

Solomon, Jeanette

Meaningful Christmas in Argentina, A. 90:25, December 21, 1968, p. 26.

Steiner, Paul D.

Serving You and the Future. 90:25, December 21, 1968, p. 18-19.

Something Extra Special.. 90:15, August 3, 1968, p. 18-20.

Stoffer, Donna R.

Help Wanted! 90:9, April 27, 1968, p. 5.

Stowe, Estha B.

They Hear Africa Calling. 90:18, September 14, 1968, p. 13-15.

Traver, R. Glen

Battle of Armageddon; Rev. 19:11-21, The. 90:22, November 9, 1968, p. 28-30.

Blessed Dead; Rev. 14:13, The. 90:14, July 6, 1968, p. 14-16.

Blessedness of the Redeemed; Rev. 7:9-17, The. 90:5, March 2, 1968, p. 11-13.

Call to Separation; Rev. 18:4-5, A. 90:20, October 12, 1968, p. 14-16.  
 Concerning the End; Rev. 11:1-19. 90:9, April 27, 1968, p. 14-16.  
 Conquering Christ; Rev. 10:1-11, The. 90:8, April 13, 1968, p. 9-11.  
 Eternal City of God; Rev. 21:9-27. 90:25, December 21, 1968, p. 10-12.  
 Fall of "Babylon the Great;" Rev. 17:1-18, The. 90:18, September 14, 1968, p. 9-12.  
 Fifth and Sixth Trumpet-Judgments; Rev. 9:1-21, The. 90:7, March 30, 1968, p. 13-15.  
 Four Horses and Their Riders; Rev. 6:1-8, The. 90:2, January 20, 1968, p. 11-13.  
 God's Christ or God's Wrath; Rev. 15:1-8. 90:16, August 17, 1968, p. 11-13.  
 God's Judgments in the Light of End-Time Events; Rev. 16:1-21. 90:17, August 31, 1968, p. 13-15.  
 Harvest Judgment; Rev. 14:14-20, The. 90:15, August 3, 1968, p. 13-15.  
 Lamb and His 144,000; Rev. 14:1-5, The. 90:12, June 8, 1968, p. 10-12.  
 Lamb of God; Revelation 5:6-10, The. 90:1, January 6, 1968, p. 7-9.  
 Martyred Saints and the Lamb's Wrath; Rev. 6:9-17, The. 90:3, February 3, 1968, p. 7-9.  
 Millennial Reign of Christ; Rev. 20:1-15, The. 90:23, November 23, 1968, p. 11-14.  
 New Heaven and the New Earth; Rev. 21:1-8, The. 90:24, December 7, 1968, p. 10-12.  
 Prophecy of Doom; Rev. 18:1-24, A. 90:19, September 28, 1968, p. 21-23.  
 Satan's Death Rattle; Rev. 12:1-17. 90:10, May 11, 1968, p. 15-17.  
 Sealing of the 144,000; Rev. 7:1-8, The. 90:4, February 17, 1968, p. 24-26.  
 Seventh Seal and the First Four Trumpet-Judgments; Rev. 8:1-13, The. 90:6, March 16, 1968, p. 13-15.  
 Three Angels and Their Messages; Rev. 14:6-12, The. 90:13, June 22, 1968, p. 19-21.  
 To God Be the Glory; Rev. 19:1-10. 90:21, October 26, 1968, p. 20-22.  
 Unholy Trinity: Dragon, Beast, and False Prophet; Rev. 13:1-18, The. 90:11, May 25, 1968, p. 14-15.

Vernon, Robert

Impossible Situation, The. 90:21, October 26, 1968, p. 30-31.

Waters, Ronald W.

To Share Your Faith - on Campus. 90:22, November 9, 1968, p. 14, 23.

Wells, Donald

Man's Last Inalienable Inhuman Right. 90:21, October 26, 1968, p. 7-8.

Whitted, Elton

Impossible Dream, The? 90:4, February 17, 1968, p. 8-10.

Report From the President, A. 90:17, August 31, 1968, p. 4-5.

Whitted, Margery

To Share Your Faith - in Your Home. 90:22, November 9, 1968, p. 18, 25-26.

# S U B J E C T   I N D E X

## ALTERNATIVE SERVICE

Alternative Service With the World Relief Commission. 90:21,  
October 26, 1968, p. 5.

## ASHLAND COLLEGE

Challenge of Change in Financial Sources, The. Virgil E. Meyer.  
90:20, October 12, 1968, p. 6.

Challenge of Change in Our Community, The. Charles Munson. 90:20,  
October 12, 1968, p. 5.

College Feels Influence of Religious, Humble President. Virgil E.  
Meyer. 90:8, April 13, 1968, p. 23.

Dr. Glenn L. Clayton Honored. Tallie Carbetta. 90:8, April 13,  
1968, p. 16-17.

Kem Lauds Leadership. Myron S. Kem. 90:8, April 13, 1968, p. 22.

People, Students Important. Kris Ross. 90:8, April 13, 1968, p.  
18-20.

Why You Should Support Ashland College. Glenn L. Clayton. 90:20,  
October 12, 1968, p. 9.

## ASHLAND THEOLOGICAL SEMINARY

Challenge of Change in Theological Education. Joseph R. Shultz.  
90:20, October 12, 1968, p. 8, 10.

Seminary Sweetheart Banquet, The. 90:6, March 16, 1968, p. 17.

Special Sponsors of the Seminary. 90:1, January 6, 1968, p. 26-27.

## BELOTE, DYOLL

Rev. Dyoll Belote Passes Away. 90:3, February 3, 1968, p. 22.

## BIBLE - NEW TESTAMENT - LUKE

References of the Holy Spirit in the Gospel of Luke. John Nevius.  
90:15, August 3, 1968, p. 15-17.

## BIBLE - NEW TESTAMENT - EPHESIANS

Love's Dimensions. Alvin Shifflett. 90:24, December 7, 1968, p.  
18-21.

## BIBLE - NEW TESTAMENT - HEBREWS

Diatheke in Hebrews. Jerry Grieve. 90:10, May 11, 1968, p. 23-27.

## BIBLE - NEW TESTAMENT - REVELATION

Battle of Armageddon; Rev. 19:11-21, The. R. Glen Traver. 90:22,  
November 9, 1968, p. 28-30.

Blessed Dead; Rev. 14:13, The. R. Glen Traver. 90:14, July 6, 1968,  
p. 14-16.

Blessedness of the Redeemed; Rev. 7:9-17, The. R. Glen Traver. 90:5,  
March 2, 1968, p. 11-13.

Call to Separation; Rev. 18:4-5, A. R. Glen Traver. 90:20, October  
12, 1968, p. 14-16.

Concerning the End; Rev. 11:1-19. R. Glen Traver. 90:9, April 27,  
1968, p. 14-16.

Conquering Christ; Rev. 10:1-11, The. R. Glen Traver. 90:8, April  
13, 1968, p. 9-11.

Eternal City of God; Rev. 21:9-27. R. Glen Traver. 90:25, December  
21, 1968, p. 10-12.

Fall of "Babylon the Great"; Rev. 17:1-18, The. R. Glen Traver.  
90:18, September 14, 1968, p. 9-12.



Fifth and Sixth Trumpet-Judgments; Rev. 9:1-21, The. R. Glen Traver. 90:7, March 30, 1968, p. 13-15.

Four Horses and Their Riders; Rev. 6:1-8, The. R. Glen Traver. 90:2, January 20, 1968, p. 11-13.

God's Christ or God's Wrath; Rev. 15:1-8. R. Glen Traver. 90:16, August 17, 1968, p. 11-13.

God's Judgments in the Light of End-Time Events; Rev. 16:1-21. R. Glen Traver. 90:17, August 31, 1968, p. 13-15.

Harvest Judgment; Rev. 14:14-20, The. R. Glen Traver. 90:15, August 3, 1968, p. 13-15.

Lamb and His 144,000; Rev. 14:1-5, The. R. Glen Traver. 90:12, June 8, 1968, p. 10-12.

Lamb of God; Rev. 5:6-10, The. R. Glen Traver. 90:1, January 6, 1968, p. 7-9.

Martyred Saints and the Lamb's Wrath; Rev. 6:9-17, The. R. Glen Traver. 90:3, February 3, 1968, p. 7-9.

Millennial Reign of Christ; Rev. 20:1-15, The. R. Glen Traver. 90:23, November 23, 1968, p. 11-14.

New Heaven and the New Earth; Rev. 21:1-8, The. R. Glen Traver. 90:24, December 7, 1968, p. 10-12.

Prophecy of Doom; Rev. 18:1-24, A. R. Glen Traver. 90:19, September 28, 1968, p. 21-23.

Satan's Death Rattle; Rev. 12:1-17. R. Glen Traver. 90:10, May 11, 1968, p. 15-17.

Sealing of the 144,000; Rev. 7:1-8, The. R. Glen Traver. 90:4, February 17, 1968, p. 24-26.

Seventh Seal and the First Four Trumpet-Judgments; Rev. 8:1-13, The. R. Glen Traver. 90:6, March 16, 1968, p. 13-15.

Three Angels and Their Messages; Rev. 14:6-12, The. R. Glen Traver. 90:13, June 22, 1968, p. 19-21.

To God Be the Glory; Rev. 19:1-10. R. Glen Traver. 90:21, October 26, 1968, p. 20-22.

Unholy Trinity: Dragon, Beast, and False Prophet; Rev. 13:1-18, The. R. Glen Traver. 90:11, May 25, 1968, p. 14-15.

#### BOARD OF CHRISTIAN EDUCATION

Board of Christian Education, The. Spencer Gentle. 90:9, April 27, 1968, p. 3.

Help Wanted! Donna R. Stoffer. 90:9, April 27, 1968, p. 5.

Phase I, Operation Information. 90:23, November 23, 1968, p. 5-10.

Shoe Polish. Kenneth R. Howard. 90:9, April 27, 1968, p. 4.

#### BOARDMAN, EDWIN

Rev. Edwin Boardman Passes Away. 90:3, February 3, 1968, p. 22.

#### BRETHREN CHURCH

Brethren Church and Urban America, The. Fred Burkey. 90:5, March 2, 1968, p. 28-29.

Challenge of Change to the Church. A. T. Ronk. 90:20, October 12, 1968, p. 4, 10.

In Retrospect. Floyd Benshoff. 90:21, October 26, 1968, p. 3.

#### BRETHREN CHURCH - CENTRAL COUNCIL

Central Council Highlights. 90:1 January 6, 1968, p. 16-18.

Report of Central Council to General Conference 1968, The. 90:14, July 6, 1968, p. 17.



## BRETHREN CHURCH - CLERGY

- Biblical Basis of Calling, Licensure, and Ordination. Smith F. Rose. 90:14, July 6, 1968, p. 22-24.  
 Calling, Licensure, and Ordination of Ministers in Brethren History. Albert T. Ronk. 90:12, June 8, 1968, p. 19-21.

## BRETHREN CHURCH - DISTRICTS - CENTRAL

- Something Extra Special. Paul D. Steiner. 90:15, August 3, 1968, p. 18-20.

## BRETHREN CHURCH - DISTRICTS - INDIANA

- Maturing the Saints in Stewardship. Woodrow A. Immel. 90:14, July 6, 1968, p. 18-21.  
 Saints' Need for Maturity, The. Devon Hossler. 90:18, September 14, 1968, p. 16-20.

## BRETHREN CHURCH - DISTRICTS - NORTHERN CALIFORNIA

- Norther California District Conference. 90:3, February 3, 1968, p. 28-29.

## BRETHREN CHURCH - DISTRICTS - PENNSYLVANIA

- Business of the Church, The. John Golby. 90:18, September 14, 1968, p. 21-22.  
 Immortal Church, The. Jerald Radcliff. 90:22, November 9, 1968, p. 9-12.  
 Keystone Korner. 90:19, September 28, 1968, p. 12; 90:23, November 23, 1968, p. 19.

## BRETHREN CHURCH - GENERAL CONFERENCE

- Challenge of Love, The. John T. Byler. 90:16, August 17, 1968, p. 4-10.  
 Short Report of General Conference, A. 90:18, September 14, 1968, p. 4-8.

## BRETHREN PASTOR'S CONFERENCE

- Pastor's Conference on Faith and Order. 90:6, March 16, 1968, p. 25.

## BRETHREN PUBLISHING COMPANY

- Essentials.... 90:25, December 21, 1968, p. 13-17.  
 Impossible Dream, The? Elton Whitted. 90:4, February 17, 1968, p. 8-10.  
 Notes From a Board Meeting. 90:17, August 31, 1968, p. 5-6.  
 Report From the President, A. Elton Whitted. 90:17, August 17, 1968, p. 4-5.  
 Serving You and the Future. Paul D. Steiner. 90:25, December 21, 1968, p. 18-19.

## BRETHREN YOUTH

- Beginning of Something Big, The. 90:20, October 12, 1968, p. 29-31.

## BRETHREN'S HOME, THE.

- Brethren's Home, The. Spencer Gentle. 90:2, January 20, 1968, p. 3.  
 Brethren's Home As Seen by a Member, The. Aida Mae Munson. 90:2, January 20, 1968, p. 19.  
 Brethren's Home Highlights of 1967. Ernest Fair. 90:2, January 20, 1968, p. 18.  
 Building Program, The. Dorman Ronk. 90:2, January 20, 1968, p. 16-17.  
 Long-Standing Dream - the Brethren's Home, A. Marlin L. McCann. 90:2, January 20, 1968, p. 14.  
 Superintendent's Report. 90:3, February 3, 1968, p. 16-17.

## CHRISTIAN EDUCATION

Re-Vision of Christian Education. Fred Burkey. 90:12, June 8, 1968, p. 15-18.

## CHRISTIANITY AND POLITICS

Minister and Preaching on Political Issues, The. David Case. 90:20, October 12, 1968, p. 18-21.

## CHURCH AND STATE

Privilege of Prayer, The. Louise Purvis. 90:1, January 6, 1968, p. 24-25.

## CHURCH LIBRARY

Library Ministry, The. Fred Burkey. 90:1, January 6, 1968, p. 4-5.

## CLAYTON, GLENN L.

Dr. Glenn L. Clayton Honored. Tallie Carbetta. 90:8, April 13, 1968, p. 16-17.

People, Students Important. Kris Ross. 90:8, April 13, 1968, p. 18-20.

## CLERGY - ORDINATION

Biblical Basis of Calling, Licensure, and Ordination. Smith F. Rose. 90:14, July 6, 1968, p. 22-24.

Calling, Licensure, and Ordination of Ministers in Brethren History. Albert T. Ronk. 90:12, June 8, 1968, p. 19-21.

## CONGREGATIONS - CENTRAL DISTRICT

Cedar Falls, Waterloo, IA. 90:16, August 17, 1968, p. 31.

Lanark, IL. 90:9, April 27, 1968, p. 12-13.

Lanark, IL. 90:10, May 11, 1968, p. 21.

## CONGREGATIONS - FLORIDA DISTRICT

St. Petersburg. 90:5, March 2, 1968, p. 15-16.

Sarasota. 90:10, May 11, 1968, p. 29-30.

Sarasota. 90:12, June 8, 1968, p. 27-28.

Sarasota. 90:16, August 17, 1968, p. 15.

## CONGREGATIONS - INDIANA DISTRICT

Bryan, OH. 90:24, December 7, 1968, p. 30-31.

Dutchtown, Warsaw. 90:12, June 8, 1968, p. 24.

Marion. 90:15, August 3, 1968, p. 31.

Milford. 90:10, May 11, 1968, p. 22.

North Liberty. 90:10, May 11, 1968, p. 21.

South Bend. 90:9, April 27, 1968, p. 13.

Wabash. 90:12, June 8, 1968, p. 24.

Warsaw. 90:23, November 23, 1968, p. 18.

## CONGREGATIONS - MIDWEST DISTRICT

Derby, KS. 90:16, August 17, 1968, p. 13-14.

Falls City, NE. 90:7, March 30, 1968, p. 17-18.

Falls City, NE. 90:16, August 17, 1968, p. 14.

## CONGREGATIONS - NORTHERN CALIFORNIA DISTRICT

Lathrop. 90:19, September 28, 1968, p. 12-13.

Manteca. 90:2, January 20, 1968, p. 24-25.

Manteca. 90:8, April 13, 1968, p. 5.

Manteca. 90:20, October 12, 1968, p. 25.

## CONGREGATIONS - OHIO DISTRICT

Gretna. 90:20, October 12, 1968, p. 11.  
 Smithville. 90:3, February 3, 1968, p. 14-15.  
 Walcrest, Mansfield. 90:11, May 25, 1968, p. 31.  
 West Alexandria. 90:16, August 17, 1968, p. 14.  
 Williamstown. 90:23, November 23, 1968, p. 19.

## CONGREGATIONS - PENNSYLVANIA DISTRICT

Berlin. 90:7, March 30, 1968, p. 18.  
 Fairless Hills-Levittown. 90:7, March 30, 1968, p. 18.  
 Highland, Marianna. 90:19, September 28, 1968, p. 12.  
 Johnstown III. 90:16, August 17, 1968, p. 15.  
 Johnstown III. 90:23, November 23, 1968, p. 17.  
 Sergeantsville, NJ. 90:12, June 8, 1968, p. 24.  
 Vinco. 90:14, July 6, 1968, p. 24.

## CONGREGATIONS - SOUTHEAST DISTRICT

Chandon, Herndon, VA. 90:6, March 16, 1968, p. 7.  
 Washington, D.C. 90:24, December 7, 1968, p. 29.

## CONGREGATIONS - SOUTHWEST DISTRICT

Papago Park, Tempe, AZ. 90:23, November 23, 1968, p. 14.  
 Tucson, AZ. 90:10, May 11, 1968, p. 21.

## CONSCIENTIOUS OBJECTORS

Who Is a Conscientious Objector? J. Herold Sherk. 90:21, October 26, 1968, p. 10-11.

## EVANGELISM

Evangelism...Its Nature, Message and Mission. Thomas A. Schultz.  
 90:1, January 6, 1968, p. 10-14.  
 To Share Your Faith - in Civic Activities. J. D. Hamel. 90:22,  
 November 9, 1968, p. 16, 24-25.  
 To Share Your Faith - in the Business Community. David L. Bowers.  
 90:22, November 9, 1968, p. 19, 26.  
 To Share Your Faith - in Your Home. Margery Whitted. 90:22,  
 November 9, 1968, p. 18, 25.  
 To Share Your Faith - in Your Neighborhood. Mary Ellen Drushal.  
 90:22, November 9, 1968, p. 17, 25.  
 To Share Your Faith - off Campus. Alice Ingraham. 90:22,  
 November 9, 1968, p. 15, 24.  
 To Share Your Faith - on Campus. Ronald W. Waters. 90:22, November  
 9, 1968, p. 14, 23.  
 To Share Your Faith - on the Job. John W. Porte. 90:22, November  
 9, 1968, p. 21, 27.  
 To Share Your Faith - Through Teaching. Pauline Benshoff. 90:22,  
 November 9, 1968, p. 20, 27.  
 To Share Your Faith - Through Your Stewardship. Phil Lersch.  
 90:22, November 9, 1968, p. 22-23.

## FAMILY - RELIGIOUS LIFE

Home: a Teaching Agency, The. Fred Burkey. 90:4, February 17,  
 1968, p. 21.

## HANNA, JOSEPH

Ordination of Mr. Joseph Hanna. 90:25, December 21, 1968, p. 21.

## HOLY SPIRIT

Person and Office of the Holy Spirit, The. George E. Cone. 90:2, January 20, 1968, p. 21-23.

## JESUS CHRIST - TEMPTATIONS

Into the Wilderness. George W. Solomon. 90:1, January 6, 1968, p. 20-21.

## KUMAR, K. PRASANTHA

Congratulations to Mr. and Mrs. K. Prasanth Kumar. 90:4, February 17, 1968, p. 11.

## LETTERS TO THE EDITOR

Appreciates Articles on Revelation. Lillie Garwood. 90:22, November 9, 1968, p. 8.

Draft Dodgers. William A. Studt, Jr. 90:24, December 7, 1968, p. 17.

Education Day Offering. Mary Kerlin. 90:22, November 9, 1968, p. 8.

Laymen Articles Enjoyed. Paul Steiner. 90:22, November 9, 1968, p. 8.

No Spiritual Emphasis. Larry Baker. 90:24, December 7, 1968, p. 17.

## LONG, DALE J.

Ordination of Dale J. Long. 90:20, October 12, 1968, p. 13.

## LOVE

Comparative Love. Albert T. Ronk. 90:5, March 2, 1968, p. 21-22.

## MILLER, EVERETT

Mr. and Mrs. Everett Miller Honored. 90:16, August 17, 1968, p. 15.

## MINISTERIAL STUDENT AID

Is Ministerial Student Aid Really Necessary? Virgil Meyer. 90:13, June 22, 1968, p. 4.

## MISSIONARIES

Missionary As a Catalyst, The. Larry Bolinger. 90:24, December 7, 1968, p. 13-15.

Short-Term Missionaries Return to States. Joan Ronk. 90:16, August 17, 1968, p. 29-30.

## MISSIONARY BOARD OF THE BRETHREN CHURCH

Board Highlights. 90:19, September 28, 1968, p. 14-15.

## MISSIONS

Brethren Missions in Biblical Perspective. Thomas E. Hurley. 90:5, March 2, 1968, p. 19-20.

Future of Christian World Missions, The. George W. Solomon. 90:6, March 16, 1968, p. 5-6.

Puzzled About Missions? 90:7, March 30, 1968, p. 4-5.

Role of the Missionary in an Age of Revolution, The. James L. Fields. 90:10, May 11, 1968, p. 18-20.

## MISSIONS - ARGENTINA

Administrative Visit to Argentina. John D. Rowsey. 90:7, March 30, 1968, p. 6.

Argentine Churches at Work. 90:19, September 28, 1968, p. 16.

Aspinalls - in Argentina. 90:14, July 6, 1968, p. 29.

Camp Program in Argentina. 90:7, March 30, 1968, p. 7.

Cordoba, Argentina. 90:14, July 6, 1968, p. 30-31.

Letter From the Rowseys, A. 90:3, February 3, 1968, p. 30.



Meaningful Christmas in Argentina, A. Jeanette Solomon. 90:25, December 21, 1968, p. 26.

National Conferences in Argentina. M. Virgil Ingraham. 90:17, August 31, 1968, p. 28-31.

Spring Evangelistic Campaign. 90:4, February 17, 1968, p. 5.

Visit to Our Brethren Church in Argentina, A. 90:9, April 27, 1968, p. 19-22.

Where Jesus Would Have Us. H. Raymond Aspinall. 90:1, January 6, 1968, p. 29-30.

#### MISSIONS - HOME

Home Missions. Spencer Gentle. 90:22, November 9, 1968, p. 3.

#### MISSIONS - KENTUCKY

Margaret Lowery Attends 4-H Leaders Region Forum. 90:23, November 23, 1968, p. 29-30.

Summer Reflections, Krypton, Kentucky. 90:23, November 23, 1968, p. 28.

#### MISSIONS - NIGERIA

Awakening, The. Larry L. Bolinger. 90:7, March 30, 1968, p. 8.  
Christmas Tidings - 1967, From the Bolingers. 90:1, January 6, 1968, p. 31.

Letters From the Bishops. 90:12, June 8, 1968, p. 29-31.

Meaningful Christmas in Nigeria, A. Robert Bischof. 90:25, December 21, 1968, p. 27-28.

Nigerians Assume Responsibility for Operation of Primary Schools. 90:15, August 3, 1968, p. 29.

Reflections on Women's Work. Rose Bolinger. 90:7, March 30, 1968, p. 10-11.

Short Term Missionaries. Harold and Shirley Bowers. 90:11, May 25, 1968, p. 20-22.

They Hear Africa Calling. Estha B. Stowe. 90:18, September 14, 1968, p. 13-15.

Thoughts on the Higi Outvillage Worker. Larry L. Bolinger. 90:7, March 30, 1968, p. 9-10.

We Have Begun. Richard Winfield. 90:7, March 30, 1968, p. 11-12.

#### NATIONAL MINISTERIAL ASSOCIATION

What's Goin' on...and on...and on? 90:24, December 7, 1968, p. 8-9.

#### OBITUARIES

Belote, Dyoll. 90:3, February 3, 1968, p. 22.

Boardman, Edwin. 90:3, February 3, 1968, p. 22.

Flora, Earl S. 90:16, August 17, 1968, p. 16.

#### ORDINATIONS

Hanna, Joseph. 90:25, December 21, 1968, p. 21.

Hershberger, Philip. 90:16, August 17, 1968, p. 18.

Long, Dale J. 90:20, October 12, 1968, p. 13.

Sommers, Paul. 90:1, January 6, 1968, p. 18-19.

Thomas, Carl D. 90:19, September 28, 1968, p. 5.

Waters, Ronald L. 90:1, January 6, 1968, p. 18-19.

#### PASTORAL THEOLOGY

Portrait of a Pastor, The. Paul A. Graham. 90:24, December 7, 1968, p. 25-28.

## PEACE

Brethren Peace Sunday. 90:21, October 26, 1968, p. 4.  
 Man's Last Inalienable Inhuman Right. Donald Wells. 90:21,  
 October 26, 1968, p. 7-8.

## PRAYER

Threefold Cord of Prayer, The. John Nevius. 90:18, September  
 14, 1968, p. 27-28.

## PREACHING

Minister and Preaching on Political Issues, The. David Case.  
 90:20, October 12, 1968, p. 18-21.

## RONK, ALBERT T.

Research Project Completed. Fred Burkey. 90:10, May 11, 1968,  
 p. 5.

## SERMONS

By the Sea. George W. Solomon. 90:6, March 16, 1968, p. 15-17.  
 Into a Desert Place. George W. Solomon. 90:9, April 27, 1968,  
 p. 17-18.  
 Into the House of Simon Peter. George W. Solomon. 90:7, March  
 30, 1968, p. 16-17.  
 Into the Wilderness. George W. Solomon. 90:1, January 6, 1968,  
 p. 20-21.  
 Lifting the Fog of Religious Confusion. George W. Solomon.  
 90:18, September 14, 1968, p. 29-31.  
 Mind to Work, The. Thomas A. Schultz. 90:15, August 3, 1968,  
 p. 22-23.  
 Over the Sea to Gerasa. George W. Solomon. 90:8, April 13, 1968,  
 p. 13-14.  
 Through Galilee. George W. Solomon. 90:5, March 2, 1968, p.  
 24-25.  
 Through Samaria. George W. Solomon. 90:4, February 17, 1968,  
 p. 10-12.  
 To Caesarea Philippi. George W. Solomon. 90:10, May 11, 1968,  
 p. 13-14.  
 To Cana in Galilee. George W. Solomon. 90:2, January 20, 1968,  
 p. 20-21.  
 To the Temple in Jerusalem. George W. Solomon. 90:3, February  
 3, 1968, p. 10-11.  
 Up the Mountain. George W. Solomon. 90:13, June 22, 1968,  
 p. 22-23.  
 What Happened to the Unicorn? Thomas A. Schultz. 90:20, October  
 12, 1968, p. 22-24.  
 What Is Happening? George W. Solomon. 90:14, July 6, 1968,  
 p. 10-11.

## SUNDAY SCHOOLS

Visitation: a Key to Increased Attendance. Fred Burkey. 90:2,  
 January 20, 1969, p. 4-5.  
 Visitation: the Ministry of Concern. Fred Burkey. 90:3, February  
 3, 1968, p. 4-5.

## THOMAS, CARL D.

Ordination of Mr. Carl D. Thomas. 90:19, September 28, 1968, p. 5.

## TRACY, JOSEPH AND ELDA

Mr. and Mrs. Tracy - Loyal Workers. Ellen Baer. 90:23, November 23, 1968, p. 27-28.

## VACATION BIBLE SCHOOL

Conserving the Results of V.B.S. Fred Burkey. 90:8, April 13, 1968, p. 29.

## WORLD RELIEF

Brethren World Relief Offering in March. 90:5, March 2, 1968, p. 5.

Christian Love at Work Through World Relief. 90:5, March 2, 1968, p. 6-8.

Eating Less to Feed More. 90:5, March 2, 1968, p. 4.

50,000 Blankets to Vietnam. 90:19, September 28, 1968, p. 4-5.

News From the World Relief Commission. 90:12, June 8, 1968, p. 13.

## YOUTH

Church and Modern Youth, The. Fred Burkey. 90:10, May 11, 1968, p. 4.

Impossible Situation, The. Robert Vernon. 90:21, October 26, 1968, p. 30-31.

Young Person - Are You Chicken? 90:17, August 31, 1968, p. 6.













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**'LET CHRIST BE LORD'**  
Philippians 2:11





# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "A New Year — A New Challenge" .....	3
Board of Christian Education .....	4
"The Lamb of God" by Rev. R. Glen Traver .....	7
"Evangelism . . . Its Nature, Message and Mission" by Rev. Thomas A. Shultz ....	10
News from the Brethren .....	14
Memorials .....	14
Weddings .....	15
Births .....	15
Central Council Highlights .....	16
Ordination of Ronald Waters and Paul Sommers .....	18
"Evening Walks with Jesus — Into the Wilderness" by Rev. George W. Solomon ...	20
"1967 — Calouses Instead of Scars, Religion in Review" by Norman B. Rohrer .....	22
"Students See Eye to Eye with Parents on the Privilege of Prayer" by Louise Purvis ..	24
Sisterhood .....	26

## NOTES and COMMENTS

### WE GOOFED!

WE MADE an error on Page 18 of the last issue of **The Brethren Evangelist**! In the paragraph relative to the printing of the article entitled "High on a Hill at Winona Lake Live Memories of Billy Sunday, Baseball Evangelist" by Louise Purvis, we have: "This article on Billy Graham" instead of "Billy Sunday."

We are sorry that this error was made, and we offer our apologies to Mrs. Purvis and to you.

### NO TIME TO WASTE

There's so much good that we can do

As we the path of life pursue;  
So much in sermon and in song  
To help our fellows all along;  
So much in kindness and in love  
To point the lost to God above;  
Much worthwhile work where we are placed  
Until we have no time to waste.

There is so much to pray about,

With no time left to fret and doubt;  
So much our hands may do to bless  
In times of sorrow and distress;  
So much for God that should be done  
Before the setting of life's sun;  
So many harvest fields to reap  
And no time left for useless sleep.

No time to waste if we would win

The vict'ry over hell and sin;  
If we would burn and shine and glow  
Along life's journey here below;  
If we would live a life of worth  
To help to make a better earth;  
If we would see our Savior's face  
And praise Him for eternal grace.

Rev. Walter Isenhour  
Taylorsville, N. C.



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The Missionary Board .....	

# *Gentle* REMINDER...

## *A New Year - - A New Challenge*

AS WE LOOK back on the past year we note many blessings that have been poured down upon us from God. In our own personal lives we have known the peace and happiness that only a Christian can know.

Here at the Publishing Company the good things have been many. Our business at the bookstore has grown; a sizeable profit was shown the entire operation during the year; new interest has been shown in **The Brethren Evangelist**; and progress has been made in the printing department.

As a denomination we have been blessed with more cooperation from among all the boards and auxiliaries; we experienced a fine general conference; and have gone forward in the general work of the church.

A new congregation has been started in Iowa; another in Indiana; and several congregations have either built new buildings or have enlarged the existing buildings.

It is always good to look back and see what has been accomplished, but we cannot allow ourselves to be completely satisfied in them. It is our responsibility to look ahead!

In Philippians 3:13, Paul tells us: "Brethren, do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." We, too, cannot dwell on the past and the accomplishments of the past, we must continue to go forward in the work of our Lord.

What is ahead of us?

First of all, each one of us must be dedicated to the premise of witnessing to others of the saving grace of our Lord! Time is short for each

one of us, and there is so much to be done! We must be faithful to Christ and to His Church, even more faithful in the time that is ahead for us.

As a denomination the challenge is great! There are so many things that need to be done.

Of course, missions should be the most important challenge. If the denomination is to grow numerically and spiritually it must become a mission-minded church! We need to expand our Home Missions program, we need to start new churches in America, but of course this can be done only as we are willing to give. We need to expand our Foreign Missions program, but again, this takes financial support from each one of us. If our Missionary Board is not doing enough in missions, it is **our** fault — we are not giving the support we should.

Of course, the big project for the denomination is the building of a new headquarters building to house denominational offices. This building will also include a new bookstore! We here at the Publishing Company are quite excited about this! When you receive the information relative to this program, you, too, will become excited about the program. But again, each one of us will be given the challenge of giving greater support to the work of the Brethren Church.

Another bright spot in the work of our denomination is the publication of "The History of the Brethren Church" by Dr. Albert T. Ronk. This book will be of great import to our church. It has been a long time since a publication of this magnitude has been sponsored by the Brethren Church. Let's accept this challenge this year by purchasing this book. The pre-publication price has been extended until February 1, 1968.

There is much that we can do in this year! Let's get busy and get it done!





## THE LIBRARY MINISTRY

by FRED BURKEY

TO THOSE who have been involved in teacher training, it is apparent that a teaching church needs an adequate library as much as a college, university or seminary. This is true because, like the college, university and seminary, the church's teaching-learning process goes on outside the meeting place. Since this is true, resources must be available to which both teacher and pupil may be directed to gain the knowledge they need.

It is unfortunate that so few of our churches have a good library. Many have a collection of books — mostly cast offs and outdated material — somewhere in the church building. In one church, the most recent volume that could be found (aside from the pastor's library and church school quarterlies) was printed in 1921. Other church collections are located in dark, out-of-the-way places, in space that can't be used for anything else.

Historically, the Protestant Church has been a reading and writing church. Generally, this does not seem to be true in our fellowship at the present time.

We are aware that all successful businesses provide the necessary tools for making their personnel effective — sales catalogs, business machines, sales and management courses, automobiles, planes and routine supplies. Certainly churches engaged in the most important business in the world cannot be satisfied to do less. Through the library, the church can and must provide the necessary tools for those who fill important roles in its life.

A look at the church's responsibility to the person chosen to teach in the church school seems to support this opinion. Certainly the church is obligated to help the teacher see the importance of his work, learn to perform it effectively, and to understand his objective — first by leading persons to a knowledge of and faith in Christ and second, toward full Christian maturity. Over a period of time, the church can meet a part of its obligation to the worker by providing quality church school

materials and training classes. However, much more needs to be done beyond these classroom experiences.

It must be remembered that the teacher has personal needs and interests which must be fulfilled if he is to be effective in his role as a Christian educator. Resource material should be available, attractively displayed, kept in an orderly manner, and used in accordance with normal library procedures.

The quantity of books and audio-visual aids which can be used by teachers and class members in studying church school lessons is unlimited. Teachers will find the library an effective partner for their between-Sunday study. Class members learn more and do so more easily if there is ample study material available to them. Therefore, the library should keep regular hours and provide some attractive study space for church members.

Perhaps the best method of promoting the church library is for the teacher to assign his class some special study there. The librarian should be encouraged to be persistent in promotion, informing the congregation of new materials, library hours and the amount of library use. It will soon be seen that the individual who studies will benefit personally, and he will be a more intelligent participant in class discussion.

Because the church school is concerned with the study of the Bible, it is often necessary for the teacher to teach his class members how to study. He should be aware of the variety of Bible study aids available, such as atlases, concordances, commentaries and dictionaries. These volumes should be employed both in the classroom and by individuals for outside assignments.

Another major responsibility of the church is that of supplying helps for everyday living. A significant part of this ministry can be accomplished through library resources.

The church has an obligation to the grieving parent, the confused teenager, the aged widow, the unmarried



young adult, the recently retired, the newly married, and all the other categories of humanity. These people need help but the duties of the pastor and people are often so heavy that they cannot function as they wish. In such circumstances, it should be remembered that a book can often go where the pastor cannot go and stay longer. From the library an appropriate book can extend the ministry of the church to unprecedented lengths.

The needs of church members for helps in living are endless. Young people need guidance in choosing a vocation, parents are unable to understand teen-age anisotropy, teen-agers are equally frustrated in their attempts to grasp their parents' point of view, there are dozens of social and moral problems for all ages to which the church attempts to address itself in the teaching and preaching periods. But, due to the limited time allotted to any one subject, and the irregular attendance pattern of people, other helps for Christian living must be supplied. The church, through the library, can supply help to all these people.

The church library ministry is essential in making available tools for training workers, resources for teaching and learning and helps for everyday living. No church can afford to overlook this unique opportunity for ministry.

#### NOTE:

For suggestions as to materials for your church library, see **Books for Christian Educators**, a bibliography prepared by the Evangelical Teacher Training Association, 499 Gundersen Drive, Box 327, Wheaton, Illinois 60187.

## Attention!

## CHURCH TREASURERS!

Have you sent your church's White Gift or quarterly offering for the work of Christian Education in The Brethren Church?

Christmas is a busy season and it is easy to get off doing things but the work of Christian Education goes on — around the clock and through the year.

Early receipt of your church's contribution will aid us in future planning and present work.

All White Gift and quarterly offerings should be sent to:

BOARD OF CHRISTIAN EDUCATION  
524 College Avenue  
Ashland, Ohio 44805.

Checks should be made out to: BOARD OF CHRISTIAN EDUCATION.

## Educational Emphasis for February: VISITATION

**D**URING the month of February, we will be calling the work of church school visitation to your attention in the hope that your people will prepare themselves to participate in the ministry of visitation.

For those who would neglect this important — though difficult — work, it may be helpful to read Matthew 25:31-46. It seems in this passage that those who are condemned "into everlasting punishment . . ." have committed a sin of omission. They have failed to express any love or concern for their fellowman. Because of their self-centeredness, they stand convicted. At the same time, those who expressed a concern for even the stranger were endowed with "life eternal."

To some measure our willingness to participate in visitation — representing Christ in the community — discloses our true spiritual condition. Though we are unable to "earn salvation" we must recognize that "faith without works is dead."

## IDEA BOX



## Tableaus

**T**ABLEAUS are scenes in which the actors hold their positions while a song, poem or other type of narration is given by one or more people from the sides, or backstage. They are often given as pictures or paintings, framed in some way. Lighting, color and costume are important. These may be given in a home, church, auditorium or outside.

The reader should stand near the audience and read slowly and distinctly, timing the reading to the action that takes place on stage. Soft instrumental music or singing by a concealed group will make an effective addition to the tableau scenes. Individuals in the tableaux should be dressed in bright colored gowns, scarfs, sheets, cheesecloth and burlap or another striking effect may be achieved if all are dressed in white against a black background or vice versa. Persons in the tableau scenes should move smoothly and without any feeling of bustle or haste. Each tableau should be shown for only about 15 seconds and then curtains closed (if you

use them) and another scene created. If you are doing these scenes without curtains, actors should move slowly from one scene to the next as readers give narration.

Some possible presentations that might be made are:

**The Good Samaritan** — Luke 10:30-35

**The Prodigal Son** — Luke 15:11-24

**The Wise and Foolish Virgins** — Matthew 25:1-13

**The Infant Moses** — Exodus 2:1-10

**The Story of Ruth** — 1:8-19; 2:2-12; 4:10-11

**The Easter Story** — Mark 16



## REVISED BIBLE QUIZ RULES

**T**HE BIBLE QUIZ rules for 1967-68 have been revised and are ready for publication ahead of the December date that was stated in the Leader's Book. The Youth Commission looks forward to another great year of learning God's Word through the Bible Quiz and we trust the revised rules will aid in this venture. Remember, the Quiz book this year is Judges and suggested study aids are found in the Leader's Book and will appear from time to time in the "Scoops for Youth Leaders." This latter item will be a monthly or bi-monthly mailing from the national office of the Board of Christian Education.

The revised rules are as follows:

1. Team members and alternate shall be lettered in the following manner: Each contestant shall wear a white card, 6 by 8 inches with one black block number per card, using numbers "1" through "4." Cards shall be worn in such a way as to be easily seen.
2. All talking must cease upon signal of the quizmaster possibly use of the word "question." He will give the chapter, verse and then the question.
3. There shall be no collaboration on any question of team members or the alternate.
- \* 4. Each team must consist of three regular members and one or two alternates, with one member being chosen by his fellow teammates as captain and one member as co-captain. In the event that the captain leaves the contest, the co-captain will assume his responsibilities. Three members may participate with a 5-point penalty. Only four team members shall participate at any given time with the fifth participating in case of the necessary absence of one of the team members. Winning District teams **must** report the names of their team members and alternates to the Board of Christian Education office within 2 weeks after district competition and no change in team members or alternates is allowed between district and national competition.
5. The captain shall be contestant "1" and shall be the only team member who may dispute the opposing team answer, quizmaster or judges' decision (his teammates may ask him to dispute) and call for time outs. When any question is in doubt or disputed, judges must rule after consulting the Scripture and their decision is final. Answers to all questions must be decided by the judges.
6. Each team may have no more than three one-minute time outs per contest upon request of the captain.
7. The alternate can replace any team member during a time out after reporting such action to the quizmaster. Any regular team member re-entering the quiz must report such action to the quizmaster and assume his previous position. Any team member answering 10 questions correctly must be replaced by the alternate for the remainder of the quiz.
- \* 8. Each contestant shall begin his answer within 10 seconds after being recognized by the judges and shall complete his answer within 20 additional seconds. Failure to do so results in an incorrect answer. Time will be called if no one is recognized within 10 seconds.

9. Any contestant who breaks in on a question in the recognized manner may give his answer without completing the question. If his answer is incorrect, the team is penalized five points and the entire question is reread for the opposing team who will be given opportunity to answer under the regular scoring rules. If the answer is a direct Bible quote, it **must** be given word for word. If a direct Bible quote is not demanded, judges shall rule on the answer.

Rules that have been revised

#### Notes on the Bible Quiz:

Each district shall be responsible for supplying their own questions. It is suggested that they contact one person who may be in or out of their district to prepare

the questions and then they should be corrected if necessary by two or three other people. Retired ministers or laymen are often in an excellent position to provide this help for the district. An alternate suggestion would be to have several people prepare questions and use these for the district competition. Questions used in the district quizzes should not be the same as those used in local quizzing.

Local and district trophies are provided free of charge by the national Board of Christian Education and may be obtained upon request by the local church or district. An order form for this purpose has been provided in the Leader's Book. Local trophies **must** be ordered by January 1, 1968, and district trophies **must** be ordered by March 1, 1968.

## THE LAMB OF GOD

### Revelation 5:6-10

#### Part XVIII

by REV. R. GLEN TRAVER

BEFORE WE LEAVE CHAPTER FIVE, we need to look more carefully at the central figure of this chapter, pictured, in verse 6, as a "Lamb," standing in the midst of the throne and of the four beasts and the elders. As we noted, in our first message on this chapter, the picture of Christ standing, both in the midst of the throne and in the midst of the four beasts and the twenty-four elders, suggests to us His oneness, both with the Father and with the redeemed of all creation. We also noted that the picture of Him as standing, may also suggest His activity as Creator, Redeemer and Judge.

Our main concern for this present study, however, is the symbolic "lamb" which is used by the Apostle John to describe the Lord Jesus Christ as the "Suffering Servant" of messianic prophecy (in sharp contrast to the "Lion of the tribe of Juda, the Root of David symbol, mentioned in verse 5). We want to look at this symbol, not only in the light of this present vision of the Apostle John on the Isle of Patmos, but also, in the light of the total Word of God.

There is no better symbolism that John could have chosen, to identify Christ with the messianic concept of sacrifice and suffering, then this one of a "lamb." We mentioned — in the message already alluded to — that John uses this symbol 28 times in this book alone. Also, we noted that the word he chose to use was a different word from that used for "lamb" in other portions of Scripture (**arnion**, rather than **amnos**), and that this in itself suggests his desire to present Christ as unique from all other forms of Jewish sacrifices and offerings.

Most expositors seem agreed, however, that John — in using this symbol of a "lamb" is alluding to the Old Testament sacrificial system where a lamb was sacrificed for the sins of Israel (against the background of the tabernacle and temple worship). Both the Old Testament lamb and the New Testament "Lamb of God" point us directly to the cross and to the supreme sacrifice for man's sin. God's Word makes it very clear that Calvary's cross was God's pre-arranged altar, prepared in His eternal mind even before the foundation of the world (I Peter 1:20; Rev. 13:8; etc.).

## "LET CHRIST BE LORD"

### Philippians 2:11



A thorough study of the Old and New Testaments will make it very clear that God has made much use of this "lamb" symbolism. The very nakedness of Adam and Eve (symbolizing their sin and shame) demanded a special act (grace) of God — and thus — Genesis 3:21 reads: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This verse does not tell us that it was the skins of lambs, but in the light of all redemptive history, it seems that this is most plausible. The skins would, of course, symbolize sacrifice by blood (i.e., death) and the covering would symbolize forgiveness and cleansing.

We read in Hebrews 11:4 that "By faith Abel offered unto God a more excellent (acceptable) sacrifice than Cain, by which he obtained witness that he was righteous." Turning to Genesis 4:3, 4, we note that Cain's offering before God was that of the fruit of the ground (viz., the works of his hands), while Abel's offering was "of the firstlings of his flock and of the fat thereof" (viz., the death of a very choice lamb).

When God delivered Israel out of her Egyptian bondage, He did so under the sign and seal of the Passover feast which demanded a lamb per family, without blemish and a male of the first year. Such was to be slain on the fourteenth day of the month **Abib** (April) and its blood sprinkled on the two side posts and on the upper door post of the house (Exodus 12:1-7). The Lord promised: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Exodus 12:13a). Paul identifies this Passover lamb with Christ when he writes to the Corinthians: "For even Christ our passover is sacrificed for us" (I Cor. 5:7b).

The entire Levitical sacrifice system centered in the slaying of the lamb (and other animals) and the pouring out of their blood as a libation for sin. Perhaps one of the clearest Scriptures to this affect is that found in Leviticus 17:11 where we read: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The writer of Hebrews, however, makes it very clear that such sacrifices were only a shadow of the true sacrifice for sin — the Lord Jesus Christ: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Hebrews 9:12-14)?

Without doubt, the greatest Old Testament passage concerning Christ as the Lamb of God is that found in Isaiah 53:7: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." No doubt it was this very verse that caused John the Baptist to declare to his own disciples: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29), and Peter to write: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Peter 1:18, 19).

We want, however, to draw our attention to what is implied concerning Christ the Lamb here in our text. To this end, we will consider Him in terms of:

1. The Lamb as divine
2. The Lamb as slain
3. The Lamb as worthy

#### The Lamb as Divine

The picture of Christ, given to us here in our text, is not that of just another lamb — but rather — that of **the Lamb of God** Who also is one with the Father and the Holy Spirit. This is symbolically brought out for us in the picture of this "Lamb" having "seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." We have already considered this in our first message on this chapter; but we want to look at it briefly again, as we seek to tie these three thoughts concerning Him (i.e., as divine, slain and worthy) together.

The seven horns and the seven eyes suggest to us two unique marks of Christ's deity. The term "horns" may well allude to the unicorn ("wild ox") whose horns were often used as symbolizing strength and power (e.g., Deut. 33:17). The number "seven," is often used in Jewish imagery as a symbol for completeness or perfection — and taken with these "horns" — may symbolize our Lord's omnipotence, as the second member of the eternal Godhead.

The mention of the "seven eyes" may have direct reference to the deity of Christ, for, "eyes" often were used as a symbol of intelligence and wisdom (e.g., Psalm 19:8). The further mention of the seven Spirits of God (which may imply His sevenfold manifestation, as inferred in Isaiah 11:1, 2) identifies this "Lamb" with God's Holy Spirit, omnipotent and omniscient. This sevenfold Spirit of God is also revealed here as being "sent forth into all the earth," which strongly suggests the omnipresence of both the Christ and the Spirit. The identity with the Father is deduced from the picture of the Lamb standing "in the midst of the throne."



Taken altogether, we have here, in verse 6, another allusion to the Holy Trinity of God, with special emphasis being placed upon this second person of that Trinity — Whose sacrificial death (as a "Lamb") on the cross has won for Him the title: **Redeemer** from sin. This is John's way of declaring that this Jesus the Christ is truly God and that all the prerogatives of deity belong to Him. However, such prerogatives He willingly laid aside for a time, that He might become the Lamb slain.

#### The Lamb as slain

The picture that John presents here is that, not of the Lamb to be slain, but rather — as already having been slain. This, then, is not meant as a prophecy of what shall be, but rather — a drama of salvation, seeking to teach redemptive truth in symbolic form (truth already fulfilled). However, this past event is pictured here as also having present and future implications, for, this is what Christ has accomplished, through His sacrificial death on the cross and His subsequent resurrection from the dead) that makes possible what He now can do (in terms of redeeming and cleansing). Thus, God's redemptive purposes are ever to be defined as in the eternal now."

In a very real sense, Calvary has no date — only eternal significance. It was God's "now" even before the foundation of the world, and its merits are ever continuous and contemporary — as well as past and completed. Christ's coming and dying, as the "Lamb of God which taketh away the sin of the world," is not to be thought of in terms of past, present or future history. Rather, such events are to come under the term of redemptive history — history beyond the boundaries of mere time and sense. He was "the Lamb of God"; He is "the Lamb of God"; and He shall ever be "the Lamb of God," in terms of the past, present and future benefits of His eternal sacrifice for sin: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he obeyed; Though he were a Son, yet learned he obedience unto the things which he suffered (as a "Lamb"); And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:7-9).

#### The Lamb as worthy (9:12-14)

The third truth concerning Christ, does not come directly from our text but rather from the song of the redeemed, recorded in verses 9 and 12-14. First of all, it is said that He is worthy to take the scroll sealed with seven seals (v. 9). This means that because of His sacrifice for sin, Christ is worthy (and able) to do and declare and fulfill all of God's eternal redemptive purposes. Wrapped up in this declaration, is the truth about Christ's incarnation, death and resurrection — and so His second coming and eternal reign — are the supreme revelations of God's eternal redemptive will for His creation. In the cross, Satan bruised His heel, dealt Him a temporary defeat — one completely taken care of at the resurrection); but, at the same time, Christ dealt Satan a death-dealing blow — one that signed his death warrant and guaranteed his eternal destruction (cf. Genesis 3:15b).

In the great mind of God, Christ's death upon the cross was to culminate in glorious triumph over ignominious defeat — this was His eternal decree, even before "the foundation of the world." Christ on the cross struck the death blow to all sin's power over the lives and affairs of men and nations. All who will appropriate the benefits of His sacrifice (through faith), are eternally declared as redeemed! This is God's eternal plan, and such has been forever revealed and fulfilled through this "Lamb" Who alone is worthy "to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (v. 12b)! (He alone is worthy to be the very center and focal-point of all eternal worship and praise, for, He alone is the very center and focal-point of all history.)

#### In conclusion

In this picture of Christ as the Lamb of God, three glorious truths forever stand out before us:

1. He is God's eternal "Yes" to all His redemptive promises: "With Him it was and is, Yes. He is the Yes pronounced upon God's promises, every one of them" (I Cor. 1:19, 20—NEB).
2. He is God's eternal answer to sin — its presence, power and consequence. His death on Calvary forever has broken man's bondage and slavery and has set the captive free. He is the perfect sacrifice Who alone can avail for our every circumstance and need.
3. He also is the eternal answer to death and hell. Here, in the midst of the throne of God, He stands forth as the Victor rather than the mere Victim; The Conqueror, rather than the conquered; and the reigning King, rather than the suffering Servant. Here the tables are now turned — His tragedy is now triumph; His shame is now glory; His weakness is now strength; and His meekness is now might!

Here in this first vision of John, we have a picture of King Jesus, revealed both in terms of humiliation and death and in terms of His subsequent glorious and majestic life. This "Lamb of God" is now forever the "Lion of Judah and the Root of David" — the eternal King of all Kings and Lord of all Lords. No wonder the angels join with all the redeemed in singing: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (13).

"Lamb of God, our souls adore Thee,  
While upon Thy face we gaze!  
There the Father's love and glory  
Shine in all their brightest rays.

Thy almighty pow'r and wisdom  
All creation's works proclaim,  
Heaven and earth alike confess Thee,  
As the ever-great I am.

Lamb of God, Thou now art seated  
High upon Thy Father's throne,  
All Thy gracious work completed,  
All Thy mighty vict'ry won.

Ev'ry knee in heaven is bending  
To the Lamb for sinners slain;  
Ev'ry voice and heart is swelling,  
"Worthy is the Lamb to reign."



# EVANGELISM

## ... Its Nature, Message and Mission

by REV. THOMAS A SCHULTZ

### Evangelism defined

Evangelism is the work of an evangelist. The four Gospel writers are called evangelists, because they sound forth the "evangel," the message of good tidings in the gospel of the Lord Jesus Christ.

What is the gospel? **1 Corinthians 15:3, 4**, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

**Matthew 28:19, 20**, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

**Mark 16:15, 16**, "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

**Luke 24:46-48**, "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

**John 20:31; 21:15-17**, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

**Dr. A. C. Gettys**, Professor of Religious Education at Baylor College, defines evangelism as follows: Evangelism means telling, teaching, or proclaiming the evangel, the 'good news,' of the Christian religion in such a way that people will understand, accept, and live the message. In the deepest and broadest sense of the word the central



aim and purpose of all Christian religious education is evangelism."

**Dr. J. M. Price**, Director, School of Religious Education, Southwestern Baptist Theological Seminary, in explaining evangelism, says: "The first major task in religious education is to bring the individual into a personal relation with Christ. The activities involved in this task are what we mean by evangelism. The constituency of the church school is the most fertile field for this endeavor, about four-fifths of the converts come from it, most of them from the junior department.

"Among some the idea holds that children are naturally Christians and need only be kept so. According to this regeneration is eliminated or minimized and evangelistic activities are discounted.

"Only when we believe that a person is not naturally a Christian any more than he is naturally a Mohammedan, but rather is capable of being led either way, will we put the proper emphasis on evangelism."

### Evangelists of the New Testament

Our Lord Jesus Christ, himself, was the greatest evangelist of the New Testament. He fulfilled that great prophecy in **Isaiah 61:1, 2b**: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up

the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Christ accomplished the basis of the good tidings, however, in His death and resurrection. At His ascension, He gave gifts to men in the persons of certain disciples and believers who were to be evangelists for Him, to build up His people in order that they, too, might go out to tell the message of salvation by faith in Him (Eph. 4:11).

Philip was called an evangelist (Acts 21:8). Timothy was exhorted to do the work of evangelism (II Tim. 5:5). Stephen, first martyr of the Church, was stoned to death because he persisted in the work of evangelism. Paul's burning zeal was poured into the evangelistic mission given him by the risen Christ, who called him a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 15b).

Evangelism is no easy task. It calls for complete consecration such as few are willing to give. Dwight L. Moody is an example of what the Lord may do through the evangelistic work of one surrendered, praying Christian, yet Moody himself was saved by the efforts of a humble Sunday school teacher. Some pupil whom you may lead to Christ might become a second Moody. **Is it not worth the labor and sacrifice?**

**Dr. Martin G. Brumbaugh**, former President of Juniata College, calls attention to the fact that: "It is a holy thing to plant a high purpose in a human soul. God will make it in His own time serve great ends. It is worth while to work for the moment when your pupil awakes at his best, and makes declaration for the Christian life. Not the many things, but the decisive things, hold our lives."

#### **Evangelism is commanded for all believers**

Our Lord told His disciples, "Ye are witnesses" (Acts 8; Luke 24:46-48). He said, "Go ye therefore, and teach all nations" (Matt. 28:19). He commanded them to "tell" the great things that the Lord had done for them (Mark 5:19).

One of the things that Jesus did was to evangelize (sa. 61:1; Matt. 11:5; Matt. 11:28, 29). Later He said, "The works that I do shall he (that believeth on Me) do also; and greater works than these shall he do; because I go unto my Father" (John 14:12b).

The command of the Lord rests upon each and every believer today. As individual stars in the dark night of the Lord's absence from this earth, we are expected to shine for Him, holding forth the Word of Life to the lost around us (Phil. 2:15, 16).

The gospel is a trust committed to believers (I Tim. 11, 12). We are stewards of the mysteries of God, and we are required to be faithful (I Cor. 4: 1, 2).

**The fruit of a believer is more believers.** How much fruit are you producing?

Moreover, when the love of God is shed abroad in our hearts by the Holy Spirit who is given to us at our

regeneration, there comes into the heart a love and compassion for the lost and a desire to see our adored Lord exalted by every human being. These motives transcend all others in energizing us to obey the Lord's command, and our hearts burn within us to win others to His service. Many Christians have lost their first love for Christ, but now we should be stirred anew to bend every effort to make our own nation more truly Christian through the salvation of more of the individuals who make up the nation. In the days of Israel, a return to God meant victory; but departure from His commandments meant defeat and slavery. God's ear is ever open to the call of the righteous. Let us turn to Him for the provision of more laborers in evangelism and for the power of His Spirit to bring a revival of wide-spread Sunday school evangelism.

**Dr. Gaines S. Dobbins**, Professor, Religious Education and Church Efficiency, Southern Baptist Theological Seminary, describes our need for individual witnessing, as follows: "We need for our day a vital evangelism — the living testimony of convincing Christians that Christ is able to save and keep and make strong and useful and happy all who come to God through Him. Humanity has many needs, but deeper than any other is the need for a living Lord who can and will save 'unto the uttermost.' He has saved us, if so be that we are saved. And now He is saying to us who call Him Savior 'Ye shall be my witness.'"

In a way, every believer is a foreign missionary, because heaven is our home, and we are witnessing in the foreign field of the whole world, which lieth in the wicked one.

#### **Evangelism is progressive**

Shall we stop when we have led a person to accept Christ as Savior? No! Evangelism does not necessarily stop at the telling of the way of salvation, nor at another's entering upon that way. There is more good news, more and more information about the Christian walk and service that should follow regeneration; there is a growth in Christ to guide, and an endless study of the Word ahead.

The new believer should not be left to remain a babe in Christ for long. He must be built up in the faith, in order that he may have a fuller understanding of his obligations as a believer and an enjoyment of his riches in Christ Jesus. Many valuable years of happiness and testimony have been lost, never to be regained, by the Sunday school's neglect of its new converts.

Concerning this need for building up the knowledge and faith of young converts, **Dr. Gettys** says: "It must be added that true evangelism calls for further instruction and guidance following conversion in order that the young convert may be developed and prepared for Christian service. Religious experience must be followed up with careful and thoughtful teaching and training that will prevent high resolves from being dissipated in mere sentiment, and insure a broadly developed Christian

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character. Times of vision cannot dispense with later thinking if the vision is to be of permanent value. Jesus showed great concern about feeding the lambs."

### **The Church: Its Nature, Message and Mission**

#### **Its Nature**

The Church of Jesus Christ is a unique fellowship, created by God the Holy Spirit through the Gospel and possessing several identifying characteristics.

The Church is one, finding its unity in Christ. It is His Body in which He lives and through which He works His gracious purpose.

The Church is holy; it is created by the Holy Spirit, belongs to Christ and is consecrated for holy purposes.

The Church is catholic (universal) in that its mission, message and fellowship are for all men, at all times and in all places.

The Church is apostolic, resting on the historic facts to which the apostolic record bears witness, sharing in the historic fellowship of the faith and continuing the witness of the apostles to the living Word!

To this Church have been committed the Word of God and the Sacraments through which the Lord calls, gathers, enlightens and sanctifies His people.

#### **Its message**

The Church's message is that "God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). It is the message: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17), "... believe in God, believe also in me ... I am the way, and the truth, and the life; no one comes to the Father, but by me" (John 14:1, 6 RSV). It is the message: "... if any one is in Christ, he is a new creation; the old one has passed away, behold, the new has come" (II Cor. 5:17 RSV). "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places ... In him we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Eph. 1:3, 7 RSV).

#### **Its mission**

The Church is called out from the world in order to go to the world. "They are not of the world ... As thou didst send me into the world, so I have sent them into the world" (John 17:16, 18 RSV).

"You are ... God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (I Peter 2:9).

The Church has been created to serve God's purposes in the world. Her charter was given by Jesus Christ: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8). Thus, the Church can be the Church only as she realizes that her very life is mission. She not only has a mission; she is a people sent by God to worship, to witness, to teach and to serve; the Church is mission.

### **The Congregation**

#### **Its place in evangelism**

The congregation is the Church of Jesus Christ visibly represented and at work in a given community. Within its life Christians are called, gathered, enlightened, sanc-

tified, preserved, empowered, trained and sent forth to bear witness. In and through the congregation the Holy Spirit wins and keeps people for Christ and His Church.

Through the congregation the Church Universal proclaims the Gospel in a particular community. As a witnessing fellowship the congregation is intended to communicate the Gospel of Christ to the individuals and the neighborhood surrounding it, as well as to its own members. Every congregation has a number of activities; all of them together are meant to declare the Gospel.

The call of the Lord is for every Christian to be "the salt of the earth" and "the light of the world." Pastors and laity together are the missionary people of God. Wherever they go and whatever they do, they have both the opportunity and the obligation to confess Christ before men. Wherever Christians are, there Christ speaks to individuals and to the world in all its affairs.

As for the faithful pastor, he both witnesses and helps the fellow members to witness. He recognizes that it is the members who go out into all the community. He knows that it is chiefly in their vocational and personal life that Christians witness or fail to bear witness. Thus he thinks of them less in terms of being used for the work of the congregation and more in terms of being used by Christ in all aspects of life. He prays and works to equip them for the daily witness. At the same time he dedicates himself to the development of a congregational program that proclaims the Gospel through all its activities.

#### **Evangelism policies**

Clear-cut policy statements set the stage for faithful evangelism. They give opportunity to stress the centrality of the Word of God and the Sacraments. They provide for depth and focus in the congregation's program. The responsibility for developing procedures to implement these policies rests primarily with the pastor and the Church Council.

#### **Basic Evangelism Targets**

##### **I. Carefully defined policies consistent with Scripture**

###### **A. An outreach to all people:**

Because Christ died for all, because justification by faith alone, the Church must bring the Gospel to all persons without distinction. Its ministry is not simply to a constituency, but to people, with no exceptions as to race, nationality, status, age or type of residence.

###### **B. A defined geographical area of responsibility:**

Granted that some congregations must serve an entire city or several townships, each congregation should identify an immediate area which it aims to serve intensively, seeking to discover and reach every person who needs its ministry.

###### **C. A recognition that every Christian is an evangelist:**

While not every member will be involved in the organized evangelism effort of the congregation, it is clear that no Christian can delegate his witnessing to others. All Christians must be reminded of how they must witness in daily life.

##### **II. Trained leadership**

###### **A. A director of evangelism:**

The selection of a member to work with the pastor as co-director of evangelism: (1) indicates that the



congregation takes seriously Christ's call to all believers to evangelize; (2) prepares the way for the establishment of an evangelism committee; and (3) helps the pastor to concentrate more upon his ministry of preaching, teaching, visiting, counselling and administration.

#### B. A dedicated evangelism committee:

Good organization harnesses concern and energy, makes goals specific and anchors responsibility. An evangelism committee of a size appropriate to the congregation and consisting of individuals selected for specific responsibilities is necessary for evangelism programming.

### I. Dynamic spiritual life

#### A. Vital worship and contagious fellowship:

Through worship and Christian Association, the Holy Spirit makes people aware of God, and draws them into the fellowship of the Church. In this fellowship they are challenged by the impact of things happening that are uniquely Christian. The climate of the congregation should express its own welcome to everyone and quicken in all members the desire and ability to witness spontaneously.

#### B. Preaching that leads to decisive faith and life:

Effective preaching makes clear the tragedy of sin and the wonder of God's grace. It is relevant to a rapidly changing society. It leads to a commitment to Christ that reveals itself in continued repentance, trust, love, witness and stewardship of life.

#### C. Instruction that motivates for a total life witness:

How clearly, imaginatively and thoroughly each person is prepared for membership and then nurtured in the Christian life has much to do with the impact of evangelism. Opportunities for Bible study, prayer fellowship and instruction in the Christian way of life must be provided.

#### D. Annual "faith and life" visitation of all members:

A congregation needs at least one annual visitation for the specific purpose of strengthening the members in a vital relationship with Jesus Christ. In the visits members talk with one another about such matters as faithfulness at the Lord's Table, Lenten devotion, the family altar, Christian service, daily witness and what Christ and His Church mean to them.

### V. Planned conservation of membership

#### A. Concern for the new members:

Pre-induction instruction, however thorough, is not enough. Once a person has been grafted into the vine which is Jesus Christ, the congregation must provide adequate nurture so that the relationship may continue.

#### B. Concern for members becoming inactive:

The congregation should use specific indicators to detect symptoms of indifference and then take steps to help. "We who are strong ought to bear with the failings of the weak. . ." (Romans 15:1).

#### C. Restoration of lapsed members:

Every inactive member is also a person for whom Christ died. The Church is incomplete without him; thus he is the object of loving concern, which expresses itself in persistent efforts to assist him into a vital relationship with some Christian congregation.

#### D. Immediate transfer of non-resident members:

Persons who move to another community should be helped to transfer to a new church home immediately.

### V. An up-to-date and inclusive responsibility list

People cannot be reached for Christ unless the congregation knows who they are, where they live, what they need and what knowledge they have of Jesus Christ. A responsibility list is as necessary as the membership list and should include the names of all unchurched people in the congregation's area of responsibility.

### VI. Lay participation in visitation

#### A. Regular visitation to the unchurched:

The congregation must make the initial approach and continue to invite and cultivate the unchurched as long as necessary. There is no substitute for visits by the pastor and by concerned members. The goal is ever-widening participation in such visitation.

#### B. Visitation to the homes of church school pupils:

Church school teachers have a natural and promising point of contact with many homes when they visit pupils and enlist parents as partners in Christian Nurture. Pupils and prospective pupils should be visited at least annually.

#### C. Other types of visitation:

Responsibility for the visitation of sick and shut-in persons, of inactive members, of new members, etc., may or may not be assigned to the Evangelism Committee.

### Coordination Within The Congregation

#### I. The need

For administrative purposes the work of a congregation may be organized into such functions as Christian education, church property, evangelism, finance, social ministry, stewardship, worship and music. However, the Church's task is such that there are evangelism aspects, educational aspects, stewardship aspects, etc., in all its work. Congregations need to give careful attention to the definition and coordination of functions. Local conditions require each congregation to develop its own patterns, consistent with its constitution and the policies of the Church.

#### II. The objectives

##### A. Clear-cut parish administration;

B. Coordination and balance in the use of time, leadership and personnel;

C. A program consistent with the Gospel and with local needs, opportunities and resources.

#### III. The responsibility of the congregation's governing body

Final decisions as to the delineation and coordination of functions must be made by the proper policy-making group, which is the Church Council. Effective coordination is the outcome of:

A. Careful outlining of the specific tasks assigned to each committee or administrative unit;

B. Consultation among the leaders responsible for the various functions and activities, through some means such as a parish cabinet or parish programming committee;

C. Parish programming that selects general objectives and spells out the program;

D. The development of a calendar that includes all activities;

- E. Regular written reports to the policy-making body concerning accomplishments, problems and plans;
- F. Periodic self-study of all functions; and
- G. Constant effort on the part of the pastor and other leaders to see that all steps are taken.

#### IV. Coordination through parish programming

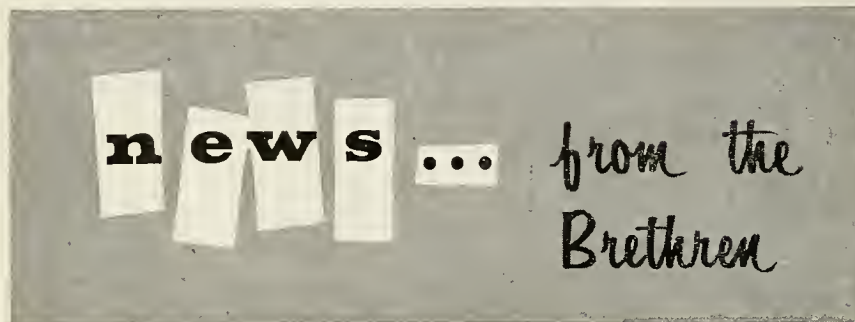
Parish programming contributes to coordination by:

- A. Giving an overview of the congregation's work, calling attention simultaneously to all the major areas of action;
- B. Determining priority items and properly placing them in the stream of congregational life;
- C. Budgeting the congregation's time and abilities to do its work in the most effective way possible.

#### V. Coordination through the development of a parish calendar including evangelism

A. In the development of a calendar the congregation becomes most specific in eliminating overlapping, avoiding overloading of certain seasons and workers, promoting efficient use of time and energy and spelling out a balanced parish program.

B. Each group should develop its calendar to be submitted to the proper congregational agency for coordination in the parish calendar. Dates for activities, as well as for preparation and follow-through, should be included. Where there is overlapping or overloading, adjustments should be made in consultation with the people involved.



**Pleasant View, Pa.** It has been announced through the church newsletter that Rev. Richard Godwin resigned as pastor of the church on Sunday, December 10. Bro. Godwin has served as pastor of the church for several years.

**Williamstown, Ohio.** On December 10, 1967, six first-time confessions of Christ were made and three rededications were made. It has also been learned that Mr. James Donahoo, a student in the Seminary, has been called to serve as pastor. Rev. Russell Gordon, present pastor, will be serving as pastor in Fort Scott, Kansas, beginning January 14, 1968.

**Loree, Ind.** The following note was received from Rev. W. E. Thomas, pastor: "Our church and all the organizations are working in good order and souls are being saved. For this we thank our Great God. Along with this we have been painting and decorating our church sanctuary and now we have wall-to-wall carpet, new pews, new flags, new palms, new hymn books, new clock, new chancel rail and many other things that were needed in our church. This was all done at a cost of about \$5,500, and all has been paid for and dedicated to the service of God."

On October 29, 1967, we ordained to the Brethren Ministry, Rev. Ronald Waters and Rev. Paul Sommers. We shall miss these families but are happy they will be in the service of our wonderful Lord Jesus.

**Cedar Falls, Iowa.** Rev. Gene Hollinger reports that the work at Cedar Falls is coming along very well. The average attendance for the months of September, October and November was 13. This new congregation has set up a budget which includes all of the benevolent offerings of the denomination. Bro. Hollinger is busy calling on the community and making himself known in the community by participating in local organizations.

Open house and dedication of the parsonage and meeting place was conducted on November 5, 1967. Some 125 persons visited the facilities during the afternoon.

We are most happy for the progress which this new church is making!

**Lanark, Ill.** Rev. Paul D. Steiner reports that on Sunday, December 10, 1967, a cantata was presented by the choir under the direction of Miss Ruth Diffenderfer. Mrs. Max Sisler was the organist; Mrs. Paul Steiner, pianist; Mr. Douglas

Sisler, narrator; Miss Jennie Talman, soloist. Bro. Steiner reports that 155 were in attendance for the service.

## Memorials

**ROSE.** Mary E. Rose of Brownsville, Pennsylvania, passed away on November 9, 1967, at the age of 71. She was a member of the South Brownsville Methodist Church. Her funeral was conducted on Saturday, November 11, with Rev. Dallas V. Butler officiating. Interment was in the Redstone Cemetery, Brownsville, Pennsylvania.

Rev. Smith Rose of Ashland, Ohio is a son of Mrs. Rose.

\* \* \*

**MACK.** Mrs. Della Mack, age 90, passed away on October 18, 1967. She was a member of the Glenford Brethren Church, Glenford, Ohio. Funeral services were conducted by the undersigned on October 22 in the Brownsville Community Church with interment in the Poplar Fork Cemetery, Gratiot, Ohio.

Rev. William Walk

\* \* \*

**RAMSEYER.** Fred and Mable Ramseyer, 74 and 69 years of age, passed away on November 8, 1967, as the result of an automobile accident. Mr. and Mrs. Ramseyer were both members of the Smithville Brethren Church.

Services were held at the church with Rev. Kenneth Ashman assisting Rev. Don Rinehart, pastor. Burial was in the Smithville cemetery.

Rev. Don Rinehart

\* \* \*

**BOONE.** Mrs. Cliffie Boone passed away on November 26, 1967. She was a member of the Loree Brethren Church in Indiana for many



ears. Her funeral was conducted in the Loree Church by the undersigned.

Rev. W. E. Thomas

\* \* \*

**GABLE.** Mr. Walter A. Gable passed away on December 6, 1967. He was a member of the Loree Brethren Church. Funeral services were conducted in the Allen Funeral Home in Bunker Hill, Indiana, by the undersigned.

Rev. W. E. Thomas

## Weddings

**SHUY-PORTER.** Miss Patricia Shuy became the bride of Mr. Charles R. Porter at the Smithville Brethren Church, on Saturday, November 25, 1967. The bride is a member of the church. Mr. and Mrs. Porter will live in southern California where Charles is stationed in the Navy.

The double ring ceremony was performed by the undersigned.

Rev. Don Rinehart

## Births



Congratulations are in order for Rev. and Mrs. Jerry Grieve of Ashland, Ohio, upon the birth of a girl, Dawn Renee, on November 26, 1967. Jerry is a student in the Ashland Theological Seminary and he and his wife are members of the Brethren Church in Mulvane, Kansas.

### MEMBERSHIP GROWTH

St. Olivet, Del. — 4 by baptism . . .  
Washington, D. C. — 1 by letter . . .  
New Lebanon, Ohio — 11 by baptism  
Smithville, Ohio — 5 by letter  
Waterloo, Iowa — 6 by baptism,  
by letter.

## DEAD GRANDMOTHER FOUND IN HOUSE WHERE FAMILY 'SHUT UP BY GOD'

**Doninguez, Calif. (EP)** — When Sheriff's deputies forcibly entered the home of Robert Holt here in this south Los Angeles suburb they solved the mystery of an eight-month puzzle.

Since last Spring, the Holt family of eight locked itself away and didn't come out until law officers obtained a warrant for the arrest of Mr. and Mrs. Holt in late November.

"God shut us up," Holt replied to a judge's questions about the mysterious seclusion.

Why had he and his wife, Loyce, refused to appear on a charge of violating the State Educational Code by withholding their children from school?

"My Father (God) commanded me not to come," Holt, a Negro, said.

Found by sheriff's deputies inside the mystery house was the body of Mrs. Ella Holt, matriarch of the family which had closed out the world for eight months.

The grandmother was found lying in a bed in a northwest bedroom on the second floor of the two-story,

\$35,000 home. She had died eight months earlier.

Robert Holt referred to his home as "a temple . . . a holy ground."

## GROUP ASKS CONSTITUTIONAL BAN ON 'RELIGIOUS QUALIFICATIONS'

**Annapolis, Md. (EP)** — An appeal for inclusion of a statement guaranteeing religious liberty in a new Maryland State Constitution, now being drafted, was made by an inter-religious committee.

The Rev. Furman L. Templeton, a Presbyterian clergyman, detailed the group's position at a hearing conducted by the Constitutional Convention.

Mr. Templeton asked that the following passages be written into the Constitution:

"The people shall have the right of the free exercise of religion. Every person shall have the right to worship or not to worship as he thinks most acceptable, and no person shall be disqualified from holding public office or be rendered incompetent as a witness or juror because of his opinion on matters of religious belief. No law shall be enacted respecting an establishment or religion."

## GOVERNOR ASKS LEGISLATORS TO SHUN SMOKING, DRINKING

**Atlanta, Ga. (EP)** — Georgia Governor Lester Maddox reportedly has asked members of the Georgia Legislature to take a pledge not to smoke or drink.

Legislators received the pledge cards in a letter asking for help in recruiting new members for the Governor's Youth Council on Alcohol, Tobacco and Health.

They were asked to pass along names — and presumably signed pledge cards — to a minister, the Rev. Clifford Brewton, director of the program.

"I got a letter with a pledge card in it — and tore it up," one DeKalb legislator reported.

Another, an Atlanta lawmaker, commented: "If they are serious about this, they'd really have to reapportion the Georgia General Assembly."

The program originally started out as a project to combat use of tobacco. The council was known in the beginning as the Conference on Youth, Smoking, and Health. Somewhere along the line, alcohol was added.



## CENTRAL COUNCIL

November

1. Application has been made for membership in the National Association of Evangelicals. This application will be considered at the April 1968 meeting of the NAE. The Central Council encourages districts and congregations to unite with the National Association of Evangelicals. Requirements for such membership include agreement with the NEA statement of faith and an annual contribution of \$25.
2. Dr. A. T. Ronk is writing the concluding chapter to the **History of the Brethren Church**. Two chapters are already in the hands of the printers, The Brethren Publishing Company. The books are to be delivered to the binders in Cleveland, Ohio, on February 1, 1968.
3. A new denominational brochure, presenting the total program of the church and usable by pastors in church membership education and evangelism will be forthcoming during the summer of 1968.
4. The Secretary of the Council reported that approximately \$400 more in apportionment payments had been received than at this same time last year.
5. A progress report was given by the Benevolent Board stating that the new home at Flora, Indiana, should be completed shortly after January 1, 1968. Open house and formal dedication of the new structure are being planned for May 5, 1968.
6. A committee consisting of John Byler, W. S. Benshoff and Keith Bennett was appointed to study changes suggested by the Executive Committee of General Conference for the registration of conference delegates.
7. The Executive Committee of Central Council was instructed to encourage and promote among our local congregations the establishment of a Pastoral Congregational Relations Committee as recommended by the Moderator of the 1967 General Conference, W. S. Benshoff.
8. A progress report was given on the denominational Headquarter Building by Elton Whitted. He reported that the high rise structure will be located on the present property occupied by the Publishing Company and the Missionary Board. The new structure will provide adequate space for the Book Store and offices for our various denominational boards with some space for future expansion.



# HIGHLIGHTS

## 1967

- . The Publications Board reported that their last quarter financial statement showed a 10 per cent increase in sales.
10. The Board of Christian Education distributed copies of a **Manual of Christian Education** which will be available for every congregation. It is in the form of a loose leaf binder with additional material being planned for future distribution.
  11. The Missionary Board reported that Rev. and Mrs. William Curtis will return for furlough some time mid-way in 1968.
  12. Dr. Joseph Shultz reported on the new program of "Continuing Education" being developed by Ashland Theological Seminary. The program will include two week sessions in the areas of Christian Education, Missions, Preaching and Contemporary Issues.
  13. Rev. John T. Byler, the Moderator of the Brethren Church will attend the National Association of Evangelicals Convention meeting in Philadelphia during the month of April 1968, as the representative of Central Council.
  14. The Evangelism Committee reported that they are preparing a "Brethren Family Relocation Card."
  15. The attention of Central Council was directed to the fact that the denomination will need to raise \$9,000 by February 1st to pay for the printing and binding of the **History of the Brethren Church**. In order to meet this amount a special pre-publication price of \$6.50 has been set. If each church in our denomination would purchase 20 books, at the special pre-publication price, the problem would be solved.
  16. It was reported that the Conference Treasurer was bonded for \$12,000 and the Council approved the bonding of the Secretary of Central Council, who handles incoming funds in the amount of \$5,000.
  17. The Executive Committee of the Central Council presented a job analysis and personal qualifications for the new Field Secretary of the Brethren Church. The committee is at work in securing someone to fill the office of the Field Secretary for the denomination. It is hoped that an announcement will be forthcoming in the near future.

18. The Council reviewed the General Conference Finance Structure as established by General Conference in 1962, and referred it to a sub-committee for further study.
19. A report was read from C. William Cole, the National Statistician of the Brethren Church, who attended the National Conference of the Association of Statisticians of Religious Bodies in America.
20. Central Council will recommend to the 1968 General Conference that the National Statistician and the Treasurer of the denomination be made members of the Central Council.
21. The Music Study Sub-committee of Central Council is engaged in a survey of the music being used by our congregations in their various services.
22. A sub-committee was appointed to prepare a comparative study of our statistical reporting with that of other denominations.
23. The next meeting of Central Council will be held on April 29, 1968, beginning at 1 p.m., at the First Brethren Church, Ashland, Ohio.

## ordination of RONALD WATERS and PAUL SOMMERS



Rev. and Mrs. Ronald Waters and Rev. and Mrs. Paul Sommers

ON SUNDAY, OCTOBER 29, 1967, at the Loree Brethren Church, Loree, Indiana, Mr. Paul Sommers and Mr. Ronald L. Waters were ordained to the Christian ministry.

The service of ordination was as follows:

Prelude ..... Ronald LeMaster and Bessie Lippold  
 Invocation ..... Elder Gene Eckerley  
 Hymn ..... "Holy, Holy, Holy"  
 Scripture ..... Elder Glenn Grumblin  
 Prayer ..... Elder Grumblin  
 Solo ..... Susie Stout  
 Ordination Sermon ..... Elder W. E. Thomas  
 Special Duet ..... Mr. and Mrs. Omer Lippold

Action of the Church Calling for Ordination

Mr. Herrell Waters, Moderator

Loree Church

Mr. Jake Betzner, Moderator

Center Chapel Church

Action of District Examining Board

Elder Woodrow Immel

Scriptural Charge ..... Elder Clarence Kindle

Questions and Charge to the Candidate

Elder Grumblin

Ordination Prayer with Laying on of Hands

Elder Immel and Elder Thomas

Setting Apart as an Elder ..... Elder Kindle



Rev. Ronald Waters



Rev. Paul Sommers

Charge to serve as Wife of an Elder . Elder Austin Gable  
Prayer with Laying on of Hands

Elder Gable and Elder Thomas  
Hymn ..... "A Charge To Keep I Have"  
Benediction ..... Elder Paul Sommers  
Postlude ..... Ronald LeMaster and Bessie Lippold

Mr. Ronald L. Waters is a member of the Loree Brethren Church. While pursuing his ministerial training at Ashland Theological Seminary, Mr. Waters served one year as pastor of the Reedsburg Church of God.

Mr. Waters will become the pastor of the Gretna Brethren Church, near Bellefontaine, Ohio, in June.

Mr. Waters is married to the former Carolyn E. Myers. They have four children: Ronald Wayne, Roger Lee, Linda Carol, and Peggy Ann.

Mr. Waters is the son of Mr. and Mrs. Herrell Waters, R. 1, Amboy, Indiana.

A native of Indiana, Paul Sommers is the son of Mr. and Mrs. Moses Sommers. He became a member of the Loree Brethren Church in 1957. During the year 1964 he felt the call of God to enter the ministry, and the Center Chapel Brethren Church gave him the call to pastor their church in the spring of 1965. He has been pastoring the church there since that time. During these years he has ministered at the Indiana State Reformatory and also at the Kokomo Rescue Mission. In January of 1967 he spent two weeks in mission work in the land of Haiti.

He has been employed in farming most of his life and is currently employed on a 350 acre farm while pursuing his ministerial duties.

He met the study course and requirements given by the Ministerial Examining Board for Ordination.

He is married to the former Joan Alexander of Greentown, Indiana. Mr. and Mrs. Sommers have four children: Pamela, Dale, Kevin and Brian.



Left to right: Rev. Glenn Grumbling, Rev. Austin Gable, Mr. Herrell Waters, Rev. Ronald Waters, Rev. Paul Sommers, Rev. Woodrow Immel, Rev. W. E. Thomas, Rev. Clarence Kindley

Ashland Theological Library  
Ashland, Ohio



# Evening Walks with Jesus

## "INTO THE WILDERNESS"

Text: Matthew 4:1-11

### Part II

by REV. GEORGE W. SOLOMON



**W**ILL YOU JOURNEY with me again as we seek to take our second "Evening Walk With Jesus." "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). "Then" — the time is significant. Immediately following His baptism, the infilling with the Holy Spirit and the approval of God on His life — **then was Jesus tempted!** The times of our highest spiritual exaltation are often followed by times of great moral peril. The Holy Spirit had descended upon Him; the Father in heaven had assured Him that He was well pleased with Him. Now the Devil begins to whisper innuendos and half-truths into His ear. How the humanity of Jesus is seen in this experience! How like us He really was! After a time of great decision and spiritual rejoicing a period of struggle seems always to be inevitable. We would like to stay on our mountain tops. Like Peter on the Mount of Transfiguration, "let us build a few dwelling places and stay here!" But they were needed in the valley — down where the people were battling sin and the Devil. So they had to leave the **mountain top** and go down where a father awaited with his demented son for the touch of the Master's hand. So it must be with us. We cannot tarry forever in our Jordan experiences or on our mountain tops. There is work to do where the masses are, and we must go out to do battle with sin and Satan and temptation.

"Led by the Spirit" — this phrase shows us that this temptation was in accord with divine purpose. Just as the baptism of Jesus was to fulfill all righteousness, all that was divinely determined to be right in preparation for His earthly ministry, so this temptation of Jesus was divinely determined to prepare Him to meet triumphantly every temptation of His earthly life.

From the lush Jordan valley and this blessed experience by the Jordan, Jesus is led by the Spirit into the

wilderness. Tradition located the temptation in Quarantania, a mountain which rises out of the Jordan plain 1,500 feet above the Jordan valley. This journey of Jesus was not a long one in miles. It is six or eight miles WNW from the traditional place of His baptism, but it is a rough journey. Running north and south through Palestine is a great watershed of mountain range. To the west the mountain slopes down gently to the coastal plains along the Mediterranean Sea where cities like Gaza, Joppa and Caesarea were located. But the eastern side of the mountain toward Jordan was very rugged and steep because it is such a short distance from the mountains to the Jordan river. The road leading from Jericho up to Jerusalem illustrates this very well. From Jericho, 820 feet below sea level, it climbs approximately 3,300 feet in 14 miles, the distance to Jerusalem which is situated about 2,500 feet above sea level. This road was called the "Ascent of Blood" because it was infested with bands of robbers. You will remember it was on this road that Jesus encountered the man who was beaten and robbed and later befriended by the good Samaritan.

The mountain is very rugged, cut by deep wadis, and declivities, some of them as much as 2,400 feet in depth. It was in these wadis, whose steep sides were pock-dotted with many caves, that the wild beasts and the bands of robbers found refuge and safe retreat, coming out only to prey upon some unguarded, or unsuspecting traveler.

Jesus, upon leaving the scene of His baptism, I doubt came up this road, passing through the city of Jericho. As He did, I imagine He recalled the story of the capture of this great city by Israel under the leadership of Joshua. I expect His mind recalled how the city was taken. He might have even imagined I



ould hear the trumpets and the shouts of the people and see the walls come tumbling down. Leaving the city, He would have followed the steep ascent for some time until He chose to leave the road to climb the even steeper slopes to the northwest and penetrate this barren wilderness.

Now the word "wilderness" in the Bible can mean just an uncultivated area where cattle are grazed; or it can mean a rocky, barren, wasteland which is incapable of supporting much of any kind of life except that which is carnivorous by nature. The latter meaning is far more likely a description of this area, since both the Scripture record and the present day nature of this area would support such. The first Adam met his temptation in a garden of beauty and plenty; the last Adam in the barren, flowerless waste, with poverty and hunger.

Just as Jesus had gone down to the Jordan for the express purpose of being baptized, now He goes into the wilderness for the express purpose "to be tempted of the devil." The Prince of Righteousness goes into the wilderness not to imitate John's ascetic mode of life, but to face the Prince of Unrighteousness.

The word "temptation" means to try, or test, character. God tried Abraham when he commanded him to offer his son Isaac. The temptations from the Devil are always for the purpose of inducing us to do evil. The writer of the book of Hebrew says, that Christ was subject to temptation first, for his own sake, as a test of character (Heb. 5:7-9), and second, for our sakes that He might become a sympathizing High Priest (Heb. 4:15, 6).

At this point, I would like to interrupt the movement of this message to make two comments. (1) The personality of the tempter is made explicit in the Scriptures. This Divine Son of our heavenly Father met the father of all liars in personal combat. (2) The temptation of Jesus was real. There are those who say "Jesus could not be tempted to do evil." If this is true, then this is all a farce, a misrepresentation of the truth, aimed to deceive and I, personally, cannot accept the fact that Jesus would become a party to such — it is completely out of character for Him.

Let us look briefly now at this encounter with Satan. And when he had fasted for forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matt. 4:2, 3). "If thou be the Son of God" (see also verse 6). Remember last week we discussed that there were at least four witnesses to the divine Sonship of Jesus at the time of His baptism — John, the human witness; Jesus, the silent witness; the Holy Spirit, that abode upon Him; and God the Father, who spoke from heaven. Now Satan attacks this very point and demands that Jesus prove his divine Sonship. This temptation was to gratify physical appetites. After 40 days of fasting, Jesus was hungry and Satan said "Turn this stone into bread." This temptation, as the others, is a type. You and I are always tempted in the realm of physical appetites and passion. Appetites are not sinful, but their wrong use and gratification are sin. If we use our God-given powers to satisfy and gratify ourselves, we defeat God's purpose in us. If Jesus had yielded, He would have put Himself outside the realm of common human experience. He met the temptation to use His power as the Divine

Son of God to satisfy His needs as a man, and triumphed over it. Other men could not turn stones into bread when they were hungry, and so Jesus, if He would have yielded, would not become a High Priest subject to all the conditions and trials of man. Jesus said, "Man shall not live by bread alone." There are many other things more important than bread for our lives. But, oh how much time and energy we use in procuring bread for our lives — physical sustenance, and how little time and energy we give to the essential and significant things of life. **We should seek to make a life, and not just merely a living.**

"Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest thou dash thy foot against a stone" (Matt. 4:5, 6). The first temptation was to a selfish Messiahship. The second one is to a spectacular Messiahship. Now the essential point is not whether Jesus was literally taken up to the pinnacle of the temple or not. The essential thing is to understand the temptation. The Jews were looking for a spectacular Messiah, one who would dramatically come and deliver them from the oppression of Rome and establish once again the throne of their father David. Now such a demonstration would fulfill their expectations and assure him of their support and make him very popular. Jesus is tempted to take things into his own hands and then to make God responsible for his success. Oh how easily we yield to this same temptation. We want to be popular! We are so concerned about public opinion! Oh how often we take things into our own hands and then ask God to bless them and to give them successful ends. We seek to put God to the test. Jesus said, "Thou shalt not tempt the Lord thy God."

"Again, the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, all these will I give thee, if thou wilt fall down and worship me" (Matt. 4:8, 9). This was also a temptation to take a short-cut to the Messiahship — to establish a worldly kingdom. It would be a quick and easy way to do what he came to do rather than the long, painful way of the divine plan which included the suffering, the Cross and the long years of redemptions plan. Jesus refused to use his divine powers to establish his kingdom by improper means. You and I are always tempted to seek short-cuts and easy ways to spiritual victory, but, like Jesus, we must refuse to use any other means than those in the divine plan. On another occasion Jesus said, "He that seeketh to enter the Kingdom in any other manner is a thief and a robber."

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." "Get thee hence, Satan!" — the Prince of Light had won the victory over the Prince of Darkness. Did you notice the weapons of defense Jesus chose in each of these temptations? **The word of God which is the sword of the Spirit!** In the Word of God there are Scriptures to fit every situation in life. It remains for us to become so familiar with the Word that we can quickly draw the proper weapon to successfully parry the thrust of Satan! "Then the devil leaveth him, and, behold, angels came and ministered unto him" (Matt. 4:11).

## 1967 — Calouses Instead of Scars

## RELIGION IN REVIEW

by **NORMAN B. ROHRER, Director**  
**EP News Service**

**T**HE HISTORY OF 1967 has flung its last shadow into eternity and the writing of God's finger in the world of men for another year is cast in retrospect.

This was the year DNA yielded to the scientist and gave him "life in a test tube" — a man-made virus which Caltech and Stanford scientists Dr. Robert L. Sinsheimer and Dr. Arthur Kornberg said is biologically active, reproducing.

Population in America and the world continued to outrace predictions of the gloomiest pessimists, casting on society millions of unplanned and unwanted individuals it cannot properly feed, clothe or educate. An authority on agriculture predicted global austerity in food by 1975 unless drastic steps were taken to tap earth's more abundant resources.

In Baltimore, three "peace demonstrators" objecting to the war in Vietnam poured their own blood into files of the local draft board; in Boston, Unitarian and Universalist students lit their draft cards at the altar flame while thousands marched on the Pentagon in frustrated rage against the war whose issues they struggled to appraise.

The year saw attitudes turn sharply toward acceptance of homosexuals. As the British House of Commons voted 99 to 14 to repeal criminal penalties for homosexual conduct by men over 21, Episcopal clergy in New York urged "moral neutrality" toward homosexuals — even saw good in the act provided it fostered a "permanent love relationship."

The debut of an abortion pill raised moral problems, as did "rights of infirmed individuals to die" and the "new morality" toward sexual behavior which some noted was creating mental ailments among youth — especially college girls who broke down under the stresses of liberalized dormitory rules. The U.S. Supreme Court voted 7 to 2 permitting sale of a long list of "girlie" magazines without recrimination and Congress put aside legislation moving five national holidays to the nearest Monday to offer longer weekend leisure.

Schizophrenics Anonymous scored often in rescuing the troubled through B-3 and C vitamins and the Royal Bank of Canada urged its clients to "invest in rest" for health and wealth.

The gospel according to hip-love grew apace as the mini-skirted and bearded introduced "love ins" at the park and tried "megahallucinogen," the brave new mind bender in the psychedelic arsenal. "Hippie" was formally buried in Haight-Ashbury but the LSD cult was compared favorably with early Christianity and Anton Lavey, "first priest of the Satanic Church" of San Francisco performed marriages invoking the blessing of the devil in the midst of candles stuck in human skulls while a nude woman draped herself on the altar.

Some 200 "fish groups" sprang up across the nation for the single purpose of "helping neighbors in need,"

but crime in the U.S. peaked at 48 per cent above the figure six years earlier and syndicates raked in nearly \$7 billion on commissions.

While the editor of Christian Herald magazine said Negro-white relationships were at their lowest level in 10 years, the Southern Baptist Foreign Mission Board commissioned its first Negro missionary in the 84 years of its service. She is Sue Thompson, soon to teach in Nigeria. The feuding Masons and the Knights of Columbus agreed to cooperate in "moral, civic and social action fields."

Funeral rites continued this year to change. Fewer friends at funeral services indicated that original chums are often scattered, and heavy traffic often prohibits processions.

Riots in Milwaukee and Detroit drew the support of clergymen who called for a "Black Moses" to lead the colored to dignity and freedom. All hospitals receiving federal aid were ordered to desegregate their blood supplies at once.

Pollsters announced that 68 per cent of the American people believe in heaven, but that only 54 per cent are persuaded of the reality of hell. Sixty-five per cent of the victims of fatal traffic accidents were said to have put the "quart" before the "hurse." One out of every two U.S. homes has guns and people, said the surveys seemed to be unhappy in good times.

In Buffalo, a ban on awarding adoptive children to agnostic and atheistic parents was lifted. Secular prophets called for a "voice outside our controlled environment" to criticize a society making tremendous effort to bring everything and everybody into conformity with its massive one-dimensional life.

Somewhere along the edge of an ancient African lake the eye of a paleontologist spotted this year a piece of bone which allegedly makes man 2.5 million years old — 800,000 years older than previously calculated. Seldom had so few drawn so many conclusions from such little evidence about so long a time on such a great issue!

The body of a man in Los Angeles, at his request was frozen by the Cryonics Society with the hope that when science finds a cure for his illness he can be thawed, revived and healed.

### The Church

The body of believers tried to provide that voice but was weakened by declining adherents and influence. The Gallup Poll found that 57 per cent of the Americans polled saw the church as losing its influence on American life. Ten years earlier, only 14 per cent felt that way.

Thirty-two major church-state school "aid" cases were before the courts at mid year point and tension mounted as parochial schools fought for the federal buck.



"The church has had it!" boomed an outspoken Minneapolis Negro barber. "They are hypocrites! Christ was phony! The church has had it!" A local pastor termed the barber "a descriptive prophet" whom "God is really sing."

For the first time, church and synagogue membership gains in the U.S. (actually based on statistics garnered in 1965) failed to keep up with proportional population growth. In Stockholm, Bishop Odd Hagen calculated that the current rate of population growth verses church growth continues, only nine per cent of the world's population will call itself Christian by A.D. 2,000. "In many ways," he said, "we are defeated already."

Methodists laid plans to build a sanctuary on the campus of Notre Dame and Lutherans celebrated the 50th anniversary of the Reformation with Roman Catholics; the Consultation on Church Union bogged down over issues on how to organize the 10-denomination unit and the church in Russia, surviving 50 years under Communism, continued to evangelize openly and through the vicodemus route. Presbyterians made official the "Confession of 1967" at their 179th general assembly in Portland, Oregon and the Southern Baptist Convention approved a \$26.7 million budget.

The median salary of ministers stood at \$5,914 this year, up \$885 over the average for the past five years.

A symposium of noted theologians termed heaven "95 per cent mythology," and Christians and Communists at down for dialogue while they were shooting at each other in Vietnam.

While the church was pressed to involve itself in social issues, a leading Protestant ecumenist predicted in Palo Alto, California that it will lose "tremendous numbers" as it so involves itself in the coming years. "Tight money" kept church construction down.

Plans were made by Catholics and Protestants for cooperation in distributing the Scriptures through United Bible Societies.

### Missions

The outreach of the church was curbed this year in India when governmental factions tried to oust missionaries in its northeastern part. The church benefited in South Vietnam, said the head of the Evangelical Free Church, by staying aloof from the political conflict there. . . was hampered in Spain by a new law requiring non-Catholics to register . . . showed vigorous leadership on college campuses through dynamic witness . . . and set its number of world-wide Protestant missionaries at 43,000.

There were this year 400,000 radio receivers around the world to pick up gospel broadcasts and the American Bible Society announced that its "Good News for Modern Man" biblical translation topped the two million sales figure.

The missionary's role was seen as changing, though not diminishing in importance as specialists fell into step with national workers. Stiff laws in Israel — even before the week-long war in mid-year smashed Arab military opposition and the borders dividing Jerusalem — increased difficulties for evangelical missionaries in the land. Prophecy during those days in June was a regular feature in the daily newspaper.

### Education

Law suits questioning the constitutionality of federal aid to education were the order of the day. New York

estimated it would need \$636 million more annually to absorb the 644,000 parochial and private school students into state schools.

Tennessee repealed its "Monkey Law" after Gary L. Scott was fired then rehired for teaching the theory of evolution in Jacksboro.

Port Credit, Ontario was host to Richmond College (opened in September), "Canada's Wheaton," and Evangelist Oral Roberts dedicated Oral Roberts University in Tulsa and announced plans for a \$150 million university for Latin America in Santiago, Chile. Dr. Billy Graham had expected to announce before Christmas his intention to build "a great Christian university such as Harvard, Dartmouth or Brown." However, the world's best known champion of the evangelical faith fell victim at year's end to this 11th bout with pneumonia and cancelled all engagements well into the new year.

The Minneapolis Board of Education abolished baccalaureates and other religious services in the city's public schools. Teachers of elementary pupils were advised in a new Harvard social studies text book to urge their students not to discuss at home what they are taught in school. "A youngster is doing something that is quite reasonable but very upsetting to his parents," they suggested, "when he tells his father that he does not have evidence for his position, or that there is another value that he is not considering, or that he should define his terms more carefully."

Senator Everett M. Dirksen joined by 43 Senators, introduced an ill-fated bill seeking to amend the Constitution to restore the right of corporate prayer in public schools while the 90th Congress introduced a variety of other bills on religion.

### Prologue for 1968

What the government sowed in 1967 will be reaped by its people in 1968. In an effort to trim \$700 million from the current \$1.2 billion postal deficit, Congress passed heavy increases in postage which may mark the end of some struggling religious periodicals. The Evangelical Press Association enters its 20th year of service with 175 full and affiliate members. It regretted the demise of The Sunday School Times (bought in May by Union Gospel Press of Cleveland, Ohio) which had been published in Philadelphia for more than a century, and hailed such new magazines as Evangelical Literature Overseas' Lit-Tec and Methodism's voice for evangelicals, Good News.

This is a "new" year for many converts to Christianity from among the more than a million and a half people who heard Evangelist Billy Graham in crusades at London, Winnipeg, Toronto, Puerto Rico and Tokyo.

President Johnson affirmed his faith in God at the 14th annual presidential prayer breakfast in Washington, D.C. He said in facing tormenting choices, "none of us can ever be certain that we are right."

Will this year see the treaty in Vietnam? Will our room-size world lend to its inhabitants the freedom and dignity in the Saviour that God intended? Will refreshing movements of God's Spirit be stifled or released through the actions of the church? Will Christ appear in glory?

Before history again triumphs over time and the sands of another year all run through the glass, let us learn from the lessons of 1967 at the doorway of 1968.

# Students see eye to eye with parents on

## THE PRIVILEGE OF PRAYER

by LOUISE PURVIS

The following article was written by Mrs. Louise Purvis, a member of The First Brethren Church, Goshen, Indiana. It appeared in the Sunday morning magazine section of the South Bend Tribune, South Bend, Indiana, on June 26, 1966.

IT WAS A BLEAK, wintry night in February in a small Michigan town where nearly 300 parents flocked to the meeting of the school board, alerted by the report of a momentous decision about to be made.

When members of the board, bowing to the ruling issued by Michigan's Attorney General Frank J. Kelley, voted to outlaw the traditional high school-sponsored baccalaureate services this spring the group was stunned, but the decision set in motion a project which is now snowballing toward a showdown in Washington.

The day after the meeting a new organization, RSVP, (Restore School Voluntary Prayer) was born in the little town of Three Rivers, Michigan, its purpose to unite concerned citizens in a nation-wide drive to restore voluntary prayer and Bible reading in public schools. RSVP proposes to do this by consolidating all efforts, past and present, in support of a clarification of the First Amendment to the U.S. Constitution.

The town's mayor, Ralph B. Vandenberg, proclaimed February 9 as RSVP Day in Three Rivers. Volunteers set up a stand in the business district for the signing of petitions.

In the four months since its birth, the idea has caught on so fast that RSVP's staff of 20 volunteers has been flooded with mail. Forty-one states have been heard from. A housewife, a minister and a mayor head the volunteers.

Should God be restored to the classroom? How do most Americans feel about the Supreme Court decisions banning prayers in public schools? How have the rulings affected school boards throughout the nation on the question of religious holidays and school exercises?

Regardless of the political views of most Americans, the controversial decisions by the U.S. Supreme Court, which led to the elimination of prayers in public schools, have produced loud vocal dissension in the country.

The question is of great concern to the nation's lawmakers, too. More than 150 resolutions in both branches of the Congress have been introduced, to clarify the First

Amendment. Senator Everett Dirksen, (R., Ill.), who supports RSVP and similar groups, is one who believes the majority of Americans do want God restored to the classrooms. In introducing his own Constitutional Amendment to permit voluntary prayer in schools, on March 22, Senator Dirksen told the Senate:

"Since the court decisions referred to earlier have been handed down, millions upon millions of words have been written on this subject. Polls have been taken. Insofar as I can determine, more than 81 percent of the people disagree with the courts. Two weeks ago one man came to Washington and dumped 52,000 original letters of protest on my desk."

He said, "I propose a simple amendment. It is voluntary. It is permissive. It places the responsibility upon local school authorities. It gives no authority to an official body to dictate the form or content of a prayer. Such authority may provide for or permit participation only. And that is the whole of it."

Senator Dirksen reminded the Senate, "Sooner or later Congress must come to grips with this matter."

A CBS Television special, "Testing—Right, Left & Center," concluded that 76 percent of their test cases people disagreed with the Supreme Court's outlawing of prayer in schools.

On the other hand, the National Council of Churches has supported the Supreme Court ban on the theory that religion belongs to the parents in the home.

In Three Rivers, Mrs. Paul Wheeler, an attractive housewife and mother of three, is co-chairman of RSVP with the Rev. John Booko. She says, "RSVP, which is completely non-denominational and non-partisan, is getting almost too big for us to handle." She estimates that about 100,000 signatures are on petitions now in circulation. A total of 15,000 petitions, with room for up to 30 signatures, have already been distributed, but many people in various parts of the country, have mirrored and signed more petitions on their own.

Mrs. Wheeler, a former art teacher, often puts in



eight-hour day on the project. She feels that "by removing God from the classroom we are removing the source of the greatest power for Brotherhood, and that dissenting minorities can only suffer a loss from this."

Actually, the movement began last fall as a drive started in Holland, Michigan, by two housewives to petition Congress for an amendment to the Constitution. The two, Mrs. William J. Westrate and Mrs. Howard Graves, who are now honorary members of RSVP's committee, presented nearly 50,000 similar petitions to Washington.

In many states the question of removing such traditional services as bacculaureate, or changing Christmas programs, hasn't come up as yet. But in some states, as in Michigan with the attorney general's interpretation of the Supreme Court's rulings, school boards and teachers are bewildered. In New York and California, simple prayers have been declared unconstitutional. In a California county, this prayer by school children with their milk and cookies was banned: "God is great, God is good. Let us thank Him for our food."

In a survey made by Jim Treloar, a Detroit Free Press staff writer, he found educators stymied in planning holiday programs because of professional indecision over how to react toward the rulings. Treloar wrote, "They want to stay within the law without offending any religious group, but they don't know whether to lean toward 'The Messiah' or 'I Saw Mommy Kissing Santa Claus.'"

In one school the principal decreed there would be no manger scene. No, the sixth grade boys could not dress as shepherd costumes. One of the youngsters was supposed to have a dream of being in a Bethlehem stable and seeing the Christ child. "Couldn't you just dream about doing a good deed?" the principal asked.

Some schools have cut out all religious music. The band can't even play "Silent Night."

Three Rivers teen-agers, aroused by the threat to one of their cherished graduation traditions, organized a Junior RSVP group and are spreading it throughout the country. Senior Citizens' chapters have been formed. Civic and Veterans' organizations, and churches all over Michigan, Indiana, Illinois and 38 other states are taking the cause.

RSVP operates mostly on faith, according to Mrs. Wheeler. About \$100 was contributed at the first meeting to pay for initial postage and supplies but the group solicits no donations. Mrs. Wheeler says, "We decided that if we believe in prayer we should use it, and we have survived." A few hundred unsolicited dollars have come in but she says, "We are never more than a few days ahead in money."

A woman from Auburn, Ill. wrote, "I am a paralytic invalid concerned for my country. The RSVP movement brings good news." From a manufacturing concern in Rockford, Ill. came a request for 2,000 petitions. The singing, recording group, Sons of Harmony, who feature a protest song, "Schools Without Prayers," written by one of their members, takes petitions on their tours.

Especially surprising is the response from men who use time to help with the drive. Mrs. Wheeler says RSVP has received letters from doctors, lawyers, merchants . . . , and maybe even chiefs! She says, "This movement is not confined to little old ladies in tennis shoes!"

Only one letter, postmarked Chicago, accompanied by outpourings of obscenity, scolded RSVP for their efforts. Mrs. Wheeler says, "We won't answer this letter, we will pray for him."

Deeply committed to the crusade is Mayor Vandenberg, as is the town's high school principal, Edmond Blank. Mayor Vandenberg's 5,000 letters to mayors throughout the country and his 150 letters to governors, senators and congressmen have developed tremendous response.

All except two of the legislators who wrote endorse the proposed amendment, and support RSVP's efforts. In fact, most of those replying had either introduced a similar amendment or supported the current one of Senator Dirksen. The two dissenters were Senator Robert Kennedy, (D-N.Y.) and Senator Edward Kennedy, (D-Mass.) Senator Robert Kennedy's letter said, in part,

"The Court's decision gives our religious institutions an opportunity to develop new and imaginative programs especially for our youngsters. Any action to overturn these decisions would only serve to lower the prestige of the Court in the eyes of the Nation."

Many people do not know, or have long forgotten the cases ruled on in the last few years by the Supreme Court which preceded the ban on prayer in public schools, with the resultant interpretation in various states. In a letter RSVP received from Milward L. Simpson, U.S. Senator from Wyoming, who had also introduced an amendment a couple of years ago, he enclosed a copy of the Senate Congressional Record in which he recorded the protestation made by Mrs. Madalyn Murray, the self-professed atheist who brought the Maryland case.

She wrote, in part, "We find the Bible to be nauseating, historically inaccurate, replete with the ravings of madmen. We find God to be sadistic, brutal, and a representation of hatred, vengeance. We find the Lord's Prayer to be that muttered by worms groveling for meager existence in a traumatic, paranoid world."

Her plea continued, "This is not appropriate untouchable dicta to be forced on adult or child. The business of the public schools, where attendance is compulsory, is to prepare children to face the problems on earth, not to prepare for heaven — which is a delusional dream of the unsophisticated minds of the ill-educated clergy. Fortunately, we atheists can seek legal remedy through our Constitution, which was written by deists (not Christians) who had enough of religion and wanted to grow toward freedom from it, not enslavement in it."

Meanwhile, in Three Rivers High School, the seniors set up their own bacculaureate services earlier this month.

RSVP says, "The child with faith has rights, too." Mrs. Wheeler says, "Americans don't begin to fight for something until they realize it is about to be taken away from them."

And one woman wrote, "My deep regard for people stems not because we are slightly higher than the monkeys but because, according to the Bible, we are a little lower than the angels."

The First Amendment to the Constitution reads, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

The question is, "How do you interpret it?"

# SISTERHOOD

## Schmiller's Chatterbox—

*Kathy Miller*

A NEW YEAR has begun, and of course every girl reading this has made her New Year's Resolutions and is living up to every one of them. No? You say you failed on one — well, maybe two. Actually, you must admit that you haven't done very well at all. Don't feel bad. There are quite a few of us right there with you. It isn't easy to change something once you have become used to doing it a certain way, but aren't there a few things in each of our lives that we'd really like to change? Maybe we have a hot temper, or maybe we're selfish, or jealous, or just plain lazy. Without these things we could most likely be much better Christians, and much more pleasant to be around. Have you tried praying about your problem with the attitude that you really want to do something about

it? It sounds trite, I know, but God does help the who help themselves. You can change some things your life. With God's help it is far from impossible. It's a little late for a New Year's Resolution, so here's about a middle of January resolution to clean out the bad habits and exchange them for the good.

To change the subject a little, there's been a rumormongering going around for many years now that all National Sisterhood officers find romance and marriage. If you doubt this theory, just talk to Susanne Hall (if you can get her calmed down long enough). Less than three months after taking the office of president, a diamond ring appeared on her left hand. The rest of us have done quite that well yet, but we're still hoping.

## SPECIAL SPONSORS OF THE SEMINARY



ONE HUNDRED SEVENTY "Special Sponsors of the Seminary" from Indiana paid \$25 a couple to further the call and challenge of the Christian Ministries through Ashland Theological Seminary, and bring the Seminary and Church together in this common cause. The overwhelming response of 170 filled the meeting with excitement and enthusiasm. Churchmen, Christian businessmen, Pastors, Brethren Youth, Alumni, and Seminary students were all inspired at the tremendous response to a call of Christian commitment and sacrifice. Brethren people demonstrated to themselves that they have a vital mission and the strength to fulfill it.

The tremendous success of the "Special Sponsors" was a team effort — Seminary and Church. Our special thanks to Rev. and Mrs. Richard Allison who helped very much on the "Indiana side." Also a note of thanks to three special laymen who underwrote the banquet, one from Goshen, one from Nappanee, and one from Winding Waters. Also our appreciation to Joe Evans for the bountiful and delicious banquet. And of course our thanks to the Brethrenaires Quartet from N. Paris. The entire meeting was a grass roots movement with Pastors and Laymen making arrangements and extended invitations.



Seminary Faculty and students traveled to this special meeting and although they did not get back home until three o'clock a.m. they were most pleased to give of their time, effort, and gifts. The Seminary community is anxious to enlist the interest of laymen and recruit students for the Gospel ministry.

Someone asked, "Can the Ohio, Pennsylvania, or Cen-

tral District Brethren match this 'Hoosier success story of the year?'" We are waiting in anticipation.

The real significance of the occasion was not primarily the amount of money but the sense of revival in the Church, among the Brethren, exciting everyone concerning the call and challenge of the Christian Ministry — the preaching and teaching of the saving Gospel of Jesus Christ.

# World Religious News

## in Review

### SENATE FAVORS COURT TESTS ON CHURCH-STATE ISSUE

**Washington, D. C. (EP)** — By a count of 71-0, the Senate voted to permit court tests to determine whether the Constitution's provision for separation of church and state bars federal aid to church-affiliated schools.

The federal body attached an amendment authorizing such suits to a bill which would extend for three years the 1965 Elementary and Secondary School Act, the biggest program of federal aid to education.

The amendment's sponsor, Sen. Sam J. Ervin Jr. (D-N.C.), said he thinks grants to parochial and other religious schools are unconstitutional under the doctrine calling for separation of church and state. His amendment, reported in an AP release, would also permit suits in other federal aid programs — for example, an anti-poverty project with church affiliation.

Ervin argued that the federal courts have declined to act on many cases involving the issue on the ground that the person bringing the suit could not claim sufficient interest to have a standing in court.

### PALM SPRINGS CHURCH WOULD PULL OUT PRESBYTERIAN TIES

**Palm Springs, Calif. (EP)** — The million-dollar Palm Springs Community Church wants to pull out of the United Presbyterian denomination because of the new "confession."

It's the area's sharpest reaction to the "Confession of 1967" to which the congregation objects.

United Presbyterians last spring gave final approval to the "Confession of 1967" which succeeds the Westminster Confession, which for 300 years has provided a doctrinal background for the faith.

When this action became final, the 50-year-old Palm Springs congregation voted to pull out, in order to maintain the Westminster Confession as its sole confessional statement.

The pastor, Dr. James N. Blackstone, 21 years with the congregation, is charged by the Presbytery of Riverside with violation of certain of his ordination vows for circulating arguments by mail to influence his 950-member congregation to drop the denominational ties.

### PUBLISHERS CAUGHT IN THE THROAT SENATE BILL MAY ROB 'PAUL' TO PAY 'CAESAR'

The U.S. Senate this week voted to raise postal rates and hike salaries for federal civilian workers by \$2.6 billion.

To do it they drew a bead on users of the mail, hitting hard at religious periodicals and publishers who face what Dr. Russell T. Hitt of *Eternity* magazine called "confiscatory legislation" when he testified before the House of Representatives committee working on the bill last July.

The Senate Bill, already passed by the House, increases postal revenues from third-class bulk mail by \$183 million annually compared to the \$154 million in additional bulk mail costs under the House bill.

Senator Mike Monroney (D-Okla.)

charged that commercial mail-users have conducted "the most odious lobbying activities I've seen in my 29 years in Congress" against the Senate measure.

The Senate bill would raise mailing rates for second-class mail, mostly news publications, by \$32.6 million a year while the House bill would bring in \$39.6 million.

Spokesmen for the religious press say that such increases, coming on the heels of expensive Zip Code updating required by the Post Office before January 1, 1967, would put a minimum of five per cent of the smaller organizations and publications out of business.

Will our papers perish with postal hikes?

### COMPLETE EDITION OF BIBLE TO BE PUBLISHED IN USSR

**New York (EP)** — The first complete edition of the Bible for popular use to be published by the Russian Orthodox Church since the Communist revolution of 1917 will be issued in late December, according to the foreign affairs spokesman for the Moscow Patriarchate.

Metropolitan Nicodim of Leningrad and Novgorod, chairman of the Department of External Church Affairs for the Patriarchate, made the announcement during an address to officials of the American Bible Society here.

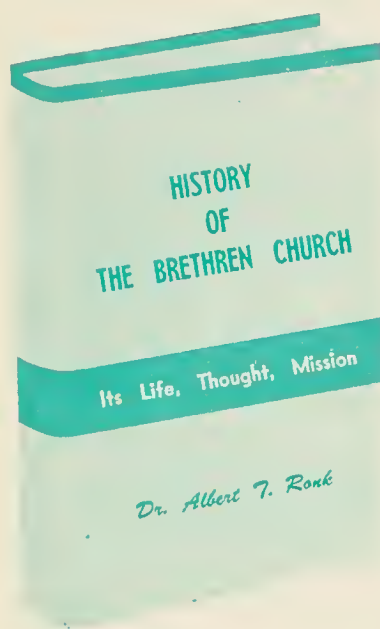
The metropolitan and two other representatives of the Russian Church were in New York during a three-week visit in the U.S. as guests of the Church of the Brethren.

The projected new edition of the Russian-language Bible, the Russian churchman said, will be illustrated. It apparently will not be a new translation but the printing of a text already available.

Metropolitan Nicodim said, "The Russian language is not subject to the rapid changes noted in other languages so it is not so important for us to have a new translation."

# Pre-publication Date on the **HISTORY BOOK**

has been extended to  
**FEBRUARY 1, 1968**



Since the orders for the "**History of the Brethren Church**" by Dr. Albert T. Ronk have been coming in so slowly, **Central Council** decided to extend the pre-publication date for orders to February 1, 1968.

The price of the book will be \$6.95 plus tax and handling charges. If you order it **NOW**, however, the cost will be **\$6.25** plus 25c handling charges, or **\$6.50**. If you live in Ohio the cost will be **\$6.75** (25c tax).

Please keep in mind that the pre-publication price is good only until **February 1, 1968**, therefore we urge you to get your order in **NOW!!**

In order to meet printing costs **1,500 books** must be sold **immediately!**

So far only 230 books have been sold (December 27, 1967).

The Laymen organizations of the local churches have agreed to take orders for this book. If you haven't ordered yours as yet, please contact your Layman Organization or your pastor.

Or — you may send the order in directly to us:

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A check, money order or cash must accompany your order.

It is hoped that each church will average at least 20 copies of the book!

**SEND YOUR ORDER IN TODAY!**



# MISSIONARY NEWS



## WHERE JESUS WOULD HAVE US

by REV. H. RAYMOND ASPINALL



PREACHING in a crowded public park? Yes, because here is where we find the people; people who need to have an opportunity to hear about the love of God and the life that Jesus offers. People who need to have Christ presented to them in a way they can understand and so respond. Young people, old people, little people; all are here in the park so this is where we preach. Dona Francisca lived with her daughter across the street from the park. She was curious about the crowd that gathered each Sunday afternoon around the statue in the center of the plaza. One Sunday she crossed the street to find out what was going on. She listened as the group sang choruses and presented an illustrated Bible story. Then the pastor spoke simply of the redemption story and gave an invitation. Dona Francisca raised her hand and stayed after the service to talk and

there in the crowded park she was transformed by the Holy Spirit into a new creature. The story does not end there, for this woman spoke to her daughter who then accepted Christ. Later a son and daughter-in-law, also, became Christians because of Dona Francisca's witness. A chain reaction that began in a busy park on a Sunday afternoon.

Also, across from the park is an Old Peoples Home maintained by the Roman Catholic Church. Many of the old men who live at the home come to the park on Sunday afternoon to sit in the sun and watch the young children play. Don Francisco was a retired watchmaker. Now he was alone in the world; no family, no close friends, no one to visit him or care for him. He shuffled over to the statue in the center of the park where so many had heard of Jesus. The theme of love caught at his heart and he came into the large

family of the Children of God. Don Francisco is now a familiar sight at every service of the church, sitting in the front pew with his Bible and hymnbook, a seventy-year-old newborn child of God who found, in the park, new life and family and friends.

One gang of boys decided the group around the statue made a good target and began throwing stones. The next Sunday one of the boys brought a few eggs. With the other

Christians praying earnestly, the pastor approached the leader of the gang. He spoke softly but firmly of how Satan was using them to his advantage. Another week passed and the gang was again in the park but this time just milling around the edge of the crowd. After the service the boys were invited to the church for tea and to play table-tennis. Although at this first meeting none accepted Christ, the leader of the gang

made it clear to each member that there was to be no more rock throwing. A short time later one of the boys made his profession of faith and trust in Jesus as his Savior and Lord.

Preaching in a crowded public park? Yes, because here is where we find the people, and among the people is where Jesus would have us to be.

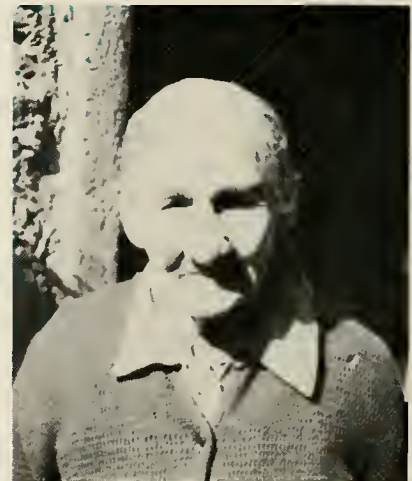
## world missions in — CORDOBA, ARGENTINA

**T**HE CHURCH at Cordoba is among the mission work established by Dr. C. F. Yoder and is the oldest mission point held by our church today. The city is rather isolated from other Brethren Churches in Argentina; the nearest one is Rosario, 321 miles distant. Cordoba is the third largest city in the Republic and one of the oldest.

In February of 1967, Bill and Fran Curtis continued their missionary service by accepting the pastorate at Cordoba. There is a full program of Sunday School, evening services, midweek prayer and Bible study, young people's meetings and weekly women's meetings.

A new temple is being constructed on the site of the old parsonage and with the constant rising cost of living, the building project becomes a greater involvement to the congregation. The members themselves do some of the work and had been awaiting the completion of the roof to work on the walls and floors.

In addition to the Stewardship of Labor, the Cordoba congregation had a month's study for all groups in the church directed to the theme of Stewardship of Time,



Senora Salinas Cruz, the oldest member of the Cordoba Church.



This Jeep sometimes has 14 passengers for the trip to Sunday School at Cordoba Church. Bill Curtis, the driver, took the picture.

Talents and Material Substance. Special emphasis was placed upon the tithe as the minimum expression of their love to the Savior. As a result of this campaign and the new financial plan, the giving was **doubled** in the month of June and almost **tripled** in July. Many in the church have signed "faith promises" in their giving throughout the coming year.

During a recent revival campaign, the Lord truly blessed them. Between October 15 and 22, sixteen first-time manifestations were made and some twenty recommitments. The attendance the first two nights in the church of 72 members, who averaged about 53 at service ordinarily, was over 100 and messages given caused many to re-evaluate their life and purpose.

**Note to readers:** Kindly **PRAY** that this spiritual awakening might continue.

**PRAY** for those who recently found Christ as they attend special classes.



# CHRISTMAS TIDINGS — 1967

from the Bolingers



MEETINGS from the land of the Higi people! As we draw near to Christmas, we think much of our many blessings. Of course, the most important is the salvation which we receive in Christ and we think how much it has changed our whole lives. It has brought us the fellowship of many new found friends both in America and here in Nigeria. It has opened to us a whole new vista of opportunities and challenges; there have been new places, new and strange sights and smells, new sounds to tantalize the ear. In all these new things, we have been brought to the limits of our knowledge and into the realm of dependence on faith. As a direct result we have received a deep joy from witnessing, first and foremost, the power of God to provide for our needs and to bring the souls of men to Christ.

We have deeply appreciated all your letters and prayers for we are aware that things would not have happened as they did unless there were faithful prayer warriors lifting us up and our work in prayer before the Lord.

It hardly seems possible that almost half of our first year will be completed by the time you receive this letter and that we will have been at Mbororo for a year. We feel that we are only beginning to get to know the people and are just now gaining their confidence. We are continuing with the Higi language which the people call "Vichimevey." Many of the sounds are produced far back in the mouth with the tongue turned back so it takes much practice to reproduce the sounds to the people.

David and Susan are doing much better in school and seem to be happy; this makes us feel better as this was a matter of real concern for us. We have a new kitten which David received from his dorm parents, so our menagerie is growing.

Jon, our four-year-old, has been having quite a time catching frogs and chameleons. It seems that now the rains have stopped, we have had a real invasion of frogs around the house. David has always been a collector of animals, too, and we heard that in Jos he had caught a night adder with his handkerchief before he realized it was poisonous.

Brian is talking much more now and tries to say everything that Jon says and thinks he can do everything that Jon does. He is independent and takes great delight in seeing how much he can taunt us before we call his bluff.

Rose and I are glad to have the Winfields with us for a while at Mbororo. Rose is glad to have Kitty to talk with and to help with ideas for women's work. Dick and I have been taking trips to the different churches to get an idea of the work being done.

Our thoughts and prayers are with each of you and our prayer is that in the midst of national confusion and international conflict that all of you will know that peace which God proclaimed for men of goodwill to the shepherds on that Galilean hillside so many years ago.



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# The Brethren EVANGELIST

Official Organ of The Brethren Church



*This is the old - -*

*Read about the new in this issue*

Vol. XC

January 20, 1968

No. 2

**"LET CHRIST BE LORD"**  
Philippians 2:11





# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "The Brethren's Home" .....	3
The Board of Christian Education .....	4
The Brethren Layman .....	8
"The Four Horses and Their Riders" by Rev. R. Glen Traver .....	11
Benevolent Board Promotional Materials .....	14
"Evening Walks with Jesus—To Cana in Galilee" by Rev. George W. Solomon .....	20
"The Person and Office of the Holy Spirit" by George E. Cone .....	21
The Missionary Board .....	24
Sisterhood Program Materials for February ....	27
Signal Lights Program Materials for February ..	30

## NOTES and COMMENTS

### THREE DEATHS

THERE HAVE been three deaths recently of retired ministers in the Brethren Church. These men have given much of their lives for the Brethren Church and for the cause of Christ. More information will be given in future issues of the magazines about these men. They are:

**Rev. Doyle Belote** who passed away on December 29, 1967, at the Brethren's Home in Flora, Indiana.

**Rev. Edwin Boardman** passed away on January 11, 1968, in Ashland, Ohio, where he had resided for several years.

**Rev. A. H. Lichty** passed away on December 2, 1967, in Houston, Texas, where he has lived for many years.

### ANOTHER DEATH

MANY Brethren throughout America will be saddened to learn of the passing of an outstanding layman in the Park Street Brethren Church in Ashland, Ohio. Mr. Myron Kimmel passed away very suddenly on Saturday evening, January 13, 1968. Besides being active in the church in Ashland, Mr. Kimmel had served on the Board of Trustees for Ashland College for many years.

### THE ANNUAL

SEVERAL have written in about the **Annual**. This book has been printed and is now in the process of binding. It should be ready for mailing within a very short time and you will be receiving it soon as it is completed.

The publication is late because two districts could not get their officers in time for an earlier publication. In fact, the officers for these two districts will not appear since we did not receive the information.

### AN ARTICLE YOU WILL NOT WANT TO MISS READING

ON PAGE 21 of this issue of **The Brethren Evangelist** you will find an article entitled "The Person and Office of the Holy Spirit: George E. Cone. This article was given as a Bible study at General Conference at Winona Lake, Indiana, on August 29, 1930, and appeared in **Brethren Evangelist** on October 25, 1930.

Be sure to read this article!





# A *Gentle* REMINDER...

## *The Brethren's Home*

WE ALL are thrilled with the progress which the Benevolent Board has made within the past few years. We are most happy with the building of the new home in Flora, Indiana. The board has done an excellent piece of work in the promotion of its work in recent years.

It was just a few years ago that there was some feeling that perhaps it would be best to abandon the home in Flora and make other arrangements in taking care of the older members of our church. The board, however, felt differently, and we should be grateful for their foresight in this matter!

This board, under the leadership of its president, Mr. Dorman Ronk, made every effort to explore all avenues of its work in order to learn how to make it more effective for the denomination. Even when it seemed that perhaps it would be better to cease its operations, the members of the board continued to study the situation from every angle. Progress has been made!

At the present, the beautiful new home is about completed! Applications to enter the home are in abundance. This has been made possible by the revision of regulations relative to entrance. Not only will the home serve Brethren people, but it is now available to those of other faiths. The room rates for residents are now in conformance with other homes of like nature.

We Brethren can certainly be proud of the new facilities!

Now that the Benevolent Board has accomplished so much within such a short time does not mean that they have completed their work. The board is now exploring the possibility of organizing and establishing other such homes in other districts of the denomination. Since such homes would be open for residents other than Brethren, this will be possible.

We urge each of you to give your support to this program by both your prayers and your finances. This board continues to have the Brethren Church at heart!





## VISITATION: A KEY TO INCREASED ATTENDANCE

by **FRED BURKEY**

During a routine interview, a young mental patient commented that his problems all started when he had joined a subversive political group. He said, "I joined this group because they accepted me and made me feel wanted. But now I'm all mixed up."

When questioned about his relationship with the church, he replied that he tried it for a while but when he stopped going "nobody cared."

How about your church — does it care? Are you preparing for effective outreach in your community?

Certainly we would agree that preparation for church school growth and enlargement begins with spiritual preparation. The people must be led to see that the opportunity for regular, systematic Bible study is lost to millions who are not being reached by the church. People must be informed that we study the Bible, not as literature alone, but as the Word of God speaking to our generation. How shall they hear unless we overcome our apparent embarrassment and convey the message?

A love for people and a realization of their need for the gospel are two factors that should cause church school leaders to emphasize visitation enlistment.

Effective visitation enlistment requires the establishment of definite plans to visit to enlist people in the church school outreach program. A definite time for visitor enlistment is a guarantee for involving members in outreach.

Visitors should be trained in making two types of calls. First, the absentee call, in which church school workers and members major on extending a personal ministry and expressing concern for the person who is absent. Second, the prospect call, in which every possible effort is made to enlist in Bible study all those who are either unsaved or unaffiliated with a church.

Church school workers and members who are trained and inspired to visit with purpose assure a sustaining visitation program. The leader in charge of enlargement

and visitation should remind the visitor of five facts as he goes out for purposeful visitation:

- (1) He is representing Christ and the church. In so doing, he should convey Christian concern for the persons visited.
- (2) The visitor is to help persons understand the work of the church with special emphasis on the church school.
- (3) He is to share information regarding specific opportunities provided for Bible study. Chief among these opportunities are the classes for Bible study on Sunday morning and fellowship Bible classes, held at various times, usually away from the church.
- (4) Benefits result from visitation. The church benefits from the witness given, the member visitor benefits from the opportunity to go in the name of Christ, and the prospect benefits from a Christian testimony made possible through a program of visitation.
- (5) God gives the increase. We do not reach and win the persons whose names are assigned; but when we are faithful in visiting and witnessing, God will honor the efforts of visitation. Faithful, continued, prayerful and effective visitation always pays dividends.

Possessing a knowledge of the functional aspects of church school enlargement is not, of itself, sufficient for enlarging the church school and enlisting people in Bible study. This knowledge must be translated into positive actions.

There is great need for long-range planning by the local church Board of Christian Education to be sure that prospects are discovered, reached and won to Christ and the church. The church school secretary should be included in this planning as new members must



properly received and classified. The prospect file must be kept up to date at all times.

Teamwork and the desire to magnify the name of Christ in performing the work of the church school insures both a good working relationship among visitors

and a bountiful harvest as persons are won to the church.

Is your church ready to pay the price of true concern for must people in your community say, "I was absent and nobody cared"?

## "MICKEY MOUSE"

### UNWELCOME IN HIGH SCHOOL LESSONS

"Mickey Mouse is not welcome" in the new High School Bible teaching materials published this fall by Gospel Light Publications of Glendale, California.

"We are trying some new ideas to provide Bible-in-action lessons to help today's teen-agers with today's questions," Youth Editor Fritz Ridenour points out. Our aim is to confront the teen-ager with the vital truths in God's Word. We hope to help him establish a genuine personal relationship to the Lord Jesus Christ and then guide him in applying Biblical truth to life as he experiences it.

"One of our major emphases is on helping the teacher. We combine Bible content with teaching methods that are designed to involve the students and gain their interest and participation. We continually try to give teachers practical tips on how to communicate with young people in an open, understanding way. To help the teen-ager learn, you have to get him to trust you. You have to accept him for what he is and not for what you would like him to be.

"While our teaching methods and techniques are new, we hold the conservative evangelistic approach to the Scriptures that Gospel Light has always tried to maintain. But in dealing with the teen-ager of today we attempt to get rid of the outworn cliches and avoid the preaching of theory without giving the teenager any idea of how to put it into practice. Everything we do is designed to help the young person see that the Bible is relevant for his life right now and that Christianity is not an antiquated collection of dots, rules and legalism," Editor Ridenour explained.

When completed, the new three-year course will consist of three series of four quarters each. Each quarter-study in the 12th grade course (What I Believe and Why) includes a Teacher's Manual, a Teacher's Resource Kit, a Student Study Guide and a Student's Paperback. The 11th and 10th grade courses, which are to follow in the next two years, will feature a varied format but contain essentially the same features of the 12th grade lessons.

Response to the first 12th grade quarterly unit, a life-related doctrinal study from Romans titled, **Come Alive!**, has been "tremendously encouraging" to Ridenour and his staff. A 12th grader from Ohio writes:

"So much of the Sunday School material is the same old thing that we have studied two or three years ago only hidden within a new cover. But this course has a fresh, new approach that is interesting and matter-of-fact. The student's book **How to be a Christian Without Being Religious** has something to say to teens. It is the best and most pertinent to teens I have had for a long time."

Also already available is the second 12th grade quarterly study, **Understanding Other Faiths**, which examines major religions and cults from an orthodox Biblical perspective. The title of the student's paperback for this course is **So, What's the Difference?** Quarters three and four of the 12th grade course will be a study of basic questions and problems that confront the Christian in today's scientific and secular age. The title for both quarters will be **"What's Your Answer?"** with Volume I covering questions on the inspiration of Scripture, and the so-called "conflict" between science and the Bible. Volume II of **What's Your Answer?** will go into such areas of ethics, morals, marriage and personal relationships. Both of these courses will also include student's paperbacks, **Who Says?** and **It All Depends**.

"We talk a lot about our youth problem, but I think the problem really lies with the adult leadership of youth in the Sunday School and church," says Ridenour. "Even though we have meant well, too often we've been giving the kids a diet of Mickey Mouse and Pablum when what they are looking for is real Christianity and a meaningful faith that works right now, not a fire insurance policy that they can use later when they are old and grey. We've lost a lot of ground with our young people in the church and it's our hope at Gospel Light that these new lessons will play a part in making some of it up. One thing is for sure; time is running out and we'd better get with it."

## "LET CHRIST BE LORD"

### Philippians 2:11



# The BOARD OF CHRISTIAN EDUCATION presents ---

## NEW FILMSTRIPS FOR STUDY IN . . .

### . . . Old Testament

**M-20 Abraham, Man of Faith** - 27 frames, color photos, rec & man., 8 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
This filmstrip tells the story of Abraham, a man of faith from the time God first called him to the time he almost sacrificed his son, Isaac.

**M-21 Jacob, Bearer of the Promise** - 41 frames, color photos, rec & man., 11 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
Filmstrip traces the life of Jacob from birth to the time of Esau, his brother, who forgave him.

**M-22 Joseph, the Young Man** - 35 frames, color photos, rec & man., 8 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
The filmstrip depicts the life of Joseph from the time his father, Abraham, gave him a coat of many colors until he became a ruler in Egypt.

**M-23 Joseph, Ruler of Egypt** - 33 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
This filmstrip shows the life of Joseph from the time he was a ruler in Egypt overseeing the storage of grain until the time his father, Jacob, comes to Egypt and the family is reunited.

**M-24 Gideon, the Liberator** - 36 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
Life of Gideon is revealed in this filmstrip, beginning with the Israelites worshipping Baal and ending with Gideon's victory over the Midianites.

**M-25 Ruth, A Faithful Woman** - 33 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrips plus discussion guides  
The story of Ruth is told beginning with Naomi in Moab and ending with the birth of Ruth and Boaz' son.

**M-26 Samuel, A Dedicated Man** - 32 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
The filmstrip begins with Hannah in prayer for a son and moves through the life of Samuel until the time he goes to search out the second king of Israel, David.

**M-27 David, A Young Hero** - 35 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
Beginning with David in the wilderness, running from King Saul, this filmstrip continues to the end of David's life with 40 years reign over Israel

**M-29 Solomon, A Man of Wisdom** - 33 frames, color photos, rec & man., 9 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
The life of King Solomon is shown from his ascension to the throne through the visit of the Queen of Sheba.

**M-30 Elijah, A Fearless Prophet** - 41 frames, color photos, rec & man., 10 min. junior-adult, teaching and devotional scripts with filmstrip plus discussion guides  
Elijah is shown in conflict with the wicked King Ahab and Queen Jezebel with the conclusion of the filmstrip showing Elijah being taken into heaven and Elisha left alone.

### . . . Stewardship (for Children)

**M-45 Stewardship for Boys and Girls - Part I** includes "Stewards of Our Bodies" and "Stewards of Time and Money" - 49 frames, color draws, rec & man., 7 min. for each story, primary-junior

Part 1 - When Wayne gets sick just before the Junior Football championship game, he learns how he has an important part in helping God take care of his body.

Part 2 - Wayne and Baxter learn some things about the stewardship of time and money when they join in a church project to take some Puerto Rican boys to the zoo.

**N-1 Stewardship for Boys and Girls - Part II** includes "Stewards of God's World" and "Stewards of Persons" - 48 frames, color draws, rec & man., 7 min. for each story, primary-junior

Part 1 - When Patsy and Jim go with their family on a weekend camping trip, they learn how they can work with God in keeping his world beautiful.

Part 2 - In helping Ann convalesce from a serious illness, Phyllis discovers God's truth that even a handicapped person has something important and valuable about him.

## ... Christian Living — Teens

43 **What You Think About Sex** (Attitudes) -46 frames, color draws, rec & man., 10 min. junior high-senior high

Developing Christian attitudes about sex and seeking to discover the place of sex in the Christian life by: realizing that sex is a planned, purposeful part of God's creation; checking up on what it means to be "manly" and "womanly"; examining sexual activity in the light of the Christian conviction that body, mind and spirit cannot be separated; considering the setting and relationship necessary for expressing one's deepest feelings of love.

44 **What You Do About Sex** (Behavior) - 45 frames, color draws, rec & man., 10 min. junior high-senior high

Developing Christian standards of sexual behavior by: examining contradictory patterns of sexual conduct and behavior in the world today; considering Jesus' ideas about the "wholeness" and "holiness"

of human personality; rethinking the purposes of dating and boy-girl friendships; looking at boy-girl/man-woman relationships in terms of commitment; interpreting the sexual relationship as a God-given way of saying, "I love you," which demands the security, permanence and commitment of marriage.

These filmstrips are new ones acquired since the production of the new Filmstrip Index which is included in the Christian Education Manual. A supplement will be produced in the near future that can be placed in the new Index but until it is available we are placing them here for your reference. Perhaps you would like to remove it from the magazine, punch holes in the sheet and place it with the new index if you have it or at such time as you receive one.

All these filmstrips are available for a rental fee of \$1.00 each from: **Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805.** When ordering, please order at least two weeks prior to the showing date. Be sure to send us your name, address, number and title of filmstrip/s desired plus your second choice and for what dates.

## JUNIORS AT FLORA, INDIANA

The Jr. BYC had their first meeting on September 10,

7. We elected officers with the following results:

President ..... Steve Clem

V. President ..... Terry Shoff

Secretary ..... Joy Duff

Treasurer ..... Rex Overholser

We have been having an average attendance of 15 at

meetings. In December we were busy preparing our

Christmas program which was held on December 17.

We have had interesting filmstrips on animals and in-

ts at our meetings.

We have sold Halloween and Christmas candy to meet

goals for the Project. In the near future we plan

paper drive.

— Rex Overholser

**1967 - 68**

## NATIONAL B.Y. PROJECT

**Goal: \$18,000**

## For: MISSIONARY RESIDENCE

**IN**

## BUENOS AIRES, ARGENTINA

### GRATIS SENIORS

The Senior BYC of Gratis, Ohio has met and chosen

ers for this year. They are as follows:

President ..... Wade Michael

V. President ..... Sherry Barnhart

Treasurer ..... David Barnhart

Secretary ..... Beth Miller

We have set our goal at \$250 for the National Project

year.

Our meetings have included a Halloween and Christ-

party and we have had two successful paper drives.

— Beth Miller



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for February

### Topic:

## THE HOLY SPIRIT IN OUR LIVES

#### Scripture:

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (I John 4:13).

#### Introduction:

The purpose of this study tonight is to awaken us to the power that resides within every believer. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

#### Topics for Discussion:

##### 1. The Holy Spirit is a Person.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Read also John 16:13, 14. These Scriptures clearly state that the Holy Spirit is Person. Let us have some discussion on this.

##### 2. The Spirit strives with man (Gen. 6:3).

The Spirit is constantly trying to draw us away from evil. He is grieved when we do not do His will. Here is an area for discussion—Gen. 6:6.

What is the relationship of the Christian to the Holy Spirit? or should we say the relationship of the Holy Spirit to the Christian?

##### 3. The Holy Spirit instructs, regenerates, sanctifies and comforts believers.

Read John 16:13, 14; 14:3-5 and I Peter 1:2.

##### 4. The Holy Spirit is the Comforter for all Christians

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

The Holy Spirit takes the place Christ filled when He was on earth with His disciples. We have the promise that the Comforter will abide with us forever (John 14:16). This Comforter came on the day of Pentecost and has been here ever since. One of the greatest blessings of the Holy Spirit to every believer is that power which is spoken of in Acts 1:8. Although Christ's disciples had some measure of power before Pentecost, it was very limited. After Pentecost, they had the gift of prophecy, miracles and Christian boldness.

The pouring out of the Holy Spirit on believers makes them true witnesses for Him. This same Holy Spirit is present with us today, but few of us wholly consecrate our lives to Him.

With the true spirit in our hearts we will be able to live Christian lives among the most wicked. Our lives will preach a sermon to all those we work with or associate with in any way. It will enable us to love our enemies and do good to those who spitefully use us. "The Spirit himself maketh intercession for us" (Romans 8:26 RSV).

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Why not join the  
TEN DOLLAR CLUB?



## Boys' Brotherhood Study Article —

## God's World In The Bible — Edible Plants or Grains

by VIRGIL L. BARNHART

THE PROBLEMS CONFRONTING the student of the plants of the Bible have long been perplexing ones. Even though difficult, however, these studies hold great fascination for the interested person. Only recently has the correct translation of many of the plants of the Testaments been accomplished. This critical analysis of botanical authorities has cleared away much of the earlier confused interpretation of the plant names included in such categories, for example, as spices, gums, censes, brambles and thorns.

Many names of plants growing in the Holy Land during Bible times present little or no difficulty to the translator, for they clearly refer to the plants or the close relatives of the plants, that are growing now in our own temperate regions. The almond is an example of this. Others, however, still elude the botanist, their origins lost in antiquity.

**Barley**, a grain cultivated for man and beast from ancient times. It is considered to be the most universal-cultivated cereal. Barley bread was a staple food of the Hebrews and a symbol of poverty and scorn (Hosea 2). Barley corns were used by the Hebrews as a unit of measure.

**Beans** are certainly very well known and used by people today. It would probably be safe to say that one of the most kinds of our variety of beans is liked and eaten by most people. In the green bean, dried bean, lima bean and other market varieties there is a taste type to suit most persons. The broad bean, extensively cultivated in Palestine, is also known as English, dwarf, Windy, or horse bean. Dried ground beans were mixed in with grain flour to make bread (Ezekiel 4:9), a staple article of diet for the poor of Palestine. Very little of this bean type is grown in America, but it is very popular in California and the Canadian maritime provinces.

The **Bramble** is a strong growing bush-like plant with long, arching, stout, prickly stems. It is the blackberryish of the European countrysides. These bushes are mentioned in Judges 9:14, 15. Any of you young men who have gone hunting or blackberrying can testify to the thorny or prickly stems of the bramblebush. We should all pick our way very carefully through these bushes to keep from injury or harm. **This should also apply to our daily Christian walk, that we carefully choose our paths to keep from being injured or harmed by sins prickly stems and Satan's hidden (concealed) thorny ambushes.**

If you have read the book of Exodus, you have seen the word **Coriander** — Exodus 16:31. The seeds of this plant in the carrot family are the size of a peppercorn. They have a sharp though pleasant aroma. These seeds are common in the Holy Land, and were used for culinary and medicinal purposes.

The refreshing fruit of the **cucumber** vine was one of the delicacies the Children of Israel constantly desired after

leaving Egypt. It grew best along the banks of the Nile and biblical reference is found in Isaiah 1:8. **The blessings of seeds sown, growth of vines, and harvest of various plants should make us thankful that we have our Heavenly Father that provides for our physical and spiritual needs. We need to be more conscious and concerned of the sowing of the seed for the salvation of souls.**

In Isaiah 28:26, 27 we read of the plant **cumin**. This plant is not found wild, it is the only species of its kind (genus), and western Asia is its home. Its aromatic seeds are "crushed and mixed" with bread and added to the meat pot. The small tender seeds are harvested with a rod; if threshed otherwise, they would be ruined.

**Would you boys believe that you are a very important species of the human race, and that God is concerned with your spiritual welfare? Would you also believe that the Lord does not desire to "crush" your spirit, and neither does He want you to "mix" with worldly thoughts and actions, but does strongly desire that with love and biblical teaching for you to be spiritually ready for His harvest. You can accomplish this by cultivating your life through reading His Divine Inspired Word, talking to Him through prayer, and allowing Jesus to become your personal Savior.**

The plant, **Desire**, (caper) provided a much-needed appetite stimulant for the aging. It is the young pickled buds that give the "desire" of relish to the food. The fruit is inedible.

**Dove's Dung** (Star of Bethlehem, II Kings 6:25), is the bulb of spring-blooming Star of Bethlehem. Dug up, and dried, it can be eaten roasted or ground to flour and mixed with meal to make bread.

**Fitches** (vetches) belong to the bean family, while the "fitches" of Isaiah 28:24-27 belong to the buttercup family and are called the "nutmeg flower" (unrelated to the cultivated nutmeg). Its tiny, hot, and easily removed seeds are sprinkled on food like pepper.

**Garlick**, one of the staple foods and an ingredient of many medicines. This plant grew in great abundance in Egypt. Small bulblets known as cloves of garlic grow around the main bulb. Numbers 11:5 is the only verse in the Bible mentioning the vegetables that were constantly missed by the Israelites during their journey toward the Promised Land. (Garlic salt is very good on cereal mix, popcorn, spaghetti, and various kinds of meat but is not advisable unless you are going to stay home for the evening.) This last statement is from the "voice of experience," after all no one wants to be avoided like a plague or to be treated as an outcast.

**Herbs, Bitter Herbs.** Endive, common chicory, garden lettuce, water cress, and dandelion are the bitter herbs gathered fresh and eaten as a salad at the time of the Passover (Exodus 12:8 and Numbers 9:11).

**Hyssop** (New Testament), a sorghum cane reaching a height of over six feet. The seed is grown for meal and is known in Palestine as "Jersusalem Corn." This is thought to be the hyssop of John 19:28, 29. The "parched corn" received by Ruth from Boaz may have been the grain from this sorghum (Ruth 2:14).

Numbers 11:5 tells us of **Leeks** a robust bulbous plant of the lily family with rather succulent, broad leaves. The bases of this plant are edible. The much desired small bulbs growing above ground are used in seasoning.

**Lentil**, a small trailing member of the pea family. Its seeds are used as a meal when dried and ground. When soaked and cooked, they make a nourishing meal known as "pottage." **You young men who have accepted Christ as your Savior, are you allowing your "born again relationship" to become useless and dried up, or are you "soaking" up the spiritual with a useful "God directed, Christ centered, Holy Spirit filled" type of meal for life?**

I wonder if you boys and young men will urge your parents to buy you some **Mallows**, most likely a species of salt bush, a bushy shrub related to **spinach**. It was a food of the poor (Job 30:1, 3, 4).

**Mandrake** (Genesis 30:14-16), a member of the potato family. The mandrake root is large, sometimes resembling the human body in shape, and was used as a charm against the evil spirits. **How thankful are we to be able to put our faith and trust in our Lord and not rely on superstitions and charms.**

**Melon**, cultivated in Egypt since before recorded history, the fruits weighed as much as 50 pounds. Being abundant during the growing season, they were used by rich and poor alike for food, drink, and medicine. The seeds were eaten after roasting. Some authorities believe that the reference to "melons" in Numbers 11:5 includes both watermelons and muskmelons, although the former had their origin in Africa and the latter in Asia.

The pungent garden **Mint** with the sharp scented pennyroyal, and the refreshing peppermint added much to making the meat dishes of the Jews more palatable. This mint grows in Palestine, is a lesser herb, has medicinal value, and is found in Luke 11:42.

**Mustard** is a very common word, and one we are very apt to use every day. A thick stemmed plant, often growing higher than a man can reach. The field mustard was an important economic plant of the Holy Land. The leaves were used as "greens" and the seeds were either powdered or made into paste. The larger plants were the favorite havens of the smaller birds (Matthew 13:31, 32). This is the least of all seeds (verse 32), yet if we had as much faith as a grain of mustard seed, nothing would be impossible unto us (Matthew 17:20).

The **Onion**, is a bulbous plant mentioned only in Numbers 11:5. Both the inflated leaves and the bulbous underground base of this plant were universally used as food and have been cultivated since time immemorial.

**Rye**, probably the "rie" of Exodus 9:32. It grows taller than wheat, yet will survive where other grasses will not thrive. Isaiah 28:24-26 makes it plain that the farmers of Israel knew of the ability of this grain to grow under adverse conditions.

**Rue**, mentioned only once in the Bible (Luke 11:42). Of the four varieties grown, the species graveolens,

meaning "strong smelling," is the most common. It was relished for its peculiar though strong taste, and was useful in cookery and medicine. In thinking of medicine, it causes me to wonder if this is why Luke, the beloved physician, uses this in his illustrative teaching unto the Pharisees.

**Sweet cane** (sugar cane), a stout perennial resembling Indian corn, but growing to a height of 8 to 20 feet. The juice of the sweet cane mentioned in Isaiah 43:24 although not used at that time for sugar making, was highly esteemed for sweetening foods and drinks. The pithy sweet stalks were used for chewing.

**Sweet cane** (calamus), the ginger grass from northwestern and central India. It is called this because its bruised leaves give off a strong, spicy, aromatic scent and their pungent taste is like ginger. References are found in Jeremiah 6:20 and Ezekiel 27:19.

**Vine** (true), the first plant to be recorded as cultivated in biblical history. The **grape**, its origin lost in antiquity, grew first on the ground, over walls, or on crude supports. Later it was trained on a trellis, and finally cultivated in vineyards. It was a symbol of fruitfulness and its harvesting a time of joyous festivity. References: Deuteronomy 8:8, Psalm 105:33; Zechariah 3:10.

In Isaiah 5:2-4, and Jeremiah 2:21, these references seem to call for a plant that is closely related to the true vine in appearance in order to deceive the owner of the vineyard. A "wild" or unselected strain of the cultivated grape would be such a plant, called "strange vine," or "wild grapes." In Matthew 7:16, we read **I shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?** Let's know the true vine (Christ), and study Matthew 7:21 and John 15:1-17.

**Wheat**, the most common cereal grain, was planted in the winter by the Hebrews. The reference here is to the wheat of Joseph's time which bore seven ears in one stalk (Genesis 41:22).

Today, as in the time of Jesus, certain varieties of wheat may yield 30, 60 or even 100 grains to a head (Matthew 13:3-8). The heads roasted over fire constituted the parched corn of the Old Testament, reference found in Leviticus 23:14; Ruth 2:14; I Samuel 17:1 and 25:18.

It may be informative to read from your encyclopedia the information they give on barley, and rye, but a large amount of these two grains are used today in the malting of beer and whiskey, then go back and reread that part of this article, noting the different uses of those grains then and now.

Use chapter four of Mark for reading, studying and discussing.





# THE FOUR HORSES AND THEIR RIDERS

## Revelation 6:1-8

### Part XIX

by REV. R. GLEN TRAVER

CHAPTER SIX continues the vision of John begun in chapter four, dealing with "things which shall be hereafter" (1:19). Such a vision brought John into the very throne-room of heaven where God the Father is seen sitting up His throne and surrounded by the four beasts and twenty-four elders (representing all the redeemed of creation). In the midst of this throne, John beheld "a Lamb as it had been slain" (5:6) who took from the Father's right hand the scroll sealed with seven seals (symbolizing God's eternal redemptive purposes, hidden from the natural understanding of His creation, and revealed and fulfilled only in and through His Christ). We have already noted that chapter four and five have come to us mainly as a "drama of salvation" — dramatizing redemptive truth, centering in Christ's life, death and resurrection, as a revelation and fulfillment of God's eternal redemptive purposes. We now wish to change our consideration of this vision as a "drama of salvation" to that of actual prophecy, or, the fore-telling of future events.

Lehman Strauss points out that the main action of the book of Revelation actually begins with chapter six: "From this point on, as the seals of the book of destiny are opened, the judgment period for the earth is depicted. Christ as the Lion-Lamb, who holds the title to the earth by right of creation and redemption, is about to take over. . . . The judgment period takes place in 6:1 to 19:4, the judgment being executed in three series: the seals (6:1 to 8:5); the trumpets (8:6 to 19:21); the vials (16:1 to 19:21)." Strauss does us a real favor when he ties these three series of judgment together in the following way: "Actually the seven seals cover the entire judgment period, with the trumpet judgments issuing forth out of the seals, and the vial judgments issuing forth out of the trumpets. This has been illustrated with a telescope comprising the three sections, the outer or larger section containing the inner two. Out of the larger section (the seals) issues the second or middle section (the trumpets), and out of the second section issues the inner section (the vials)" **The Book of the Revelation**, 153).

As stated by Strauss, chapter six pictures the Lamb as opening the book (scroll) with the seven seals which symbolizes a progression of events leading up to the consummation of all history. This progression is here revealed in the opening of each seal, one by one. These events, in the light of the entire section from chapter six through nineteen, are to be best understood in terms

of history which follows the close of this present Church Age. Some feel that the events depicted, best fit the latter half of the great tribulation period, while others would see them in the total perspective of that period (i.e., seven years in duration, rather than three and one-half years).

The fact that it is the Lamb who is pictured as opening these seals reveals that Christ is to be the central figure and focal-point of the historical events that follow the rapture of the Church, as well as of the historical events which precede it. Whatever the period of history — from creation to consummation — all of God's workings center in His Christ and are brought to fulfillment in and through him.

Our present message will deal only with the opening of the first four of the seven seals, representing what we believe to be events concerning the entire tribulation period, following the rapture of the Church (perhaps such events becoming more and more intensified as the time proceeds). We need to note, at this point, that the better manuscripts do not include the words "and see" in the charge ("Come") by the four beasts. This helps us to see this charge as directed, not to the Apostle John, but rather to the four beasts and their riders. In a sense, we can visualize a large stage of prophetic history with the beasts as the production managers and the four horses and their riders as the main cast.

The entire scene serves to symbolize the very nature of God's tribulational judgments, following closely the imagery of Zechariah 6:1-8, where the four horses represent four spirits of God's judgment upon Babylon and Egypt, as well as upon other nations which shared in the oppression of God's elect. The mention of "the noise of thunder," in verse 1, suggests that the events about to be described will be enveloped in terror, wrath and judgment — a most fitting symbolism for these coming tribulation horrors. (Note also that the scene is no longer that of heaven but of earth.)

#### **The white horse and its rider (1, 2)**

One thing seems to be quite clear, as we compare this white horse and its rider, and that horse and rider which appear in Revelation 19:11-16 — and that is — they definitely are not the same. Only one person could meet the description of the rider in chapter 19 and that is the Lord Jesus Christ Himself. Here in chapter six, the description presented is not that of Christ but rather, that of war — personification as a rider on a white horse. The



other symbolisms mentioned in verse 2 seem to substantiate this conclusion.

The horse, perhaps, best symbolizes open warfare and conquest (note the words "and he went forth conquering and to conquer"). In the time of John's writing, horses were a very common form of warfare (especially by the Parthians) and a white horse was an Oriental symbol for victorious conquest. The mention of a bow in the hand of this rider seems to suggest potential military might and power. The omission of any reference to arrows may imply that there will be a brief period of false peace — perhaps in the form of a "cold war" or a temporary respite offered by some individual (Antichrist) or political power. The Greek word for "crown" (*stephanos*) suggests the crown of a conqueror, and thus, here may imply a peace by forced rule.

Certainly there is nothing new about war (there has been very few years of genuine peace in the last two thousand years). But the events described in chapters six through nineteen fit best into the time of the tribulational period and, thus, these imageries need to be considered in this light. Our Lord seems to imply, in Matthew 24, that as the end of time approaches all things will become worse and worse and all forms of disasters will become intensified in destructive power and multiplied in occurrence. We need but consider the wars of the past century, as well as the increase in occurrence and destructive power of such natural phenomena as "famines, and pestilences, and earthquakes" (see Matt. 24:7), to realize that we are living in just such a time and that the end must not be far off. When we consider the awful possibilities of a third World War, with its hydrogen bombs and disease carriers, this rider upon the white horse seems quite tame in comparison.

#### The red horse and its rider (3, 4)

The second seal, and its opening, reveals a red horse and its rider. Both this, and the following two seals, suggest to us the natural consequences of war. In this second seal, we have suggested civil, national and world-wide turmoil and strife — as a natural break-down in normal rule and order.

This seal — and those following — seem to lead up to the latter part of the great tribulation (i.e., the second half of the seventieth week, mentioned in Daniel 9:27), for, the red horse represents a most bloody warfare. The period of false peace — implied by the first seal — will ultimately fail, and the world will again turn to strife, violence, and bloodshed — but now on a scale far more severe than has ever been known before.

The visions which are to follow seem to suggest that the coming Antichrist will begin his reign as a man of comparative peace (cf. the first seal). However, "When they shall say, Peace and safety; then sudden destruction cometh upon them" (I Thess. 5:3). The cold war will become very hot indeed, and brother will be at brother's throat, inspired by the very spirit of Satan ("and that they should kill one another: and there was given unto him a great sword").

Strauss comments at this point: "All the wars that the world has ever known put together will have been mild when compared with the world-wide reign of terror and slaughter of human lives in that day. . . . Imagine, if you can, a world without any peace at all" (*Ibid.*, p. 158).

As we consider the natural reaction of men in war — when the murderers become the national heroes — and

the affects of such warfare on the populations involved (e.g., the genocide methods of Hitler's Germany or the killing of thousands of people at Hiroshima and Nagasaki), we cannot help but shudder as we think of what it is going to be like when the Restrainer of men, the Holy Spirit of God, is no longer on earth, and Satan is the leading force and power among men.

In the light of our own racial unrest, these words from J. A. Seiss also seem most appropriate: (commenting on the scene from the second seal) "The picture is particularly terrific. It presents not only disturbance of the kingdom; but internecine collisions, civil wars, the murderous hate of one portion of citizens exercised against another portion, and bloody commotions all over the face of society, having no issue but wretchedness and depopulation. It is the rampage of human passion raging to all forms of bloodshed, and the authorities of state in vain drawing the sword to put it down. . . .

"Fancy a world which has no peace in it — no concord but that of lawless and selfish passion — no regard for life when it stands in the way of covetousness or ambition — no amity between its nationalities, or internal harmony and toleration between citizens of the same city or state — but every man's sword is against his fellow, and every one's hand rises up against the hand of his neighbor, and international slaughter, civil butchery, and private revenge and murder are the order of the day — and you have what the earth will be under the judgment power of this red horse and his rider. . . . Nor need any one be at a loss to see how everything is already tending to just such a condition of society and the world" (*The Apocalypse*, pp. 183, 184).

#### The black horse and its rider (5, 6)

At the opening of the third seal, John beholds "a black horse; and he that sat on him had a pair of balances in his hand." Most expositors see in this imagery the natural outworking of war in the form of great and terrible famine. Such famine always follows the waste of man-power and the pillaging of land and natural resources during armed combat. In the light of the great tribulation, however, the famine here described will take on world-wide proportions and result in the starvation and death of an innumerable number of people. Already, in our time, we are hearing predictions of just such a possibility within a very few years — with even our own "land of plenty" being so affected. In fact, today there are nearly one billion people going to bed hungry every night and over 400,000,000 in danger of actual starvation and death.

Verse 5 mentions this pair of balances (scales), which was in the hand of this rider on the black horse. Verse 6 explains the purpose of this pair of balances as being the weighing out of grain — implying a great scarcity of supply. A voice from out of the midst of the four beasts is heard crying: "A measure of wheat for a penny (denarius), and three measures of barley for a penny; and see thou hurt not the oil and the wine." Such a cry presents us a picture of great contrast — on the one hand, great poverty — and on the other, great luxury and wealth.

The price for a day's supply of wheat was that of an entire day's wage. This means that a man would have to work all day just to have enough food to take care of his own needs — with nothing to spare for his family. If he chose the more common and less expensive

barley, he could feed himself and two others — but still would have absolutely nothing left over for his other needs and those of his family. This symbolizes for us extreme poverty and frustration of mind. Such needs to be compared with the further symbolism of the oil and the wine (6b). This implies that there will be those enjoying great luxury and pleasure while those around them are actually starving to death. Perhaps this is presented by John as a veiling indictment of the custom of the Romans and Jews which provided much land for vineyards and gardens but at the expense of other food production. Also, such is an indictment of the universal spirit of selfishness, so prevalent in our world, where the rich grow richer and the poor grow poorer. Such a condition is a major cause of much of today's world-unrest — and such has often provided a major propaganda weapon for the Communists. The very condition of our world today—as well as the prevalence of this spirit of selfishness and unconcern for the poor and needy—is setting the stage for just such conditions as here prophesied by the imagery of the black horse and its rider.

William Barclay speaks most pointedly in this regard when he writes, concerning this opening of the third seal: So, then, this is a picture of famine, and of famine in a situation in which luxury was still possible. There is always something terribly and radically wrong with a situation in which some have too much and others too little, a situation in which some live in luxury and others in penury. Such a situation is always a sign that the society in which it occurs is hardening to its end and to its ruin. Whenever those who have, lose their sense of responsibility for those who have not, disaster is near. . . .

The tragedy of life has nearly always been that nature produces enough, and more than enough, but that there are so many people to whom that abundance never comes. It has seldom been the supply of life's essentials which has been insufficient; it has often been the distribution of them which has been selfish and unjust and unfair. It is as if John was symbolically indicating that nature herself protests, when the gifts she offers are used selfishly and irresponsibly and when they are used for the luxury of the few at the expense of the welfare of the many. The very structure of the earth protests against the utter selfishness of a luxury-loving and irresponsible minority" (The Revelation of John, Vol. 2, p. 10).

#### The pale horse and its rider (7, 8)

The opening of the fourth seal brings before John the sight of a pale horse and its rider. John tells us that "his name that sat on him was Death, and Hell followed with him." Here, then, we see the end result of war, strife and famine — death and the grave (*hades*, translated "Hell" in the KJV). As we have already noted, there have been terrible wars, strifes and famines throughout all history, but none can even begin to compare with these events of the coming great tribulation, symbolized for us in these seals. The fury of such a time is further depicted for us here, in verse 8, by the description of its widespread effects, killing one-fourth of all the earth's population. The method whereby such tragedy takes place is also mentioned in this verse: "with sword, and with hunger, and with death, and with the beasts of the earth" ("beasts" meaning "wild beasts, rats and other rodents, etc.")—and by-products of the ravages of war). Certainly, in the light of modern-day weapons, including disease-infested carriers, the mention of merely one

fourth of the population succumbing to such conditions seems a most conservative estimate!

It might be well for us to note that the Revised Version translates "death" to mean "pestilence," which in itself denotes any deadly infectious malady. Strauss observes that: "this is the order outlined by Christ when He said, 'Take heed that no man deceive you. . . . Ye shall hear of wars. . . . There shall be famines and pestilences' (Matt. 24:4, 6, 7)" (Strauss, *op. cit.*, p. 161).

We need also to note that, although this is to be a most terrible period of suffering, pain and death, it is not the time of final and total destruction — only one-fourth of the earth's population is to succumb. This is one important reason why this author believes these events depicted by the first four seals, may begin during the first part of the great tribulation era, rather than during the latter part. This does not mean, however, that the first half of the tribulation will be of a different nature than the second half. Rather, it seems that these events — terribly destructive in scope — are yet limited in design and will be used of God to usher in even greater suffering and destruction.

#### In conclusion

As we have already noted, John's vision of the terrible consequences of war, strife, famine and pestilence upon the world, has found fulfillment — to some degree — in every period of history from Cain up to the very present. Such consequences are the direct result of the Fall of Adam in the garden of Eden—which brought man into open warfare both with his God and with his fellow men.

God's Word, however, implies that such a warfare will continue to get worse and worse until we find the world in a situation comparable to the events symbolized here in John's vision of the seven seals. Our Lord sums up this terrible situation in these words, recorded in Matthew 24:21: "For then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be." It is such a time as this that the true Church of Christ is ever preparing herself to escape. Such an escape is promised in the Scriptures and shall come in the form of the Rapture—an event which will immediately precede this great tribulation period.

As members of the true Church of Christ, we do not need to look forward to the future with fear and trepidation. The Lamb, who was slain, has all things under control—His control! It is He Who fashions the lives and the destinies of men and nations. In Him we can look up in constant assurance and hope—and keen anticipation. He has left us this most encouraging word: "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

Surely our redemption is drawing nigh—redemption from this old sin-cursed and war-weary world with all of its strife and suffering. These words of the Apostle John come to us—not only at a warning of impending judgment and doom—but even more—as the saint's sign-post, ever pointing us to His most imminent return!





## OUR CHANGING TIMES

**D**URING THE PAST FEW YEARS a new concept has sprung up in our country. Senior Citizens, not necessarily without resources, have felt the need of a retirement home. They desire a home where they would be assured of love, care, and Christian fellowship. Even with ample funds, many find it almost impossible to secure help in sickness, or even companionship when left alone.

The Brethren's Home Board has seen this changing concept, and has built the new Home to meet these changing needs. We will minister to both those who have ample resources, and to those who do not have sufficient funds to pay for their own care. Our new Home gives the needed nursing rooms and more adequate facilities.

A broadened and deepened knowledge of medical science has increased the life expectancy of each of us. Over twenty years has been added to the lifespan since 1900. This means that we have more than twice as many people who are over 65 years as we had in 1930. The longevity of life is increasing with each new medical discovery. In 1930 there were 6,500,000 people over 65 years. Today there are 15,000,000. By 1980 the number will reach 22,000,000.

History has nothing to compare with our present situation. Consequently, the number of persons who confront the problems of old age is multiplying.

Housing for the aged, in which The Brethren's Home Board is deeply involved, has become a national problem. The Honourable Joseph Clark, chairman of a subcommittee of the U. S. Senate, said in a report of August 31, 1962, "The aged and aging differ widely in their needs and leisures. Some prefer to live in project or retirement colonies, confined to their own age group; while others prefer to live in close proximity to younger families. Some prefer apartment living; others are not satisfied without a separate house and lawn or garden to care for. Some want to live downtown with ready access to community activities and services; while others prefer to live on the edge of town or in the suburbs." Our Home in Flora is striving to meet the needs of our Brethren people, who are desirous of the comforts and convenience of a Home like ours.

Our government has established a loan program for those interested in housing for the aged. The Brethren's Home Board will be able to use this program in planning future Brethren Homes in other districts. You can study your community and its needs to see if a Brethren's Retirement Home could be located in your area. Housing for the aged is a necessity, and part of the responsibility lies with the Brethren people. Feel free to contact the Brethren's Home Board with your inquiries and requests for help.

## A LONG-STANDING DREAM — The Brethren's Home

by **REV. MARLIN L. McCANN**

**A** LONG STANDING DREAM of the Benevolent Board and the Brethren Church has come true; our new Home in Flora, Indiana is a reality. Soon the residents will be moving into their new Home with facilities among the best in Indiana and the nation. We can be proud of what we have accomplished — but what now? It would be most easy for us to rest on our laurels. We might be tempted to say, "Well, we have this Home built and won't have to worry about another Home for forty-five more years." This could be the attitude of some, but I hope not.

Let's not stop here! Even with the skeptics we've proven it can be done, though we are a "small" denomination! Of course we could say, "We still only have one home, and that's in Indiana; what about the people who want to retire in a Brethren Home but live in Pennsylvania or Virginia or some other district? Why should they give up their families, their friends and familiar surroundings and move to Indiana? This does pose an interesting problem and is a valid question.

There is an answer, I believe, that can benefit the Brethren Church and be a means of extending our mission of service to other people and areas. For some time the board has been talking of building Homes in different areas of the United States. Why shouldn't we make it possible for Brethren people to retire nearer their home surroundings?

We believe a self-contained Home such as we have in Flora would be economically feasible in other areas of the country. The bulk of support for the Flora Home has come from Indiana people, as it should be since they are the ones who benefit most from it. I know there are Brethren in other districts who would support a Home in their area if one would be located near them. The Benevolent Board would like to hear from you concerning your feelings about a future expansion program into other districts, especially the eastern part of the United States. Please send your comments to our Board President, Mr. Dorman Ronk in Ashland, Ohio. Talk this over in your homes and churches. Pray much about the program of your Benevolent Board.



# FELLOWSHIP WITH HIS SAINTS

by MRS. J. EDWARD BARGERHUFF

OUR DAYS ARE SO BUSY and filled with the duties and demands of life, fellowship is almost a forgotten enjoyment of our lives. Time was when evenings at home with neighbors and friends gathered together filled our homes with warm friendships and lasting memories.

Not so today. We mistakingly think that fellowship with the saints is confined to the church walls of our own congregations, where much of our time is used to glorify God in our own circumference of living.

When the opportunity has afforded itself, I have found no greater joy and abiding satisfaction than visiting our Brethren Home, where saints of God are living out their remaining years.

The cares of life for them are over. Their families are grown and no longer demand mother and father as guardians of their destinies. Their bodies are frail, weak and worn. But there is a wonderful pleasure to look into the faces of God's saints and see the love of God there. I have heard many give their testimony of God's goodness toward them; even though each has had much illness, sorrow and disappointment, they are still praising God. We fail to do this with good health!

One dear lady shared her life story with me and how much it duplicated the ups and downs in my own life. I took new hope and felt lifted to know that God had blessed and caused victory in this life, why should I doubt that His love was big enough to reach even me.

One fall meeting of our missionary society is planned to be shared with the saints at the Home. We take our favorite filled dish with us eating with them at noon. Around the table we are able to fellowship, reminding me of the great feast being prepared for His saints in glory when we are all gathered home to be

with Him. Much conversation dwells on the past, how God has blessed them, and then a glowing look comes on their faces when we talk of heaven and home.

In the remaining hours of the afternoon we present our missionary program, which they listen to so patiently. Many societies in the Flora area do similar programs and I'm sure they are repetitious, but they drink in the Living Word as we, being led by the Spirit, give the message by word, prayer and song.

Luke 24:15 recalls the account of two walking a road, talking and reasoning together, Jesus Himself drawing near. What a wonderful thought to know that in Christian fellowship, Jesus draws near, uniting our thoughts and minds in tune with God.

Fellowship within the local Christian Church or in **The Church** has been from the beginning. From Pentecost "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This is speaking of a heavenly love which fills the hearts of believers one for another and for God. This fellowship is deeper and much more satisfying than any mere human love whether social, parental, conjugal or other.

The residents of the Home have served their years in their local churches as pastor's, pastor's wives, laymen, or laywomen, now awaiting His coming and the consummation of time when **The Church** shall be joined with its Redeemer Christ Jesus. We should all be looking forward, diligently serving, to this day of fellowship with the saints.

To brighten the days of those who have served is a joy unspeakable. Each who have the opportunity to go and visit the Home should do so and receive God's blessing for you by taking time to fellowship.



# THE BUILD

by  
President

**I**T HAS BEEN EXCITING to observe the building progress of the new Brethren's Home. From the groundbreaking on June 11, 1967, to the present date, the interest has been felt over the Brotherhood. How much more exciting to be a resident in the present Home, and eagerly watch the activity of each day, and patiently — or impatiently — wait for moving day!

Through the hot and dry days of last summer, when windows had to be closed to keep dust out, through the fair and sunny days when work was quickly and efficiently done, through the fall rains when work slowed and stopped, and even the bull-dozers were stuck in the mud, to the day when the snow fell and the accumulating ice and snow delayed the completion of the roof, to the day when the furnace was turned on and heat was felt, the residents have been "Sidewalk Superintendents."

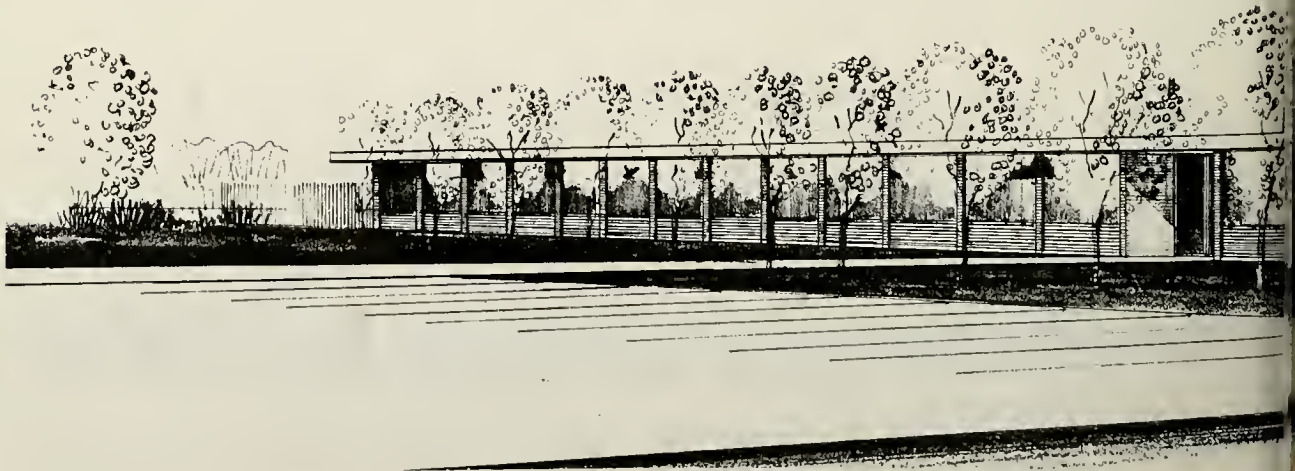
Dedication of The Home is scheduled for May 5, 1968, but the date for occupancy has not been set because of the delays in construction. The completion of the roof and then the finish interior work remain. Orus Eash, the architect from Fort Wayne, Indiana, has designed a beautiful, brick, functional Home; and Bert Shrock, the Superintendent from Millersburg, and the sub-contractors from Flora and vicinity have excelled in constructing a sound building.

Each resident's room is 12 x 16 feet, and will have the outside wall of plate glass. This span is twelve feet wide, coming to within twenty-eight inches of the floor. This allows good viewing of God's beauty from one's easy chair. Under the window is the built-in unit of drawer and shelves, and heating and cooling unit with a formica top. In addition to this, each room is carpeted and self contained, including a tile lavatory and shower area, television and telephone outlets, call system, and heat and air-conditioning control.

The dining room will be equipped with a cafeteria serving line and small tables. This room will also serve as an activity room where crafts, hobbies, and game interests can be pursued. The large living-room will have a television for residents and guests, too.

Because of these facilities, do you wonder about entering The Home? Several weeks ago, all the rooms were filled by those who are anxious to move in, and a waiting list has been started. Anyone who is nearing retirement age is encouraged to consider The Brethren's Home and to apply for residency. Brethren members are on the priority list, but The Home can always be filled by those who are not Brethren.

In addition to the rooms in the new Home are the four brick apartments for couples. These are close to the main buildings, and residents there could eat in the main dining room with the other residents. The apart





# PROGRAM

## ONK at Board

ments have a kitchenette, however, for a snack or late cup of tea.

Plans for using the present, old structure are indefinite, but rooms may be available for over-night guests at The Home, in addition to those who may want to live at The Home for short-terms — perhaps someone who is trying out The Home on a trial basis. Details for this will be worked out when the building is vacated, although we know the building cannot be used for nursing care or bed-ridden residents.

The encouragement and support of the Brethren denomination have been gratifying. You may be happy to have helped with the progress of The Brethren's Home. The annual offering received in February, the Food for the Faithful, many projects and gifts throughout the year plus the generous Christmas gifts, correspondence and greetings are items of material support. To these add your visits and programs, then prayers and thoughts, and you can see why the Brethren's Home is prospering. The Brethren care.

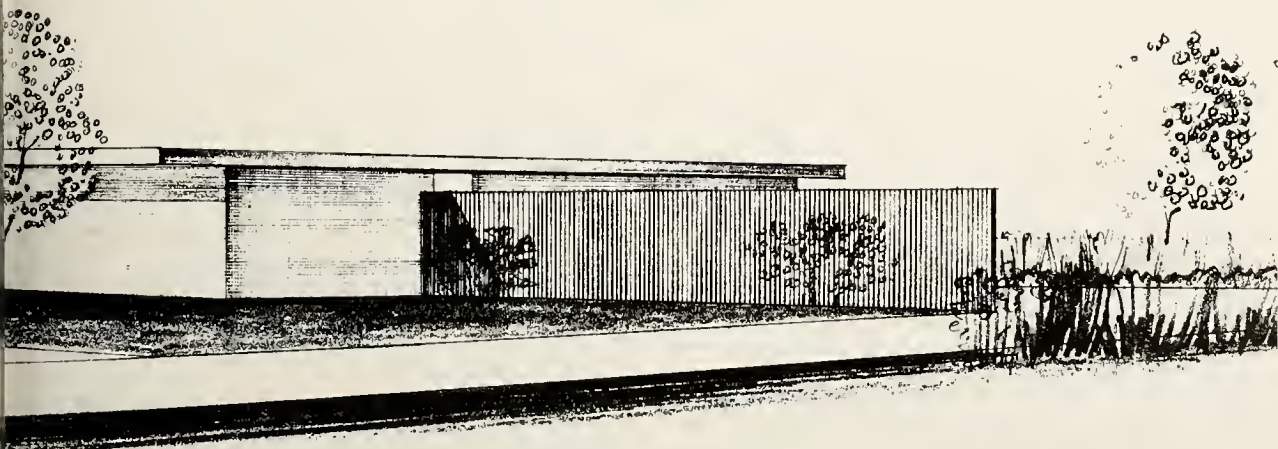
The financial program for the new building is arranged through the Bright National Bank of Flora and the Mutual Life Insurance Company of Fort Wayne, Indiana. Long-term loans from these two Corporations are \$60,000 and \$110,000 respectively, and supplement the short-term loans from the Brethren, which totalled \$80,000. This indication of your support was most encouraging. The short-term loans will be paid off on a

three-to-five year plan, although it might be necessary for an extension of a few of these notes. Approximately \$25,000 have been received as direct gifts to the building program. This includes the two-year project offering and interest from the National Women's Missionary Society. Some residents have paid in advance for their care in The Home. This amount is \$35,000. The loans, gifts, and prepaid contracts total \$310,000 — the estimated cost of The Home.

In recent years the Benevolent Board has established an annuity plan, which provides another opportunity for sharing in this work. An Annuity Bond enables you to give of your money and to receive interest as income for the rest of your life. Complete details are available from the President, and will be forth-coming in a new brochure.

Because The Benevolent Board has entered into this expanded program, it is necessary for the support to be expanded also. This year pay-checks are larger, pleas and requests for donations and contributions are more numerous, and the desire to give should be much greater. We urge you to support your Brethren concerns; and at this particular time, we invite your generous support for The Brethren's Home. As you make your commitment, we pray that you will give as the Lord has prospered you.

Share with others who care.





# BRETHREN'S HOME HIGHLIGHTS OF 1967

by ERNEST FAIR

ONCE AGAIN it is a privilege for me to write this article for The Brethren's Home issue of **The Brethren Evangelist**.

As many of you who are members of The Brethren Church know, the much talked about new Brethren's Home at Flora, Indiana, begins to be a reality. Most of the board meetings this year centered on the planning of the building with the architect and laying of the ground work before construction work could begin. In the search for a person to supervise the building project the board was directed to Mr. Albert Schroch of Middlebury, Indiana, who has a vast knowledge in this type of work and has done a fine job in securing materials and receiving bids for the work done.

On June 10, 1967, at 3 p.m. Indiana time, many people from The Brethren Churches in that community and representatives of the city of Flora, Indiana, gathered at the Home for the official ground breaking, even though work had already started. Work progressed rather rapidly until fall weather made adverse conditions which has delayed the completion date until the early part of 1968.

I have had the opportunity to visit The Church of The Brethren Home in my community since a friend of mine has been admitted there. I have become more inspired to see our Brethren's Home completed and dedicated to God.

This task before us is not only the responsibility of the eleven members of The Brethren's Home and Benevolent Board but everyone who has received the Son of God as their personal Savior and become a member of His body, the church. We of the Brethren's Home Board must praise God for the support the Brethren people have given us in the loaning of funds for this Home and know that you will pray for us as we continue to purchase the necessary furnishings to complete the building. Your support of The Benevolent Offering is needed that we will be able to meet the financial obligation we have entered into. I do not know what the other writers of articles for this issue of **The Brethren Evangelist** will have on their hearts, but if theirs is any overlapping it will be coincidental for I have written that which is a concern to me and hope it will be of interest to everyone else.

## A PASTOR'S VIEW

by REV. CLARENCE R. KINDLEY

AS PASTOR of the First Brethren Church in Flora, Indian, I would like to say a few words of what, in my opinion, the Brethren's Home means to this community.

In the first place, it is a financial asset to the community. The Home employs a number of people for its operation and maintenance which are pulled from this area. The Home also buys its supplies from the local merchants. The money spent in the various businesses for food, drugs and doctors is no small item and adds much to the economy of this small community.

The townspeople realize this and have been most kind and helpful in this new venture of faith in building a new Home. They have extended the facilities of the town out to the Home by putting in water and sewage lines beyond the corporation limit which will enable the Home to meet the demands of the state for health regulations, as well as fire prevention at a much lower cost than if they had to furnish and maintain their own. In this way the town has shown much consideration and deserve the thanks of the Brethren people.

But above all of this, even though material benefits speak loudly, there is another fact that speaks louder still. That is the testimony the Home bears to the community.

It tells the community the Brethren care. They care for those who have served in the church long and faith-

fully. Brethren have a responsibility to these faithful members who are in need of a place to spend their declining years, and in this way are accepting the responsibility. It tells the community that these people are not cast off and forgotten. That we as Brethren appreciate the contribution they have made to the cause of our Lord.

Now as the new building is progressing and taking shape, it speaks even louder. The Brethren are not letting down. They care enough to continue a worthy work in the face of inflated building costs. They are willing to give of their material wealth to accept the responsibility that is theirs in a much greater way than ever before.

As a pastor, the people in the Home have meant much to me personally. Many times one's efforts go unnoticed and unappreciated, but not to those at the Home. They are most appreciative of even the smallest favors and show it by their actions and speech. Needless to say, this means much to me. I am certain those who have been fortunate to visit the Home have been impressed by this also. May God richly bless each one.

This all adds up to a better community and to a lasting testimony of the Brethren Church. May it always be said of us as it was of the brethren in the early church, "Behold, how they love one another."

# THE BRETHREN'S HOME

## as seen by a new member —

by MRS. CHARLES MUNSON

AS A NEW MEMBER of the Benevolent Board, I have more appreciation for the work of the board and the members of the Home staff; more than I ever before the close contact which comes from being a member of the board.

To most of us the Brethren's Home is a name we hear at W.M.S. and at offering time, unless we have a particular interest such as a family member or church friend living at the Home. Of course with our Ashland neighbors (Livingstons) being in charge, we have more interest now than just the interest coming from being a board member.

In seeing the Home through the eyes of a new member and not being able to compare it to the past, I feel that we as Brethren do not need to worry that our money is being spent unwisely. The board and administration work very closely, and the decisions are made by many.

By seeing the Home, itself, I decided that we have not started too soon to prepare something better for our elderly people. Everything at present is very old and dark, and one can't help feel the days would be a little long and gloomy for the folks. But even with the obstacles I felt that everything was clean and well organized.

We as Brethren have given the folks there something to help cheer their days. The construction of the new building is of constant interest to them; as well as help-

ing them to think of how much more pleasant the new Home will be.

I know our denomination needs money for many things, but I think if we each do our part to help a little in every project, then every project can be completed. The new building at the Home was begun with the belief that there is money for all our needs if we all contribute.

We must all remember however, that after the building is completed we will need to continue giving to care for everyday needs. As more of us look forward to moving to the Home, we will then be thankful that we contributed to its care today.

Speaking of contributions, you will remember seeing the list of things suggested for projects for the W.M.S., Laymen's organization, and youth groups; the list was printed in the November 25, 1967, issue of **The Brethren Evangelist**. Such project giving should be above your regular Benevolent Board gifts.

As a new member I can see where the board could become very discouraged when the job it has been given to do is not supported by the people of the denomination — financially and other ways. At the moment the board is very encouraged because there is interest in the work and the progress of the Home.

Do your own encouraging of the board and at the same time help the Brethren's Home by making your contribution to the offering a generous one. Do a little extra this time.

# THE WOMEN'S SHARE

## in the work —

by MRS. HOWARD WINFIELD

THE BRETHREN'S HOME is rapidly becoming visible evidence of answered prayers as completion is made in the new building and dedication day draws near. Truly a day of rejoicing!

Members and friends of The Woman's Missionary Society are keenly interested in the people and facilities at the Home, expressing their concern by their gifts, visits and prayers. A monetary gift is sent annually from The National W.M.S. budget for expenses, plus a five-year Project Offering which totaled \$20,115 for the new building fund. Through the years, goals for the needs of the Home have been made and met in local, district and national levels. Perhaps we have not always

done all that we could, but we know the Lord has blessed, abundantly, our every effort. Our interest and concern will continue.

We are especially grateful to the members of the Benevolent Board and all others who serve faithfully and diligently by planning and working to bring to reality a Brethren's Home that will be both a tribute to God and to His people.

May our prayers continue, our faith strengthen, our enthusiasm increase and our gratitude be accepted by those who've labored in love and by the One who loves us all.



# Evening Walks with Jesus

## "TO CANA IN GALILEE"

Text: John 2:1-11

### Part III

by REV. GEORGE W. SOLOMON



**A**FTER JESUS' TEMPTATION in the wilderness, he returned to the Jordan where he recruited two or three disciples — Andrew and his friend (probably John) and Peter, Andrew's brother. Then we read in John 1:43 that Jesus began the return trip into Galilee. "The day following Jesus would go into Galilee, and findeth Philip, and saith unto him, Follow me." It is very likely that He returned to Galilee by the same route that had brought Him south into Judea. Up the east side of the Jordan river to a point where He could cross into Galilee without going through Samaria, crossing at the Ford Jabbok. Then up through the Jezreel Valley on the Nazareth Road, through Nain, past Mt. Tabor and into Nazareth, His home town.

On the way to Galilee He met Philip, who became one of His disciples. The place of the meeting is not given, but Philip was also of Galilee being from Bethsaida. Then as they journey on, Philip brought another man by the name of Nathanael to meet Jesus and he also becomes a follower of the Lord. Nathanael was from Cana in Galilee.

Now three days later, probably referring to three days after His arrival in Nazareth, Jesus and His disciples (probably 5 or 6 in number) received an invitation to a wedding up in Nathanael's home town of Cana. The fact that His disciples were also invited may indicate that at this early date these men were already recognized as followers of Jesus. The one possible alternative to this would be that Mary, Jesus' mother, knowing that He had recently returned from the revival in Judea with these friends, included them in this invitation. We do know that Jesus' mother was at the wedding even before Jesus arrived. We also discover that she seems to have had some responsibilities for the affair. This may indicate that this was a wedding of one of Jesus' relatives. It appears that Jesus' half-brothers

and sisters were also present for in John 2:12 when we read that Jesus went down to Capernaum, His brethren as well as His mother, accompany Him.

Cana was located about 5 miles NNE of Nazareth in the mountains of Galilee. J. W. Shepard says "Cana was located on a hill looking north and west on the plain of Barlauf and south upon a valley and it was probably located on the road to Capernaum. Today it is a delapidated village with very few inhabitants." The fact that Cana was located in the hill country seems to be substantiated by John 2:12, "After this he went down to Capernaum. . . ."

The marriage feast among the Jews was an occasion of great joy and festivity but also of serious import. Most families observed a period of fasting before the wedding day. The engagement of the couple usually lasted about one year and this engagement was considered very sacred and binding — as binding as the ceremony itself. On the eve of the marriage the bride was led from her home to that of her husband, accompanied by music and led by the friends of the bridegroom carrying torches and flowers. The veiled bride was led to the groom, the marriage service performed and the legal documents were signed. After all this the marriage feast began and lasted usually from three to seven days.

Jesus and His disciples travelled north from Nazareth to Cana, a trip of not more than two hours. Sometime after arriving at the wedding, Jesus' mother informed Him that the wine is all gone. It would seem that she expected Him to do something about it, for a little later she tells the servants to do what ever He might suggest. Now it is entirely possible that Jesus' mother may have been expecting Him to use supernatural powers. If we remember, Mary had stored many things up in her heart through the years concerning this eldest Son. The angelo-visitation — the miraculous conception — the visit of the



pherds and the wise men — the strange events in the temple when He was 12 years of age. Now the incidents surrounding His baptism, about which He must have told — the Holy Spirit — the Voice of God — the testimony of John the Baptist, who called Him "the Lamb of God." She might have indeed expected Him to reveal Himself as the Messiah! Jesus reply to her was: "Mine hour is not yet come." If we trace this phrase "Mine hour" through the Gospel of John where it appears about 15 times, we will find that Jesus was referring to the time when He would accomplish man's redemption by His death and resurrection. So Jesus was telling His Father it was not yet time to reveal Himself as the Messiah. In spite of the fact that Jesus' hour had not yet come, He does perform the first of His many miracles. Let us look for a few moments at this miracle.

In reading attentively John 2:6-11, we see first of all the reality of the miracle. Real water was poured into the pots by the attendants — about 120 gallons of water. Real wine was taken out and served to the governor of the feast. How could you fool a man like this? He would know the difference between water and wine! He would know good wine when he tasted it! The testimony of the governor is real proof that the water indeed became wine — good wine! Better wine than they had had before!

As we continue to read we also see the reason for the miracle. John's Gospel points out very clearly that the purpose of Jesus in this miracle was not merely to meet the embarrassing need of the wedding feast, but by it He made plain His glory — the glory of the only begotten Son of God. And I am reminded that in John 20:31 we read: "These are written (the Gospel record of John),

that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Then we also see the result of this miracle. First, the need of the wedding feast was met, but far more significant, this was another witness to the divine Sonship of Jesus! At His baptism, we had met the witness of man in John the Baptist; the silent witness, Jesus himself; the witness of the Holy Spirit and the witness of the Father in heaven. The witness to His Sonship which we meet now is the supernatural power to perform miracles. Satan had implied that if He was indeed the Son of God, He had this power — "Turn this stone into bread." Jesus had refused because the motive would have been wrong, but now He demonstrates that He does possess this power which Satan said would prove that He was the Son of God! And the final result recorded is that the disciples believed on Him. That is, their faith in Him was confirmed. As we take these evening walks with Jesus, it is my prayer that our faith in Him might be confirmed and that we might rejoice in God our Saviour!

In this day of many doubting Thomases, we see this miracle in Cana of Galilee as another witness to the Divinity of Jesus Christ!

All this is possible because Jesus was invited to a wedding. Jesus should be invited to all our weddings! He should be invited into every marriage relationship — into the everyday life of our homes, and not just to the ceremony and celebration. Only those who have done so can know the miraculous joy and blessing of a Christian marriage and a Christian home!

## THE PERSON AND OFFICE OF THE HOLY SPIRIT

by GEORGE E. CONE

WHEN INFORMED that this period of Bible Study would be allotted to me one subject seemed to impress itself upon my mind and refused to be replaced. It was "The Person and Office of the Holy Spirit." Just why, it is not possible for me to say.

In looking over the minutes of past conferences it was noted that there have been three addresses concerning the Holy Spirit and His ministry in the past fifteen years. Two in 1920 were given by Dr. J. Allen Miller, as follows: "The Advent of the Spirit," and "The Witness of the Spirit." Then in 1923 Alva J. McClain spoke on the subject, "The Threefold Work of the Holy Spirit in the World." After discovering that it had been seven years since this Third Person of the Trinity had received any particular attention it seemed fitting that we should follow what seemed to be a definite leading. Doubtless there are few if any of us here tonight who have not at some time entered into the singing of one or both of the following:

"Praise God from whom all blessings flow,  
Praise him all creatures here below,

Praise him above, ye heavenly hosts,  
Praise Father, Son, and Holy Ghost."

As we sing that, if we do it with the understanding, we give the Holy Spirit His rightful place as one with and equal with the Father and the Son. How many of us do consciously do that? I believe we all do, when we really think about it.

Yet we remember very distinctly some of the Bible charts we have had with some Brethren, in past experiences, Brethren who could not somehow come to grasp the thought of the Personality of the Holy Spirit. Yet those same persons would sing with all their might:

"Glory be to the Father,  
And to the Son,  
And to the Holy Ghost,  
As it was in the beginning,  
Is now,  
And ever shall be,  
World without end. Amen, Amen."

They never seemed to realize that they were ascribing the same attributes of personality to the Holy Spirit

as they were to the Son. Personally we felt that they were missing one of the greatest blessings of the present age: namely, the acceptance, realization and fellowship of the personal Holy Spirit.

This is to be a Bible Study, so to our Bible to see what it has to say to us. Let us not confuse personality with corporeity. The matter of body is not the thing in mind as we study now.

#### **I. All the distinctive characteristics of personality are ascribed to the Holy Spirit in the Bible.**

What are these characteristics, or marks of personality? They are knowledge, feeling, and will. We are informed that any entity that thinks and feels and wills is a person. All of these characteristics are frequently ascribed to the Holy Spirit in both the Old and New Testaments. We read in I Corinthians 2:10, 11, "But God hath revealed them unto us by his Spirit: for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Isaiah 11:2, "And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and of the fear of the Lord"; In these passages knowledge is ascribed to the Holy Spirit.

In I Corinthians 12:11 we read, "But all these worketh that one and selfsame Spirit, dividing to every man severally as he will." Here we see that will is ascribed to the Holy Spirit.

We read in Romans 8:27, "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Here mind is ascribed to the Holy Spirit.

Let us look at Romans 15:30, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me"; and we note that "love" is ascribed to the Holy Spirit. It would be well, were there time, to stop and ponder deeply those words, "the love of the Spirit." Do we often think of this? We know that love is one of the deepest of all our feelings.

Let us note Nehemiah 9:20, "Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst," where both intelligence and goodness are ascribed to the Holy Spirit.

Then one of the tenderest of all the passages referring to the personality of the Holy Spirit, Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Here grief is ascribed to the Holy Spirit. Knowledge, feeling and will are the characteristics of personality as we are continually told. These are all ascribed to the Holy Spirit even as they are of the Father and the Son. Why then should we not come to know Him as a person and enter into a personal fellowship with Him? It will make all the difference between worshipping a blind force, or power, and that of worshipping a being — a blessed Divine Being.

#### **II. Acts which are peculiar to a person are ascribed to the Holy Spirit.**

If the Holy Spirit is not a person even as is the Son

of God, then many passages of Scripture are hard to understand.

I Corinthians 2:10, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yet the deep things of God." The Holy Spirit is here set forth as the Person who searches out the deep things of God and reveals them to us. Not as an illumination of us — but as one who does the searching out and personally reveals to us what He has found, is He here set forth.

We read in Revelation 2:7, "He that hath ears to hear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Here the Spirit speaks and only a person can speak. He promises to give this marvelous blessing to eat of the tree of life, to the overcomer. Ah! yes, He as the third Person of the Trinity, has the right thus to speak. He can perform that whereof He has spoken.

Galatians 4:6 gives us these words, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The Spirit crying in the heart of the individual. Bearing witness together with our spirit that we are the sons of God (See also Romans 8:16, A.R.V.)

Again in Romans 8:26, R.V., "And in like manner the Spirit also helpeth our infirmities; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Doubtless there have been times in your life when you have just felt such a tremendous need that you were overwhelmed. You had not the words to ask of either God or man. You were in misery. No way seemed open to you. Just when you thought you could bear up no longer relief came. You scarcely could believe it possible even when you knew it to be a fact. From whence came this? The blessed Spirit knew, understood, interceded in and for you, even when you could not. What a blessed thought of His intercession for us and then to remember that there is yet another, the Blessed Lord Jesus who, too, is interceding for us at God's right hand. (See Heb. 7:25 and I John 2:1.)

There is another group of passages, of which John 16:7-15 is an example, which impress me very strongly. This statement of the Lord Jesus to His disciples, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." Twelve times the personal pronouns, he, him, himself, are used. The use of such words by our Lord impresses me. Certainly He knew. We would scarcely accuse the Lord Jesus of using words lightly, or even of personifying a mere influence. But there is another truth here that we should look at now.



## II. Our Lord predicates an office to the Holy Spirit, that can only be predicated of a person.

Our Savior says in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." And John 16:7, "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Here our Lord tells His disciples of His own departure out of the world to go back to the Father. He recognized how lonely they would be without Him. He knew how helpless they would be. How impossible it would be for Him to expect them in their own strength to carry on the work. He, therefore, promised them, before He left them, that there was another, as personal as Himself, as Divine as Himself, coming to fellowship with them. To dwell in them. To guide them. In this instruction He hints at the many things this office work will require of the one that is to come.

For the outside world it is that of reproof. John 16:8, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." These matters certainly are of a very definitely personal character. He is to be very personal in it.

When conviction has been brought and the individual is ready to accept the Lord Jesus Christ as personal Savior and Lord, then something of an entirely different sort is necessary.

This one is now ready for the next official act of the Holy Spirit. The apostle Paul in Titus 3:5, R.V. writes, "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and **renewing of the Holy Ghost.**" In these words we are taught that **the Holy Spirit renews men, or makes men new**, and that through this renewing of the Holy Spirit, are we set as children of God. Jesus himself taught this same thing in John 3:3-5, where it is written, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? . . . Jesus answered, Verily, verily, I say unto thee, except a man be born of water and **of the Spirit**, he cannot enter into the kingdom of God." The Spirit, as is plain here, is the agent in the hands of God to make effective this Spiritual birth.

Next we are taught that He is to take up His abode within this one who has been formed anew. I Corinthians 3:15, R.V., "Know ye not that ye are a temple of God, and that **the Spirit of God dwelleth in you?**" This passage may not refer so directly to the individual believer as the corporate body of the Church. In I Corinthians 6:19, R.V., we read, "Know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?" Here it seems quite evident that the body of the individual, regenerated, believer is referred to. In a similar way, the Lord Jesus said to His disciples on the night before His crucifixion, "And I will pray the Father, and he shall give you another Comforter; that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, be-

cause it seeth him not, neither knoweth him; for he dwelleth with you and **shall be in you**" (John 14:16, 17). The Holy Spirit dwells in every one who is born again. That is a part of His office work. We read in Romans 8:9, "If any man have not the Spirit of Christ (the Spirit of Christ in this verse does not mean merely a Christlike spirit, but is one of the names of the Holy Spirit), he is none of his." The Holy Spirit must needs cleanse the temple into which He comes to dwell, for it is not yet spotlessly clean.

Then there must be a loosing from sin. In Romans 8:2 we read, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here is the secret of being free from the sin which doth so easily beset us. It is not by our own strength that we are freed. It is not even by getting hold of the Spirit and using Him to free us. It is the Holy Spirit by His own will and work, with our submission to be sure, who frees us. Note closely the contrasting pictures given us in the book of Romans, chapter 7, and chapter 8. As we are being loosed from our sins we are being changed into the likeness of our Lord and Savior Jesus Christ by the indwelling Spirit. In I John 3:2, R.V., we read, "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him."

Then we read, Romans 8:14, R.V., "For as many as **are led of the Spirit of God**, these are the sons of God;" So as we go along through life as believers, the Holy Spirit is to be our guide. Oh! how much we need the guidance, momentarily, of this Infallible Guide. How many times we would be spared the pain and heartache of later days if we would only await His leading.

Then we wish to take up just one more phase of the office work of the Holy Spirit. It would be impossible, as you know, to even get a full outline of all that is said concerning the Third Person of the Trinity in the time allotted.

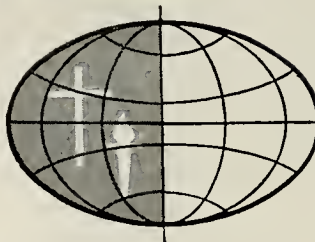
The Lord Jesus has left us the word that The Holy Spirit is to be our teacher. He said, "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Though this undoubtedly refers primarily to the disciples to whom our Lord was speaking, it certainly is true that even we who live in this present day must be taught by the Holy Spirit even the rudimentary things of this life, to say nothing about the necessity for His teachings in things of the Spiritual.

The thing that I covet, and we are told to "covet earnestly the best gifts," for myself and all who hear my voice is that we shall come to know the person of the blessed Holy Spirit. That we shall enter into a greater fullness of His fellowship. That we shall know in blessed reality the working out of His office work for and in us. That we might know the joy of the fruit-bearing of the Spirit in us, even as we are told: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

If we shall have aroused you to go home and acquaint yourself with this Blessed, Loving, Third Person of the Trinity we shall be satisfied.



# MISSIONARY NEWS



## TEN DOLLAR CLUB CALL FOR MANTECA

by REV. ALVIN GRUMBLING

**T**HE FIRST BRETHREN CHURCH of Manteca, California is happy to have been chosen to receive the Ten Dollar Club call for January, 1968. The Manteca Church is a church that has purposely put aside its own building plans in order to help her sister church in Stockton. And now that the Manteca Church is ready to resume its own building plans, it will receive help from others. However, because of the distance to California, many of you probably know little about the Manteca Church. So, some of its history would be helpful at this point.

In the early 1900's the Brethren in the Manteca area held worship services once a month in the old "Union Chapel" building. This building was shared with three other denominations, each holding services one Sunday per month. Manteca was quite small then; but as the town grew, each denomination expanded on its own. The Brethren, under Reverend J. W. Platt, organized on September 19, 1920 with more than twenty members. They then bought a piece of property from the Veach Ranch and on December 6, 1921 the first church building was dedicated. After two additions to the building, it has remained to this day.

The city of Manteca has grown considerably; and is still growing fast. When this writer became pastor of the Manteca Church in 1960, the population was 8,000. As of March, 1967 the population was 12,550 and still growing. However, the membership of the Brethren Church in Manteca has not grown accordingly. This is due, as much as anything, to our old facilities. The church has realized this need and for the past several years has talked about an addition or a new building. A building committee was appointed in 1960 to make some plans for an addition to the present building. But we soon learned that we do not own enough land for an adequate addition. The requirements for off-street parking meant that we could not remodel, unless we bought more property.



Then in January, 1961, the relocation of the Stockton Brethren Church became the official district project for the Northern California Brethren Conference. The Manteca Church in their next regular business meeting voted to set aside their own building plans in order to help in the district project. And to the credit of the Brethren in Manteca, almost 40 per cent of the money for the district project came from the Manteca Church.

The building committee continued to do some work. They talked with neighbors about buying more land adjacent to the church, but the price was too high. Finally, in 1965 a three acre site on the north edge of the city was purchased for the price of \$19,000. And on January 15, 1966 a land dedication service was held on the new site. The property was ours, paid for completely, but our building fund was depleted.



The Present Manteca Church

Over the years the attendance and membership of the Manteca Church has gone up and down. A peak would be reached, but because of crowded conditions and no room to expand, a decline would follow. In the past two years the membership has held steady, but the attendance has declined. Another peak had been passed.

At the present time we are using our facilities to the fullest. We have thirteen Sunday School classes, but three of them meet in the auditorium. One class meets in the kitchen. Some classes need to be divided. We cannot reach the goal of one grade per class because there is not enough room. The Sunday School secretary's desk is in the hallway because there is no other place for it.

The attendances for our recent Christmas programs reached 140 for both morning and evening. We have had larger attendances in the past, but it meant using extra chairs in the auditorium. We need something bigger and in better shape, and with the Lord's help it will come.



Our new site is on the north edge of the city of Manteca in a 115-acre development. This development will include one other church, Lutheran, 400 custom built homes, a Senior Citizen Complex, some offices and a 20-acre shopping center. To the west of our new property, about 600 feet, is a new high school that began classes last September, 1967. And around the new high school, there will be another development of about 200 acres. About one-half mile north of our new site, San Joaquin Delta College has purchased land for future building of a new Junior College. We feel that the Lord has put us in a good spot.

The church has obtained the services of Mr. William DeBoer as architect. Mr. DeBoer did the architectural work for the Stockton Church. The design and plans he has given us so far are pleasing. And as this is printed in **The Brethren Evangelist**, the Manteca Church will hold its business meeting to give approval for the finishing of the plans. By the end of February our plans for our new church should be complete.



We need to build with the new area. Already the other church is being built and about a dozen new homes are completed. The new high school is already in operation. But it takes money to build. We plan to sell our present property, including church and parsonage. When we make a sale, the money will go into the new buildings, but at the moment, we are waiting for the guidance of the Lord in a sale. Because of some of these uncertainties, we cannot yet set a date to begin construction on our new site. We pray that sometime in 1968 that happy moment will come for us.

The First Brethren Church of Manteca, California is happy to receive help from the Ten Dollar Club Call. We are looking forward, with one accord, to the day when God will bless us with a new building on our new site. As you share with us in this venture, and as you help us meet our need; will you also share with us in prayer that God will guide us in the many decisions and much work that is ahead of us?

"Except the Lord build the house, they labor in vain that build it" (Psalm 127:1).



## GENERAL SECRETARY VISITS ARGENTINA

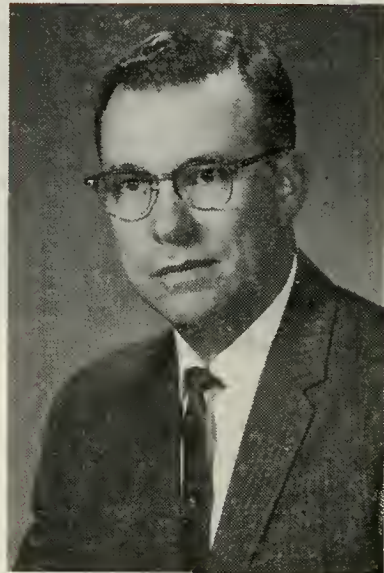
ON JANUARY 24, the General Secretary of the Missionary Board of the Brethren Church, M. Virgil Ingraham, leaves for a seven weeks' tour to visit the churches, Bible Institute, camp and evangelical missions in Argentina.

Reverend Ingraham will be in Argentina at the time of the Pastor's Conference, for which the theme will be "The Gifts of the Spirit" and "The Growth of the Church." The Pastor's Conference held February 22-24 is also attended by the pastors' wives. This is immediately followed by the Spiritual Conference on February 24 for the entire church body.

The General Secretary's trip will also include stops en route in El Salvador, Columbia, Brazil, Peru and Chile to visit other evangelical missions.

Reverend Ingraham has not been experiencing very robust health in the past year but continues to meet a very demanding schedule. Foreign travel is especially difficult for him, and the very rigid time schedule to accomplish these business meetings in other Latin American countries will be most taxing. We ask your prayers in particular for his health and for travel mercy.

Pray also for our brothers in South America as they prepare for their conferences and pray for the expansion of the work in Argentina.



M. Virgil Ingraham, General Secretary

## NEW TEN DOLLAR CLUB CALL

THE 23rd Call of the Ten Dollar Club was sent out January 2 from the Missionary Board office. The membership enrollment was carefully checked against the mailing and we trust that each member has now received the announcement of the new call for the Manteca, California Church. If you do not have your letter, we might be lacking a change of address. We would appreciate your informing us if you have been missed.



## TOMORROW NEVER COMES

Today is here. I will start with a smile, and resolve to be agreeable.  
I will not criticize. I refuse to waste my valuable time.

Today has one thing in which I know I am equal with others — time.  
All of us draw the same salary in seconds, minutes, hours —

Today I will not waste my time, because the minutes I wasted yesterday are as lost as a vanished thought.

Today I refuse to spend time worrying about what might happen. I am going to spend my time making things happen —

Today I am determined to study to improve myself, for tomorrow I may be wanted, and I must not be found lacking.

Today I will act toward other people as though this might be my last day on earth.

I will not wait for tomorrow. Tomorrow never comes.



# SISTERHOOD

## Devotional Program for February

### PROVERBS

#### Time to Worship:

Seniors: "A good name is rather to be chosen than  
at riches, and loving favour rather than silver and  
gold" (Proverbs 22:1).

Juniors: "Search me, O God, and know my heart: try  
me, and know my thoughts: And see if there be any  
falsity in me, and lead me in the way everlasting"  
(Psalm 139:23, 24).

#### Singing Session:

Leader: Go through a hymnal and choose some songs  
verses from hymns which go along with the theme  
of your meeting.

#### Circle of Prayer

#### Reading:

"Tomorrow Never Comes"

#### Bible Study:

Senior: Proverbs

Junior: Psalms

#### Special Music

#### Discussion Questions:

Seniors -- Discuss **You're in the Teenage Generation.**

#### Sing:

"Spirit of Sisterhood"

#### S.M.M. Benediction

## SENIOR BIBLE STUDY

### OUR PRECIOUS LEGACY

Read Exodus 20:4-6

Key Verse: Proverbs 22:1

by **MRS. THOMAS L. STOFFER**

AN ENGLISH CLASS to which I had recently  
assigned the title "What's in a Name?" for a compo-  
sition, a boy named Robin came up with a rare tale.  
(Of course, truth is stranger than fiction!) Having ad-  
vised names that rhyme, his grandmother had called her  
grandson Harry, Jerry, Larry, and Mary. Mass confusion re-  
sulted. When she called Harry to complete a certain  
assignment, he thought she said Jerry; hence no one came.  
The boy was whacked for something Mary did because  
his grandfather misunderstood Grandmother when she ex-  
plained the situation needing attention. Mary, Robin's  
mother, vowed her children would never mistake their  
names and proceeded to bestow long involved Bibli-

cal names upon her offspring. For example, Robin's  
name is really Nehemiah!

Do you like the name your parents gave you? They  
doubtlessly spent many hours in discussing names be-  
fore they made the final decision. A psychologist recent-  
ly observed that people who accept their name in good  
grace are generally well adjusted to life while those who  
dislike their name tend to be neurotic. Let us face it.  
Some of us early in life were forced to develop a good  
sense of humor considering what our doting parents  
dreamed up to hang on us for a lifetime. Some of you  
may have been named for a grandmother as was I.  
How my parents could have hung on their firstborn such

a moniker as Donna **Rosabelle** Rupert is beyond me. Yes, that is all mine. But I cherish the memory of the grandmother for whom I was named. At least I have never run across another person with such a combination. It is mine alone.

Kay Ellen Bargerhuff of the Loree Brethren Church in Indiana sends us Proverbs 22:1 as her favorite and points out that its message has kept her from certain actions that might have harmed her. Her words speak of the development of self-control that is so important if a person is to become a mature individual, a radiant Christian personality.

Let us examine this proverb:

"A good name is rather to be chosen than great riches:  
And loving favor rather than silver and gold."

Notice that it has two stichs or thoughts that are similar in meaning; therefore, it is synonymous parallelism. (Remember our discussion of Hebrew poetry last month?) Loving favor and a good name both refer to a reputation gained by uprightness and unselfishness. Of course, God is the only one who knows your character; but it does show in your actions toward others so that your good name or reputation is the result of loving your family and neighbors as yourself.

Shakespeare recognizes the importance of a good name in **Othello**:

"Good name in man and woman, dear my lord,  
Is the immediate jewel of their souls:  
Who steals my purse steals trash; 'tis something, nothing;  
'Twas mine, 'tis his, and has been slave to thousands;  
But he that filches from me my good name  
Robs me of that which not enriches him,  
And makes me poor indeed."

How do you protect your good name so that no one filches or steals it from you? We all have to make choices every day of our lives. Many times a choice might bring pleasure for the moment or a quick solution that does not make us look like a party-pooper, but also might cause a forfeiting of our good name. We unthinkingly go along with the crowd and say or do that which hurts ourselves and others — a practical joke that backfires; a dare we foolishly take; a date with a boy with whose reputation we are not familiar; a yielding to temptation and then living in fear that someone may find out; a breaking of rules just for "kicks"; lying and cheating to save our skins or taking what does not belong to us. How often do we jeopardize our precious names because we are gullible, thoughtless, and spineless?

A question each of us should ponder is "Does your name belong to you alone?" Recently a girl who attends the school where I teach returned to a downtown store a twenty-dollar bill she had found in one of their fitting and alteration rooms. Her honesty reflected not only on her own good name but also on that of our school. In like manner, students who excel in speech, athletics, music, and scholarship bring honor to the name of their school. The influence of a name is similar to a pebble thrown into a quiet pool. It affects not only the point of contact but also the whole pond into which the pebble is cast. Indeed, our actions affect our family, our school, our church — and eventually our nation and our world.

What happens when you bring disgrace upon your name? We have all seen young people struggling to

clear their names which their parents or brothers and sisters have dragged into the mud because they have resorted to stealing, drunkenness, killing, or immorality. And we have seen parents with broken hearts because their children have disregarded their good name and broken the laws of God and man. Whoever knows the violators is affected. Ultimately we all bear the sin of others.

The Second Commandment ends: "... for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Some people insist this portion may refer to hereditary traits that are passed on from one generation to another; but when we view how the sins of fathers or mothers can affect the future of their children and their children's children, we are sure this is more to do with the effects of environment. Those who defy both God's and men's laws cause many innocent to suffer. As we have already noted, we have only to look around to see how the names of many have been dishonored because someone in their family has killed, defrauded, or mistreated others. But the most beautiful part of that commandment is the truth that God shows mercy to thousands that love Him and keep His commandments.

When our family lived in Connecticut away from our relatives, the significance of this promise struck me. I have been sorely tempted; I have ignorantly put myself into dangerous situations; I have been on the brink of disaster; but God has been with me. In many of the instances I did not pray for specific guidance because I had no idea that the situation was perilous. But when I consider that my grandparents, my parents, and other loved ones have been praying for me all my life, I know why I have enjoyed God's mercy in bountiful measure. We in ourselves are no stronger or better than the rest of the human race; however, God's mercy, extended to us through the name that has been given us by loved ones, has protected us from harm. Our Christian names that they have mentioned daily in their prayers is worth more than gold and silver. It is up to each one of us to keep that name unsullied.

How will your name be remembered? One of my friends, a teacher in our school, was telling me about the biggest cheat she had ever known. An excellent football player, he had gone through high school with her plucking someone else's brains and managed through college the same way. In fact, he had played professional football, married a wealthy girl, and is now on his father-in-law's payroll. Now there is a fellow with some talents! But how do those who knew him well remember him? The biggest cheat they ever came across? What a legacy to pass on to his children!

Think how miserable and wretched the world has been made by the Ahab's and Jezebels, by the Herods and Herodias, by the Hitlers and Stalins. Then consider how indebted the world is to its Abrahams and Saramas, to its Florence Nightingales and Louis Pasteurs, to its Helen Kellers and Albert Schweitzers. And thank God for the name of Jesus!

May it be said of each of us that this world is a better place because we passed through, because we left a good name as a legacy to our family, the whole human race.



**Questions for Discussion:**

Do you pray daily for your loved ones and try to include several names whom you suspect no one else prays for?

What is the story behind the choice of your name?

Jesus means God is salvation; Peter, rock; Kay, purity; Ellen, light; Alice, truth; Margaret, pearl. Do you live up to the meaning of your name? (Many

dictionaries contain the meanings of names as a special section.)

4. Are we ever justified in saying that what we do is nobody's business but our own?
5. Are we ever justified in saying that our life is our own and that no one can tell us how to live it?
6. Make a list of people who have made our world a better place in which to live.

**JUNIOR BIBLE STUDY****GOD KNOWS EVERYTHING**

**Psalm 139:1-12; 23, 24**

**by MRS. GLENN SHANK**

WHEN WE READ ABOUT the "brains" of great computers, it seems amazing that man has invented machines that can know so much. Have you heard about such mechanisms which will answer questions and solve sticky problems after being told the facts? But even more amazing is the fact that God knows **everything**. There is a word by which we describe this particular characteristic of God. It is omniscient. God is omniscient, or all-knowing.

Not only does God know the facts, but He knows us. Now there is more than one way to know a person. Perhaps there is a girl in your school named Grayce Jones. You may say, "Yes, I know her," but really you don't know much about her except her name and what she looks like. God knows much more about us. When we say that God knows us it means that He knows everything about us.

King David writes about this all-knowing God in Psalm 139. "Lord," he says, "You have searched me and known me" (v. 1). This is far more than knowing a name, for David writes that the Lord knows him even when he sits down or when he gets up. At times we are sad and sit alone; at other times we are happy and leap for joy. The Lord knows all of our moods. David says that the Lord understands our thoughts afar off (v. 2). Now computers are great, but there is yet to be invented one which will understand our thoughts afar off or even nearby.

God knows what we think. Others may try to imagine what we think from the expressions on our faces, but God knows our thoughts and the secret desires of our hearts.

Perhaps a very good friend of yours does something which seems strange to you, or which you just can't understand. You thought you knew this friend, but can't figure out the actions. This cannot be God's comment. King David writes that God is acquainted with all our ways (v. 3).

Whether we are in bed or on the go, the Lord is beside us and understands our actions. God knows all that we do.

Sometimes we say things for which we are truly sorry. For such remarks we may wish God were not listening. But verse 4 says that God knows altogether every word on our tongues. Even if the words are not spoken, God knows them for He knows our hearts. So God knows what we think as well as what we say.

God is all about us — ahead, behind, within, without. David says that He has laid His hand upon us (v. 5). No one but God can know all that we think and do and say. For David this was almost too much. It overwhelmed him. He said, "Such knowledge is too wonderful for me." He said it was too great for him to understand (v. 6). Neither can we understand, but how comforting to know that our Heavenly Father knows us, hears us, understands our problems, loves us, and cares for us. We can say with David that it is all too wonderful.

Besides being an all-knowing God, this Psalm tells us more about God. It tells us that God is everywhere. There is a word which means that God is with us no matter where we are, and that word is omnipresent.

In this Psalm David tells of God's omnipresence or of His being always present. Sometimes when we've been lazy or done a sloppy job, or when we've sinned by being dishonest, lying or cheating we should like to run and hide; for we know we have been in the wrong and are ashamed. Although here on earth we may avoid facing up to our sin before men, we just can't avoid God. Even if we take a fast jet or "take the wings of the morning" (v. 9), flee to a remote island or "dwell in the uttermost parts of the sea" (v. 9), David writes that "even there shall thy right hand lead me" (v. 10).

From news reports in the papers, on the radio or TV we are all aware that people today travel to all parts of the earth. Not only do they travel on the earth, but



they travel amazing distances and speeds exploring the regions beyond the earth as we know it. But no matter how far nor how fast we travel, God is there.

When we play hide-and-seek, dark corners are always a good place to hide. For us darkness is a handicap for we see better by day than by night. But for God, "the darkness and the light are both alike" (v. 12). Many animals see well at night, and we say of people who see well at night that they have "cat's eyes." But of others who see poorly at night, we say that they are as "blind as a bat." David makes it clear that darkness does not hide us from God, for to Him the night shines as day. Only God can be everywhere and see everything at once.

There are many times when we need God's help and guidance. God knows us — each of us — all about us, and He is always with us to help us. If we are lonely or discouraged, trust in God and He will be a friend to cheer and encourage. If we are tempted to do wrong, He will strengthen us to resist temptations and show us the right way. If we are uncertain what to do or where to go, He can clear the fog and show us the path to take.

Since God is omnipresent we can talk with Him no matter where or what the hour. He doesn't sleep, but is always by our side.

In the last two verses of this Psalm, David is praying to God for guidance and help. Likewise, we can pray this same prayer. David asks God to search his heart — to show him things he has thought or done which were not pleasing in God's sight. His prayer is that God will guide him to do what is right.

God knows everything — everything about the world in which we live, everything about those things about which we know nothing, everything about us. He wants to make David's words our words, "Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (v. 23, 24).

#### Questions for Discussion:

1. What is the meaning of omniscient? of omnipresent?
2. Is it necessary to have a special time or place to talk with God? Explain.
3. Does God dwell in heathen lands?
4. Where is God?

## Signal Lights Program for February

Prepared by Mrs. Alberta Holsinger

### Bible Theme: "THE CHRISTIAN WAY"

### Project: AUDIO-VISUAL TRAILER FOR ARGENTINA

#### Singing Time:

"Keep Your Heart in Tune"

"The B-I-B-L-E"

"Every Promise in the Book is Mine"

(from Action One, Singspiration Series)

#### Bible Time:

##### Anointing The Sick

(You might want to invite one or two people who have been anointed to come to this month's meeting and tell what the service has meant to them.)

Do you remember what special service we talked about at our last Signal Lights meeting?

Yes, baptism.

(Review last month's study by asking questions such as: Why does a person want to be baptized? What does it show? Where are our people baptized? Tell us how someone is baptized?)

Today we are going to talk about another special service — the anointing service.

Have you ever been sick?

Yes, we have all been sick. Sometimes we are sick for just a day or two. Sometimes we are sick for many days.

Do you go to bed when you are sick? Do you call the doctor? (Let the children tell of the things done in their home for a sick person.)

The Bible tells us something else we should do when we are sick. I will read it to you. (Read James 5:14, 15.)

In other parts of the Bible we read that Jesus sent His disciples to tell others of Him. Many sick people came to hear them. They put oil on the foreheads of those who were sick, placed their hands on their heads and prayed for them. Many were made well again.

This is what we are told to do when we are sick. In the Scripture

I read to you it said to send for the elders. Do you know who the elders in our church are? They are the ministers. We are told to call a minister when we are sick.

Then we are told to ask him to anoint us. That means that he will pour a little oil (usually olive oil) into his hand and rub it on the forehead of the sick person. Then he will put his hand on the head and pray. He will ask one of the deacons and deaconesses to come with him and to pray also. This is called the anointing service.

This does not mean that we will become well immediately. This is a time when we tell God we want His help to help us in the way He knows best. Some people who have been anointed have been cured immediately. Others have become well slowly after the anointing service. Some have not been healed but they feel better because they know God will choose what is best for them.

Sometimes God heals a sick person without any medicine. Usually, though, He works through the doctor. There are two things to remember about the anointing service. First, all you must be willing to tell God you want Him to do what is best for you. Then you should ask someone to call the minister and tell him you would like to be anointed.

(Introduce your guests and have them tell of their anointing experiences. Permit the children to ask questions and to discuss the anointing service until they understand it.)

#### Memory Time:

##### James 5:14

(Review previous memory Scriptures. Be sure the children include the references. Give each Signal Light a paper with this month's scripture verse printed on it.)

The verse we will learn this month is the one I read to you from the Bible during our Bible story time. Look at your paper while I read it to you. Now you read it with me.

(Practice reading it a few times. Then have the children turn the papers over and say the verse.)

Take your memory verse paper home with you; so you can practice it at home this month.

#### Mission Time:

##### A Song In Spanish

One of the favorite songs of the boys and girls in Argentina is "Jesus Loves Me." In their language it sounds like this:

Si, Cristo me a-ma,  
Si, Cristo me a-ma,  
Si, Cristo me a-ma,  
La Bi-blia me di-ce.

(Sing it two or three times for your group. Go over the words with them and then have them try singing with you.)

##### The Rowsey's

Do you like to make things? Do you ever poke around in piles of old junk looking for things to use? Then you know how John felt.

John's parents were Rev. and Mrs. H. Rowsey. He has two sisters and one brother. They could tell us about all the things he collected (corknobs, nails, bits of wire) and the things he made.

Just like all boys John went to school, played with his friends, and talked about what he would be when he grew up. Sundays he would be in church and Sunday school. Perhaps he often wondered, just as you do,

what work God really had for him to do.

In between times he tinkered with this and that, making things.

When John was older, he was in the Navy and traveled to many other countries. When he was discharged from the Navy, he returned to Ashland College.

In the Navy and in college he learned more and more about making things — especially radio things. He installed a college radio station, made tape recordings, and worked on telephone line construction.

At Ashland College John met Regina Hendershot. Regina was born at Berlin, Pennsylvania, and is the oldest of eight children. What a lot of fun a family like that would have playing and working together!

Regina and John were married in 1953. They both knew God wanted them to be missionaries. They prayed, studied, and planned how they could best serve Him.

Regina Rowsey's birthday is May 11. In 1955 she had a wonderful birthday present. Their daughter Susan was born.

In April, 1957 the three Rowsey's flew to Buenos Aires, Argentina, as our missionaries. Susan's brother Philip and sister Valerie were born there.

John is not a preacher-missionary. He is a radio technician and works with the Spanish radio programs of our missions.

Part of John's work now is to help plan the audio-visual trailer which is our project this year.

John has written that this will be a two wheel aluminum trailer nine feet long by five and a half feet wide. This trailer will have two doors. One will be on the side. The other one will be a very large door on one end of the trailer. This door will be hinged at the bottom. It will make a platform for the missionaries and Argentine Brethren to use in outdoor services. It can also be used as a loading ramp for large things such as the organ.

Inside, the trailer will be much like a camper. There will be two beds which fold out from the wall. There will be a closet and a small kitchen. Those traveling with the trailer will be able to live comfortably in it while they are away from home.

There will also be places for the recorders, projectors, amplifier, and other equipment.

There will be a place, too, for a gasoline generator to provide electricity for the lights and projectors.

You see, God needs not only ministers, but all types of workers. As a boy John liked to make things. Now he is really making things for God in Argentina.

What do you like to do? Think about it. Maybe it is something you can do for God as a missionary.

(Next month we will talk about ways the audio-visual trailer will be used.)

#### Prayer Time:

Let us thank God that we can help the people of Argentina learn of Him through the offerings we bring for the audio-visual trailer.

Let us ask God to guide John Rowsey as he plans the trailer. Let us ask Him to help Regina Rowsey as she serves Him in Argentina.

#### Handwork Time:

##### An Audio-Visual Trailer

(For each child you will need a shoe box, two cardboard circles, four brass fasteners, a small rubber band and scissors.)

Today we will each make an audio-visual trailer from a shoe box.

First, let's cut a door in the side, like this. Now let's cut out one end of the box so it folds down like a platform. We will put a brass fastener on the big door and one on top. Now we can keep the door shut by putting a rubber band around the brass fasteners.

We will fasten the wheels on with brass fasteners.

(If there is time you may have the children decorate the inside of the box to resemble the inside of the trailer. Refer to the mission story for things they might like to draw in it.)

You may take your trailer home and tell your family about the audio-visual trailer John Rowsey is planning for the Argentine work. Tell them, too, that the Signal Lights groups are going to help pay for this trailer.

#### Business Time:

1. Give the Signal Lights motto.
2. Roll call and secretary's report.
3. Offering (tell what you did without this month.)
4. Ask the Signal Lights if they are keeping their devotional charts.
5. A birthday to remember:

Mark Bowers will be 13 years old on March 11.

#### Signal Lights Benediction

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No. 3

**"LET CHRIST BE LORD"**  
Philippians 2:11





# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Who Is Christ?" .....	3
The Board of Christian Education .....	4
"The Martyred Saints and the Lamb's Wrath" by Rev. R. Glen Traver .....	7
"Evening Walks with Jesus — To the Temple in Jerusalem" by Rev. George W. Solomon .....	10
Sisterhood .....	12
"Removing the Landmarks" by Rev. C. C. Grisso .....	12
A Report from Smithville, Ohio .....	14
A Report from Flora, Indiana .....	15
A Report from the Superintendent of the Brethren's Home .....	16
A list of the Residents of the Brethren's Home ..	18
"What Do Church People Read" .....	19
News from the Brethren .....	20
Memorials .....	20
Births .....	21
Weddings .....	21

## NOTES and COMMENTS

### CONGRATULATIONS!



**C**ONGRATULATIONS are in order for Rev. and Mrs. Paul Steiner of Lanark, Illinois upon the birth of a son on Wednesday, January 17, 1968. He weighed in at 9 pounds, 9 3/4 ounces and has been named David Paul.

Rev. Steiner is the pastor of the First Brethren Church in Lanark, Illinois, having assumed the pastorate following his graduation from the Ashland Theological Seminary in Ashland, Ohio.

The Steiners were the parents of a little girl, Amy, who passed away early in March of 1967.

### ARE ALL THE CHILDREN IN?

I think oftimes as the night draws nigh,  
Of an old house on the hill,  
Of a yard all wide, and blossom-starred,  
Where the children played at will.  
And when the night at last came down,  
Hushing the merry din,  
Mother would look around and ask,  
"Are all the children in?"

'Tis many and many a year since then,  
And the old house on the hill,  
No longer echoes to childish feet,  
And the yard is still, so still.  
But I see it all as the shadows creep,  
And though many the years have been  
Since then, I can hear the mother ask,  
"Are all the children in?"

I wonder if, when the shadows fall,  
On the last short earthly day,  
When we say goodbye to the world outside  
All tired with our childish play,  
When we meet the Lover of boys and girls,  
Who died to save them from sin,  
Will we hear Him ask, as mother did,  
"Are all the children in?"

Memorial — Rev. Dyoll Belote .....	
Memorial — Rev. Edwin Boardman .....	
"The Bible and Shakespeare" .....	
"Psychiatry's Credibility Gap Widens" by Norman B. Rohrer .....	
World Religious News in Review .....	
"Who Will Survive 'the Famine?'" by Norman B. Rohrer .....	
A Report on "The History of the Brethren Church" Book .....	
A Report of the Northern California District Conference .....	
The Missionary Board .....	

# A *Gentle* REMINDER...

## *Who Is Christ?*

IT WAS quite interesting, to say the least, to be in attendance in a Sunday school class recently and to listen to the answers given by the adults present to the question posed by the teacher, "Who is Christ and what does He mean to you?"

One went to great lengths to explain that Jesus was a man who lived on earth that had special good characteristics that set him apart from other men in various ways. That perhaps God gave him special abilities of leadership that made him stand out in the crowd. The member of the Sunday school class went on to suggest that Jesus had a unique insight to the problems of those around Him, therefore He was able to give comforting assistance. That Jesus was a very gifted individual was the thesis of this particular student.

Another student was firm in his belief that Christ can mean different things to different people. This meaning depends upon the individual as he looks upon Jesus relative to the flow of history.

Others claimed Him to be a great teacher, a prophet, a man of great distinction, etc.

Finally, after much discussion of the attributes of Christ, one man on the far side of the Sunday school room spoke up and said: "Christ is the Son of God, sent to save the world from its sin, therefore He is my Savior in whom I believe, therefore I have the assurance of life eternal." This man went on to suggest that we could discuss the philosophical aspect of the coming of Christ all we wanted to, but to be saved we had to come to the realization that Jesus is the Son of God.

At the time of all this discussion we were making a study of the first chapter of the Gospel of John; in particular the fourteenth verse which reads: "And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." In light of this verse of Scripture, how can we believe any other thesis than the fact that Christ is the Son of God?

As I listened to this discussion I uttered a prayer that such was not happening in our own Brethren Church (I was visiting in a Sunday school of another denomination).

We Brethren need to be firm in the belief of the divinity of our Lord and we need to be faithful in teaching this belief to our children in our homes and in our Sunday school classes. It is so easy to teach the miracles, the parables and the good works of our Lord that many times we neglect to stress the cardinal truth of His divinity, his mission and purpose. We fail to stress the fact that He is truly the Son of God, that He is the personal Savior of each individual that will accept Him. But before we adults can impress our young people with this truth, we must have this assurance in our own hearts.

My heart truly ached for the members of that particular Sunday school class for it was very obvious that many did not know Christ personally. Also, the terrible realization that this situation is true in many, many churches across our land gripped me to the extent that my heart is still burdened. It's no wonder that there is a dearth of spirituality in religious circles today.

Let's not allow this to happen in the Brethren Church!





## VISITATION:

### The Ministry of Concern

by **FRED BURKEY**

OVER NINETEEN CENTURIES AGO, the Apostle James wrote, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27 RSV). Genuine Christian faith is a very difficult thing both from a religion which has its chief manifestation in elaborate ceremony and from a religion that is mere talk.

In the Old Testament, the fatherless and widows were specially cared for and protected by Jehovah. It is not surprising, therefore, to find that the New Testament Christians cared for these same unfortunates with deep tenderness (Acts 6:1) in an attempt to point them to Him who is the Father of the fatherless and the Judge of the widow (Psalm 68:6).<sup>1</sup> Christians care for those in need.

The Great Commission (Mt. 28:19, 20), which has for centuries been the stimulus for foreign missionary work, can be reduced to only two small words of four letters, "Go ye." This was the Lord's plan for continuing his personal ministry among men. The plan was both simple and practical. "It was nothing more than reaching the nearest person, winning him to Christ, and then teaching him to do the same for others."<sup>2</sup>

According to Acts 1:8, the apostles' work was to begin at home: "And ye shall be witnesses unto me both in Jerusalem . . . and unto the uttermost part of the

earth." Thus, our Lord commanded both home and foreign mission work.

Interestingly, the word "mission" is derived from the Latin, and it means to send. The word "visit" is also a Latin derivative and means to go. A missionary is one who is sent; a visitor is one who goes. Mission work requires visitation; visitation is mission work — both are forms of ministry born of concern for human beings in need. It has been well said that "the church exists by mission as a fire exists by burning." In churches where there is missionary zeal derived from a love for Christ there must be visitation.

Certainly visitation as mission must result in increased evangelistic emphasis. "The conditions that determine failure or success in evangelism through visitation are discipleship, obedience, and trust."<sup>3</sup> Anyone earnestly desiring to carry out The Great Commission must first be a pupil with a willingness to learn.

Second, to be a disciple of Christ means surrender to his Lordship. Knowledge is essential, but the Word must be evident to the world through us. Ours is to obey and serve (minister) wherever he leads.

Finally, trust is imperative. Surely all have been tempted to give up on account of insufficient result after faithful effort. But do recall that we were not promised an easy victory — this is the price required of all who would be true to their calling.

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## "LET CHRIST BE LORD"

Philippians 2:11

In the person who cultivates these characteristics, the Holy Spirit so incarnates himself that through them he works upon others so that they become like Him, teachers of truth, guiding into all truth, anointed witnesses, testifying to Christ and glorifying Him through the building of His church.

Evangelism through visitation has been a basic strength of the church from its inception to the present day. The apostles followed the example of Jesus. Philip left a successful work in Samaria to visit an individual Ethiopian. Peter, Paul and the other leaders did likewise. Acts 5:42 records that "... daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

John Wesley visited from house to house with such constancy and zeal that he knew more about social conditions in his time than any of his contemporaries. Under the influence of the Holy Spirit, D. L. Moody became a powerful evangelist because he went into the streets and cities where men were living their lives of quiet futility instead of waiting for them to come to church. He built his Sunday school by gathering recruits off the streets and out of the slums. Can we fail to learn from these examples?

From the time of Christ to the present, visitation and personal evangelism motivated by concern have been the secret of building up church and Sunday schools. Visitation keeps the church in touch with people. Jesus used the physical needs of people, their thirst, hunger, sickness, sorrow, fear and anxiety as doors through which he brought spiritual light to the mind and soul of those in need.

The needs of people can be ascertained through visitation and met through evangelism. If we do our part, God will do the rest as is illustrated by the following poem by E. J. Morgan:

#### A VISIT

One day I rang a doorbell  
In a casual sort of way,  
'Twas not a formal visit  
And there wasn't much to say.

I don't remember what I said —  
It matters not I guess —  
I found a heart in hunger;  
A soul in deep distress.

He said I came from Heaven,  
And I often wondered why;  
He said I came to see him  
When no other help was nigh.

It meant so little to me  
To knock at a stranger's door,  
But it meant Heaven to him  
And God's peace forevermore.

#### NOTES:

- Alexander Ross, *Commentary on the Epistles of James and John*. (Grand Rapids: Eerdmans, 1954), p. 43.  
John T. Sisemore, *The Ministry of Visitation*. (Nashville: Convention Press, 1954), p. 4.  
Mavis Weidman, *Evangelism*. (New York: C. and M.A., 1961), p. 20.

## Educational Emphasis for March:

### FAMILY WORSHIP

IT HAS LONG BEEN recognized that "the family that prays together stays together." Unfortunately, too few families heed this sound advice. The result is an alarming increase in the divorce rate and an unhappy home life for thousands of persons of all ages.

It is our thesis that the core of our work in Christian Education must revolve about families. The church is constantly forced to compete with the wonders of a technological age for the interest and support of persons from all walks of life. Therefore, it must effectively demonstrate the worth of the Christian faith in the most basic of all social units — the family.

During the month of March, we will call your attention to the necessity of winning and "welding" families to the church. There are many means of improving your church outreach to families, such as:

- (1) Revising the cradle-roll ministry
- (2) Improving nursery facilities
- (3) Increasing family group activities
- (4) Up-grading teaching in the adult department
- (5) Encouraging attendance at family camp
- (6) Exchanging ideas on family worship at home among various classes, etc.

There are dozens of ways of bringing family worship to the attention of our people. Use your imagination and energy to satisfy the worship needs of families in your church.

## PROJECT GOAL AT MILFORD

The Milford Junior BYC has pledged their support for the National Youth Project by voting to send \$55 to the conference in August. This is to be made by a few special projects, such as their past raking and mowing of the church yard, and collections at each of the meetings.

We have been meeting every Friday night, right after school and we are happy to have one new member, Kathy Barth. This brings our total membership up to seven.

The month of December was extra busy with our regular discussion of "What the Bible is All About," and two filmstrips that went along with our study. The youth also participated in the Christmas Caroling held on December 22. Despite the cold winds, six out of our seven BYC members were able to enjoy the evening. Refreshments of cookies and hot chocolate were served at the home of Mr. and Mrs. Frank Scott afterwards with Mrs. Warren Fisher assisting.





## book review—

by BEVERLY SUMMY

**"How to Give Away Your Faith" by Paul E. Little. Chicago: Inter-Varsity Press, 1966. 131 pages, hardback, \$3.50.**

ONE OF THE NEWEST and best books on personal evangelism is by Paul E. Little, Director of Evangelism for the Inter-Varsity Christian Fellowship. "How To Give Away Your Faith" reflects Mr. Little's experience with college students on the subject of the Christian faith but the principles he sets forth are applicable to all situations of personal evangelism.

This book is well organized, simple enough for all to understand and yet reveals the depth of thinking and study by the author. The nine chapters of the book are:

1. The Essential Foundation
2. How To Witness
3. Hurdling Social Barriers
4. What Is Our Message?
5. Why We Believe
6. Christ Is Relevant Today
7. Worldiness: External or Internal?
8. Faith Is The Key
9. Feeding The Spring

The first chapter lays a strong foundation for the book and reminds us that "to witness effectively we must be realistic: genuine in our knowledge of people in today's world and genuine in our total commitment to Jesus Christ."

One of the most practical and useful chapters in the book is the second chapter on "How To Witness." Seven principles for action are taken from the scripture in John 4 dealing with the conversation between Christ and the Woman at the Well. These seven principles are:

1. See and know non-Christians personally
2. Establish a mutual interest in conversation
3. Arouse a person's interest by life and word
4. Gear explanations to his receptiveness and readiness for more
5. Accept and even compliment rather than condemn
6. Stay on the track
7. Persevere to the destination."

Social barriers that we, as Christians, need to overcome or put in their proper perspective are discussed in the third chapter. Again, some very practical suggestions are offered along with the theory that determines them.

Before we can witness effectively we must know what we are going to tell people and "What Is Our Message?" in chapter four challenges us to be sure of our message. An excellent suggestion by the author is for each person to sit down and write out, in his own words, just what is meant by such words as: regeneration, saved, sanctification, etc. Three other steps are recommended by Mr. Little at the conclusion of this chapter for learning to make our message clear and understandable.

"Why We Believe" in chapter five drives home to us the need for being committed to the truth of Jesus Christ if we are going to be effective in personal evangelism. Seven basic questions that non-Christians often ask are discussed and the answers offered are the clearest and best this reviewer has seen. The questions are:

1. What About the Heathen?
2. Is Christ the Only Way to God?
3. Why Do the Innocent Suffer?
4. How Can Miracles Be Possible?
5. Isn't the Bible Full of Errors?
6. Isn't Christian Experience Only Psychological?
7. Won't a Good Moral Life Get Me to Heaven?

"Christ Is Relevant Today" for the many problems of people. These problems such as loneliness, fear of death, lack of self-control and others can be resolved with the Truth, Jesus Christ.

Mr. Little gets "personal" in chapter seven when he considers the Christian and his idea of worldiness — is it external or internal? The vast subject of what Christians should or should not do is discussed and the final conclusion of the chapter is:

"Merely abstaining from certain things is no guarantee that we are spiritual.

"Genuine spirituality is the viewing of everything from God's standpoint: considering and living every part of our life according to His standard of values and in terms of His revealed will for us, so that everything we say and do may bring glory to Jesus Christ who loves us and gave Himself for us."

"Faith Is The Key" in chapter eight shows us that faith principle should and can be operative at all times in the Christian life to carry us through all its triumphs and tragedies, doubts and assurances.

The final chapter on "Feeding The Spring" sets forth the need of each Christian to feed his spiritual life so he will be overflowing with the message he is to present to the world. The book concludes with this statement: "Inner spiritual reality developed by a secret life with God is essential for an effective witness to a pagan world."

We agree with Leighton Ford in his introduction to this book when he says it is "Biblical, relevant, practical, realistic and Christ-centered."

This book is highly recommended for personal reading, but also as a study for evangelism classes, youth groups, WMS, Laymen and others. The chapters and organization of the book lend themselves to such studies. If The Brethren Church is to come even near its intended goal of "25 x 75," the principles found in "How to Give Away Your Faith" will have to be employed!



# THE MARTYRED SAINTS AND THE LAMB'S WRATH

## Revelation 6:9-17

### Part XX

by REV. R. GLEN TRAVER

WITH THE OPENING of the fifth seal, the scene shifts from the earth back to heaven. Other things about this seal are also different from the four already studied, as J. A. Seiss observes: "The manifestations under the breaking of this seal differ, in some respects, from the four preceding. There is here no expression from the living ones. There are no horsemen or horses. And the burden of the description is exhibited in the results rather than in the processes. Still, everything turns out as belonging to the same general category of trial and suffering" (*The Apocalypse*, p. 140).

This last statement from Seiss' observation denotes the tie between this fifth seal and the four that preceded it — the category of trial and suffering. The first four seals reveal, in essence, the natural course of all history in terms of sin and its consequence upon men and nations. This course of history is pictured in terms of our horses and their riders, symbolizing — in progression of thought — war and conquest, civil, national and international bloodshed and strife, hunger and famine, and pestilence and death. As we noted in our last message, these trials and sufferings have been with man since Cain and Abel, but as the consummation of all

history draws ever closer — such shall become more universal, more pronounced, and more destructive in force and power.

Our present message will deal with the opening of the fifth and sixth seals by the Lamb, covering verses 9-17. In these two seals we will see two main considerations presented — considerations which suggest the state of the martyred saints and the consequence of the Lamb's wrath upon the godless inhabitants of the earth.

#### The state of the martyred saints (9-11)

With verse 9, John again receives a vision of heaven — but this time, it is heaven pictured in terms of the Jewish tabernacle and temple, rather than in terms of a great throne-room as in chapters 4 and 5. Here, in this heavenly temple, John sees an altar — and under the altar, "the souls of them that were slain for the word of God, and for the testimony which they held" (9b).

In the Old Testament temple system, the altar was found just inside the temple-gate and was used for the offering of blood-sacrifices. Seiss makes the following comment, regarding this heavenly altar of John's vision — of which the earthly altar was but a shadow: "Some describe that altar as Christ, under whose protection and shade the souls of the martyrs are preserved, free from all perils and evils, till their recall, in renewed bodies, by the resurrection. It denotes a near and holy relation to God; a place of sacred rest under the protection of Christ and His sacrifice, and a state of blessedness, to which, however, higher stages are to come. . . . It is precisely the place where we would most naturally expect them to be, and where they are most sacredly kept, waiting for the adoption, to wit, the redemption of the body" (*Ibid.*, pp. 146, 147).

There seems to be little doubt, in the light of the total context, that the souls, mentioned here, are those that belong to the martyred saints of the great tribulation period. Evidently there will be many, who refuse the offer of salvation during the Church age, but who will turn to Christ after the Rapture, and seal their personal faith in Him by their own blood. Verse 9 says that such were slain because of their faithful witness to God's Word and for the testimony which they held. One is made to wonder who of us today could be thus number-

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*"That the World  
May Believe"*

YOUTH SUNDAY - May 19, 1968

YOUTH WEEK - May 19 - 25, 1968

Plan now for Youth Week in your church. Youth Week ideas will be sent to each church in March.

ed among this martyred throng, when, even without the danger of persecution and death, our witness is so often muted and our faith is so often weak and anemic! Yet, according to this vision, there will be many who will be willing to brave fire, sword and — in modern thought — gunfire and hanging, for their new found experience in Christ. All such are pictured, in verse 10, as joining together in the cry for vindication of their faith through the righting of all their wrongs.

It is probably best for us to consider the cry of the martyred tribulation saints in terms of the imprecatory Psalms where, rather than thinking of them as prayers for vengeance, we look at them as prayers of assurance concerning God's ultimate balancing of all accounts and vindicating of His righteousness and true holiness. In praying for God to visit judgment and doom upon the enemy, these saints, like the Psalmists of old, are here expressing their faith and assurance in the ultimate consummation of all God's justice and equity. Such faith and assurance, no doubt, was meant, by John, to encourage the persecuted saints of his own day — whom, he may well have believed, were living on the very threshold of this great tribulation.

Thus, these prayers (or cries) do not suggest to us the attitude of those harboring an unforgiving and revengeful spirit, but rather, the attitude of those who have suffered the most terrible persecutions the world has ever known — and yet share with those of kindred minds and spirits this great proclamation of faith and trust. Such comes to us, here in verse 10, more as a literary question, meant to be taken as an affirmation of faith — God will judge and avenge the blood of His saints upon all them that dwell on the earth!

Careless seems the great Avenger  
History's pages but record,  
One death-grapple in the darkness  
'Twixt false systems and the Word;  
Truth forever on the scaffold,  
Wrong for ever on the throne,  
Yet that scaffold sways the future,  
And behind the dim unknown —  
Standeth God within the shadow,  
Keeping watch above his own.

Verse eleven presents us, in symbolic language, the glorious condition of these raptured tribulation saints (perhaps immediately raptured at the moment of their death). What we read concerning their present condition, certainly is the same description which can refer to all God's saints — these of the Old Testament era, those of the Church age, and these of the great tribulation. The white robes that were given to them speak of their imputed and imparted righteousness and holiness — the direct result of the righteousness and the holiness of Christ (Rom. 13:14; Gal. 3:27; 5:16; Eph. 4:24).

Verse 11 also implies that these raptured tribulation saints were in a state of rest ("that they should rest yet for a little season"). This may allude to the glorious rest of the believer, referred to in Hebrews 4:1-11, which speaks both of the rest of salvation ("from our works") and the eternal rest of our soul.

One other description is given concerning them and it comes in the command that they should continue their

rest "for a little season." The purpose of this waiting was that God might be able to fulfill all of salvation's drama — a drama revealing His eternal will and purpose for all men. God is saying that the last curtain will fall — in His own time and in His own way. Until then, all God's people must be willing to rest (in Him) — and to wait (for Him)! These truths, no doubt, brought much comfort and assurance to the persecuted saints of John's own day. It should do the same for us as we, too, rest patiently in Christ, waiting the very redemption of our soul and spirit — and ultimately our future body.

#### The Lamb's wrath and its consequences (12-17).

The opening of the sixth seal brings a description of events which demand the day of ultimate judgment in order to exhaust all the details presented. Seiss observes however, "And yet it does not refer to the last acts of that terrible drama. It is only the sixth seal, while there is yet a seventh to follow it. With all its terrors, it is only one link in the chain of judicial wonders which the great day will bring" (*Ibid.*, p. 151).

Walvoord makes a very interesting observation concerning this sixth seal which is worthy of our consideration: "While this is not the final breakup of the world as described later in Revelation, when a further period of terrible judgments will be poured on the world, it does seem to indicate that beginning with the sixth seal God is undertaking a direct intervention into human affairs. The judgments of war, famine, and death, and the martyrdom of the saints have largely originated in human decision and in the evil heart of man. The judgment described here, however, originates in God as a divine punishment inflicted upon a blasphemous world" (*The Revelation of Jesus Christ*, p. 136).

Certainly the language of this section is that which portends great cataclysmic conditions upon the earth. There have been many attempts, down through the ages to interpret this language as symbolic of great political upheaval among the nations of the world. This interpretation, however, is not necessary in the light of modern day science and the terrible possibilities of atomic and hydrogen warfare. Although we would agree with Walvoord that this beginning of the final judgment will originate with God as a divine judgment, this does not necessarily have to mean that He will not use man as His instrument in dispensing such judgment. All through history God has used men and nations to inflict His judgments upon His people (elect and non-elect alike). Many times He has even used those who were more wicked and corrupt than the ones who were being judged (cf. the Assyrians and the Babylonians who were used of God to judge His people, Israel). Thus, it is very possible that God will use Communism — and even Capitalism — and its peoples as instruments of judgment and doom. It is with this possibility in mind that we now want to look more in detail at the description of this sixth seal, as given by the Apostle John.

In verse 12, John mentions, first, "a great earthquake," which seems to be the culmination of the many earthquakes which Jesus prophesied would become more prevalent and destructive as the end draws nearer and nearer (cf. Matt. 24:7). It is very possible that the



earthquake is to be considered as a literal earthquake coming directly from the hand of God. However, it is also possible, in the light of modern warfare, that this "earthquake" may be man-induced — God allowing it to be so as the very means of sending His judgment. It is known that some of our underground atomic and hydrogen tests have caused shock waves as far as 100-50 miles away. Such, of course, could be intensified many times by merely increasing the megatons of such tests.

Following the description of the earthquake, John says that "the sun became black as sackcloth of hair, and the moon became as blood." This could also be easily produced today by atomic and hydrogen explosions above ground which might easily hide from view the sun by the dust and debris resulting from such blasts. The mention, in verse thirteen, that "the stars of heaven fell unto the earth, even as a fig tree casteth her unripe figs, when she is shaken of a mighty wind," may well be a literal cataclysmic upheaval in the heavens. For, this may also find duplication through satellite warfare where satellites (e.g., Echo II), that shine brighter than many of our stars, are shot down. And then there are always the intriguing possibilities of the so-called flying-saucers!

The language of verse 14 ("And the heaven departed as a scroll when it is rolled together") was actually used by some who observed our first atomic tests in the desert of New Mexico back in 1945. Anyone who has been on television the mushroom cloud of such an atomic blast, or has heard the deafening roar from the same, cannot help but at least be impressed by the similarity of this description to what actually takes place in such a blast.

The latter part of verse 14 ("and every mountain and island were moved out of their places") has also had some modern scientific illumination. In November of 1952, at Eniwetok (in the Pacific Ocean), one bomb test wiped an island off the map, digging a crater a mile wide and 175 feet deep in the Pacific floor. It was said that this particular bomb only had a 14 megaton (14,000,000 ton) yield and with Russia's detonation a few years ago of bombs over 50 megatons, we have some idea of what might be the end result if the arms race gets out of hand and God allows man to be his own means of judgment. Scientists tell us that there already are bombs capable of producing the heat and light equivalent to 1,000 of our suns.

Even verses 15, 16, which tell of the kings and great men and the rich men, etc., hiding themselves in the dens and in the rocks and in the mountains, can find such modern application. We are told that our national government has already built a new Pentagon of three stories under one of the Cumberland mountains in Maryland. Also, there is an underground combat center

for the North American Air Command under the Cheyenne mountains near Colorado, as well as several city and state government buildings being prepared to go underground. Such certainly makes this language of Revelation seem most relevant indeed!

Of course, this is all speculation, and we do not pretend to present these facts as proof of how God is going to usher in these terrible judgments of the sixth seal — these are merely suggestive. We know that whatever method or means God chooses to use in bringing these cataclysmic judgments upon men — they will be more than sufficient to accomplish His eternal purpose!

### In conclusion

God's Word, in verses 16b, 17, speak of this coming tribulation judgment as the great day of the wrath of God and of His Lamb. Such "wrath" is but the other side of His love — love which demands justice and equity as well as mercy and grace. This does not contradict God's love but rather fulfills it in terms of satisfying all of His just demands. This does not suggest a change in His character but rather the natural outworking of all God's eternal purposes and the consummation of all history in the light of His eternal demands. The Word of God is very clear that free-will and choice end with death — after this, comes the judgment (cf. Heb. 9:27; 10:26, 27; etc.). We can now choose to reject Christ's offer of salvation — but we cannot choose to escape the ultimate consequence of such a choice, for, there will be no escape (Heb. 2:3)!

Our last thought, from this section, comes in the form of a question: "and who shall be able to stand" (17b)? There is only one answer in the Word of God to this question — and that is, only those who have lived for Christ and willingly died for, and in, Him (vs. 9-11). The Psalmist is very clear in his statement that the ungodly shall not be able to stand such judgment (Psalm 1:5b). All such face the wrath of the Lamb (Who is also the Lion of Judah) — without any possibility of mercy or grace.

God and the Lamb's wrath are spoken of here in terms of the cataclysmic tribulation judgments. These, however, cannot begin to compare with the horror and torment of a soul left in an eternal lake of fire without any hope of escape. It is most important, then, that we listen to John as he tells us of his vision of the book (scroll) with seven seals. Here we learn of God's eternal redemptive purposes — and here we learn of the Lamb Who both reveals and fulfills the same.

May God also help us to turn completely to this Lamb, Who alone can take away our sins and make a way of escape from God's eternal wrath upon the same. This seems to be the main burden of John and of the Spirit of God as this — and all of the seals — are opened.





# Evening Walks with Jesus

## "TO THE TEMPLE IN JERUSALEM"

Text: John 2:13-25

### Part IV

by REV. GEORGE W. SOLOMON



**W**HEN JESUS LEFT THE WEDDING in Cana of Galilee, He went down to Capernaum with His mother, His brethren and His disciples. Capernaum was located on the shores of the beautiful Sea of Galilee and was some 15 to 18 miles ENE of Cana. It is thought that there may have been two reasons for this trip to Capernaum. First, it is thought that Jesus intended to make His headquarters there and so He moved the family also. The second possibility is that He came down to Capernaum to join a large caravan of people going up to Jerusalem for the Passover. Because of bandits and other dangers present on such a journey, people usually banded together and formed a caravan much like the people in America traveling west in the early days. These people didn't use covered wagons of course. Some traveled on camels, others on donkeys, but most walked.

For whatever reason Jesus went to Capernaum, we read in John 2:13 that He then went up to Jerusalem. We won't recount in detail again the usual route that travelers used from Galilee to Jerusalem except to say that it was a long, tiresome journey involving some three days time covering between 60 to 70 miles. After journeying south through Perea and crossing over the Jordan at, or near, Jericho, they had the difficult 14 miles climb up to Jerusalem by way of the Jericho Road, or "The Ascent of Blood," as it was called, rising at the rapid pace from 820 feet below sea level to 2,500 feet above sea level in just 14 miles.

John's Gospel places Jesus immediately in the temple. The temple stood on Mt. Zion one of the hills upon which Jerusalem was built. In Jesus' day it was called Herod's Temple because Herod the Great, in trying to find favor with the Jews, and thus keep peace with them, and also to satisfy his own vanity, began to rebuild the temple in about 20 or 21 BC. Our text says that it had been 46 years in the building. The temple and its courts occupied an area of one stadium (Josephus), or 500

cubits (Talmud), or 750 feet square, about 1/7 of a mile. The courts were arranged in terraces from which the temple proper, being the highest of all, was easily seen from any part of the city and presented an imposing appearance. There were three courts plus the temple proper — the Outer Court, or the Court of the Gentiles, the Women's Court and the Inner Court — each separated by great walls and entrances were provided through a number of gates. The gates into the Women's Court are said to have been 45 feet high and 60 feet wide, overlaid with gold and silver. The Eastern Gate or Gate Beautiful, was made of Corinthian brass and was regarded as the principle gate. It was 75 feet high and 60 feet wide and was decorated with many precious metals.

The temple proper, including the porch which surrounded it, was 100 cubits long and 100 cubits wide and 100 cubits high. A 100 cubits is about 150 feet. It rested, according to Josephus, upon a foundation of massive blocks of white marble, richly ornamented with gold both inside and outside. Some of the stones were 65 to 70 feet long, 9 feet wide and 7 to 8 feet high. The temple was truly a significant structure.

When Jesus arrived in this lovely temple, He found those who sold oxen, sheep, and doves, and the money changers busily at work in the temple. The money changers sat in the temple to change common currency into Jewish coins to be used for payment of the temple tax required of all Jews. They charged about 12 percent for this service. We are told that the annual income from this practice was about one third of a million dollars. This great system of graft had grown within the temple under Annas, the ex-High Priest. Corrupt priests established in the temple a market for the sale of sheep, oxen and doves, as well as, the money market. When people brought animals to the temple for sacrificial purposes, they had to be examined by appointed

persons. Often the animals were pronounced unfit for this use and the person had to buy another animal from the temple market at five or six times the just price. This market, in the times of Jesus, was what the Rabbinic literature called the "Bazaar of the Sons of Annas."

When Jesus entered the temple, the Court of the Gentiles, it was reeking with the stench of cattle and the noise of their lowing and bleating filled His ears, along with the clamor of the buyers and sellers in the market — the quarrelling and wrangling of the money changers. How disgusting this must have been to Jesus. What emotions must have filled his breast! This market was an established system of graft — an abomination to the House of God!

Jesus, in righteous indignation, picks up pieces of heavy cord lying about on the floor and plaits them into a whip (the symbol of authority) and then "He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers money, and overthrew the tables; and said unto them that sold doves, take these things hence; make not my Father's house an house of merchandising" (John 2:15, 16). Get out of here and quit making God's House a market place! We may wonder how one man could drive out all these merchants. We can imagine that they must have been taken completely by surprise. No one in authority had ever questioned their presence before. They no doubt were shocked that someone would dare to do such a thing. Then there must have been something impressive and overpowering about Jesus at this moment as he authoritatively drives them out. And, too, there was the guilt of their own consciences that would prevent them from crying out — they knew they were doing wrong. They only retreated for a little way and then, outside the temple, they got their heads together to plan a counter-offensive. And they were so very cunning. They reason that only the Messiah would have the right and authority to do what Jesus had done, but they do not believe Him to be the Messiah. However, they return and falsely assume they suspect Him to be the Messiah and ask Him for a sign . . . some sign to prove that He was the Messiah. But Jesus would not bow to their insincerity. This was another temptation like Satan's attempt in the wilderness. If He were to perform some mighty miracle now would not the multitude acclaim Him as Messiah? The act of cleansing the temple was really a sign if they could have understood it. Jesus, knowing their thoughts, replies: "Destroy this temple,

and in three days I will raise it up." This is a sign so significant that in its light, no man would ever have any excuse for doubting that Jesus Christ was the Son of God! This is also the first prediction of his death and resurrection. The Jews didn't understand; neither did the disciples until after his resurrection.

There are several things I would like for you to think about this evening. (1) Is Jesus pleased with what He finds us doing in the House of God, or in the name of the Church? Oh, we wouldn't think of permitting a cattle auction in the Narthex of our church, or even using it for commercial money changing. But I wonder if God is pleased with our attitudes when we come to church . . . our reasons for coming . . . our thoughts while we are here. Do our hymns of praise rise from hearts sincere? Do we mouth what we really feel? Is our worship, or our relationship to God and to our fellowman free from hypocrisy? Do we come to church because of our love for God or our fear of hell? Do we come from force of habit or an earnest desire for a spiritual experience. (2) There was but one place and one time for Jesus to fittingly inaugurate His public ministry — in Jerusalem, in the temple! And at the most solemn time of the year — a time when the greatest numbers of people were gathered from every part of the empire. It is also worth noting that Jesus began His ministry with an act of holiness rather than an act of power. Satan had asked for a demonstration of His power; His mother had asked for the same in Cana; now the Jews in the temple ask Him for a demonstration of His power. He wished to teach the nation that the supreme need was their spiritual cleansing, their purification as worshippers, their moral elevation as the people of God. He wished to suggest that He could bring such blessings if they would accept and follow Him. This is still the supreme need in the church today! That of spiritual cleansing and moral elevation of God's people! This can only come as we yield ourselves unreservedly to Him who is clean and pure and without sin! (3) This is another witness, or proof, of the Divinity of Jesus! We saw the witness of His Divinity as we walked with Him down to Jordan; then into the wilderness; we saw it in Cana of Galilee. Now He publicly gives witness to His messiahship although He does it in a veiled manner which is not readily understood, but it is clearly understood later in the light of His death and resurrection. May our lives and our church ever bear witness to the Divinity of Jesus Christ our Lord!





# SISTERHOOD

## Schmiller's Chatterbox—

*Kathy Miller*

Hi there!

It's evaluation time. You've had five meetings now, so you should be able to do a pretty good job of looking over your group and coming up with a fair estimate of just how your Sisterhood is developing this year. Do you have any new members? If you've gained members, that's a pretty sure sign that you're on the right track. If your membership is the same, that's good, too, but not good enough. There must be something amiss somewhere. If you've lost members, better do some quick checking as to why the lack of interest. Have your meetings been interesting? Do you try to make them a little different each month, or do you follow the same format meeting after meeting? Are you genuinely interested in making visitors feel welcome, or do you sit in little

cliques and ignore them? How's your group enthusiasm? Do you plan outside projects or do you get together only for that once-a-month meeting? If you have interesting meetings, make visitors feel at home, and plan a few extra activities now and then, you should be able to get your Sisterhood rolling and keep it that way.

We haven't received any suggestions or bright ideas recently, so if your group has tried something unique and found it to work, why not let us know so it can be passed on to other societies.

Watch for the next Chatterbox, when Schmiller will have some exciting news to report. It's already happened, but you have to wait till next time to find out what it is.

## REMOVING THE LANDMARKS

A reprint from The Brethren Evangelist

August 16, 1930

by C. C. GRISSE

Text: Remove not the ancient landmark, which thy fathers have set.—Prov. 22:28 Stand fast in the faith.—I Cor. 16:13

**U**NDER THE LAW OF MOSES there was a curse pronounced upon him who would remove his neighbor's landmark. God's word to His ancient people was, "Ye shall not add unto the word which I command you," and Paul's word to the church was, "We thank God when ye received the word of God ye received it not as the word of man, but as it is of truth, the word of God." Yes, and John does not fail to add his word of warning to him who would dare add unto or take from the teachings of the Book. Now, in this Book there are some landmarks that have been set, and it is the purpose of this message to sound a word of warning to him who would dare modify or misplace them. No movement will thrive that cheapens the Bible. The church that amends or otherwise changes its teaching does so

at its own peril. The plea of a twentieth-century church must be none other than that set forth in the word of God. No book must be left out, for "All scripture is given by inspiration of God and is profitable. . . ."

First, let me say **Christ must be given His rightful place.** What a shame that His Deity is being attacked in these days. He is spoken of as merely a good man. Who is He? Millions believe Him to be God. The word declares Him to be "God manifest in the flesh." The preacher or teacher who cannot accord Jesus the place and position the Word assigns Him ought to quit the pulpit and do something else for his living. There is just one side to this question of Christ's Deity and that is, "God was in Christ reconciling the world unto himself."

Second, **Since Christ is God, he must be given authority in all things.** The church will never come into her own until all who name the name of Christ will yield to him complete authority in all things. The place of



"Headship in the Church," belongs to Him alone. He must have the preeminence in all things. Before He left the world He told his disciples that He had all power both in heaven and in earth, and proceeded at once to give His orders. In this He stands alone. There is no pope or begowned prelate or priest to tell the individual or church what to do. We have our orders from our very own adorable Lord, and we would resent any attempt or any effort to deprive Him of this authority. The setting aside of our Lord's authority for "the teachings and commandments of men" has brought about the mutilated condition in which the church of God finds itself today. There is only one way out of the muddle and that is to restore to Christ the authority that belongs to Him. He is the head of the church, and in everything regarding its terms of admission and fellowship, He must be heard and He alone obeyed. God's message from the heavens is ever the same, "**This is my son, hear ye him,**" and fearful will be the consequences if we fail to do so. All the creeds and confessions and messages and articles of faith written by uninspired men for the conduct of the church are worthless when our Lord speaks, for He speaks as one having authority. This will continue through all the centuries until the end of time, even till He will deliver up His authority to His Father. But why ascribe to Him all this authority unless we are willing to take orders from Him? We are told in these days that the doctrines of Grace are to be sought elsewhere than in His own words. Personally I reject such a statement with all possible emphasis. "Let the word of Christ dwell in you richly," says Paul. And again, "If any man teach otherwise, and consent not to wholesome words, even the **Words of our Lord Jesus Christ** — He is puffed up knowing nothing" (I Tim. 6:3). Yes, yes to many to accept commandments from God would be legality, but His Word still remains. "Why call ye me Lord, Lord, and do not the things which I say?" Again, "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him" (I John 2:3, 4).

If there was ever a time when the injunction of St. Paul needed to be sounded, when he said, "Stand fast in the Faith," it is now. Thanks be to God we have a distinct and unqualified revelation from God, and the greatest privilege that any person has is to give the world this message. This is what the world is needing today. Not creed, but the old-fashioned, unadulterated gospel of God's Son, the same kind that has warmed this old world's heart for two thousand years and will continue until the ends of the earth shall have heard it and been saved.

I am glad to be identified with a church, though small, that is attempting to give to the world in these last days an example of obedience to the teachings of our Lord in all things. Our slogan has been, "The Whole Bible for the Whole World." Let us remind ourselves again that in the year 1892 the conference of Brethren churches went on record and said, "The Brethren church hereby reaffirms her former position in renouncing and rejecting all creeds and disciplines of every description whatever excepting her adopted creed, the **Bible**, and we will neither accept, recognize, obey or honor anything but the inspired Word of God as **our rule of faith and practice.**" Now, as far as I am concerned that settles the matter. Need I remind us again that we will need

to be a bit careful lest we find ourselves "removing this landmark which our fathers have set." "Stand fast in the Faith." "Contend earnestly for the faith." What is this faith of which these apostles write? John must have understood what it was, for he says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." Yes, the **faith** is clear, and to say it is not is a reflection upon the wisdom of God. In these days they tell us it doesn't make any difference what a man believes, just as long as he believes. But this is not the teaching of God's Word. Listen again, "Whosoever abideth not in the doctrine of Christ, hath not God. What is this doctrine? Pick up your Bible again and read it. It is the **"all things whatsoever I have commanded you."** This was the faith that comforted our fathers and mothers as the death-dew settled upon their brows. They have passed it on to us. What shall be our answer? Simply this:

"Faith of our Fathers living still,  
We will be true to thee till death."

I know full well that the men that are true to this faith are not being listened to with a great deal of sympathy. But it is a return to it that we are needing.

If the church would have the power of the Almighty come upon her in these days as in the first century she will find it by a retracing of steps. The gospel message has lost none of its power. All that is needed is that we preach it. It will never grow old and lose its power to save. I should as soon expect the flowers to lose their fragrance, and the stars their brilliance, and the tides of the ocean their ebb and flow as to hear that the gospel of Jesus Christ was weakening or losing its power over men. No, the gospel of the first century is the gospel for this century and all who love the Lord will preach it. The old, old story will capture the world if given a chance.

I love to think of an old battle-scarred hero of the cross, who has worn with honor the whole armor of God. The time of his departure has come. The old warrior is laying aside his armor. He loosens his girdle, takes off his breastplate of righteousness and leaves it as a heritage to the church forever. He removes the dusty sandals from his weary feet; the King's chariot will bear him to his eternal home. He lifts his helmet, for the hand of God will place a crown upon his brow. He gives to Timothy the sword of the Spirit which he has wielded on many a hard fought battlefield. One stroke and the heart that loves as Christ is pulseless; the hand that wrote the living oracles is still; the tongue that preached the Gospel with mighty power is silent. A cheer from the mob, yes, but a cheer too from the angels. Make room, and witness the crowning of a man "who has fought a good fight and has kept the faith." Brethren, let us be true to our Lord in all that He has commanded. Let us never be ashamed to declare boldly before the world the things that He the great head of His Church has taught us to observe until His return. Let us remember what he said, "He that is ashamed of me and my words in this adulterous generation, the Son of man also will be ashamed of him when he cometh in the glory of his Father with the holy angels." If the landmarks of our faith are to be preserved; if they are to remain unmoved; if we are to guard carefully that which has been committed unto us; if we are to

keep the faith; if we are to be more loyal to Christ and His Word than anything else in this world; it will not all be without some cost and some sacrifice. But what is the cost compared to the blessings that shall come to the obedient child of God throughout eternity? No suggestion of doubt should ever quiver in an utterance from the mouth of a herald of the cross of Calvary, for he is supposed to declare to the people the Word of the living God, and if he can not do this in the utmost confidence, he has certainly mistaken his calling.

Let us hear the conclusion of the whole matter. Preach the Gospel just as it is laid down in the New Testament. Give the great program of Jesus for His church the forefront, namely, **"Teaching them to observe all things whatsoever I have commanded you."** This is the duty of every preacher and teacher of the gospel of Jesus Christ, and while it is a great privilege and a

high honor to be called unto such a service, it at the same time carries with it a very weighty responsibility.

I paused one day beside the blacksmith's door,  
And listened to the anvil ring the evening chime,  
And, looking in, I saw upon the floor,  
Old hammers worn with beating years of time.

How many anvils have you had said I,  
To wear and batter out those hammers so?  
Just one he answered with a twinkling eye,  
The anvil wears the hammers out you know.

And so, I thought the Anvil of God's Word,  
For ages skeptics' blows have beat upon;  
Yet though the noise of infidel was heard,  
The Anvil is unworn — the hammers, gone!

## a report from

## SMITHVILLE, OHIO

**G**REETINGS from the Smithville Brethren Church. Once again we want to share with you some of our activities of the past year and our program (under dedicated leadership) for the year before us.

Smithville Brethren hosted Ohio District Conference during the dates of June 26-29, 1967. Rev. Turcsanyi of the local Lutheran Church spoke on the opening evening and was well received. On Tuesday, following the evening service, the Senior Youth sponsored an ice cream supper for the conference. The conference closed with a missionary banquet served at the Methodist Church.

Northeastern Ohio Woman's Missionary Rally was held at the Smithville Church on October 14, 1967. Mrs. Ray Aspinall was the speaker of the day. In the afternoon session, after the luncheon served at the Methodist Church, Mrs. Neva Murray, mother of Marilyn Aspinall, showed pictures of her trip to the Brethren Mission Field in Argentina.

A Missionary Conference was held on November 5, 6, 7, 1967, when the Aspinalls, Ray and Marilyn, shared with us the ministry of the Brethren in South America. On Sunday, November 5, the Senior Youth served the kickoff dinner for the Aspinalls.

In October the Smithville Youth were hosts to N.E.O. Youth Rally held at Camp Bethany.

On Sunday Evening, February 26, 1967, an ordination service was held at which time Mr. and Mrs. Paul Shank were ordained to the offices of Deacon and Deaconess. District Evangelist Charles Munson and Pastor Rinehart were in charge of the formal service.

Smithville had campers in all six summer camps. Thirty-one youth availed themselves of this opportunity at Camp Bethany. Our Sunday school bears half the expense of each camper. Sixteen attended Family Camp.

The Open House for parents and guests on June 16, 1967, marked the conclusion of two weeks of Vacation Bible School. The average attendance of students and teachers for the ten nights was 97. Forty dollars were collected as the project money which was sent to the St. Petersburg, Florida, church. Mrs. Don Dravenstott directed the school for the second year.

Each year the Smithville community holds Holy Week services at the various churches, a responsibility of the Green Township Ministerial Association. At the first service, Palm Sunday evening, Rev. Charles Munson was guest speaker at the Smithville Brethren Church.

From April 2 through June 4, 1967, the Senior and Junior High Youth sponsored a film series entitled: "The Book of Acts." The series included daily Scripture readings correlated with the film. There were question periods on the Scripture and time for twenty minutes of discussion of the questions, at the close of the film. The youth were in charge of the opening devotions and offering. The offering, above the cost of the film, went toward the National Youth Project. It was an excellent film series and one that can be recommended to any Brethren Church.

An adult pastor's class met during the Sunday school hour from May 21 to June 25, 1967. The class was held for interested nonmembers who were not acquainted with Brethren teachings and for members who had unanswered questions.

James Schaub was ordained into the Brethren ministry on July 30, 1967, at 2:30 p.m. Rev. Ray Klinge preached the ordination sermon. Dr. Joseph Shultz, Rev. Virgil Meyer and Rev. Donald Rinehart assisted in the ordination services. After the 2:30 service, a reception for Rev. and Mrs. Schaub was held in the fellowship rooms. It was a great blessing for the Smithville



Church to share in calling this fine young couple to the Christian Ministry.

For the third year we have supported Ray and Marilyn Aspinall in their ministry in South America. Last year 5 per cent of our total budget was used for benevolent living. We do have concern beyond the walls of our own church.

Our Feast of Ingathering, a day we have observed for three years, was held on September 27, 1967. It was indeed a day of ingathering when our gifts of \$2,136.36 for Ashland Theological Seminary exceeded our goal (for this year) of \$2,000. In the evening we witnessed the ingathering of seven adults and youth to the fellowship of the Brethren church.

Looking ahead to a building project in 1968, Loyalty Sunday was observed on November 19, 1967. Church loyalty program material was sent to the members by the Building Finance Committee prior to Loyalty Sunday. And for a period of four Sundays, cuts of the new chancel were used on the bulletin covers. On Loyalty Sunday members turned in their pledges for the building project. At noon a carry-in fellowship meal was served.

The Christmas season was properly observed with the Hanging of the Greens" on December 3, 1967, when the sanctuary and class rooms were decorated by the young and older, and the evening concluded with devotions and dessert smorgasbord in the fellowship hall; the "Caroling" on December 10 was in charge of David Plank; the Christian Ambassadors' party at the church was held on December 15 for all the children of the church; and Open House at the parsonage was on Saturday, December 16, when our Pastor and wife entertained 120 guests from 5 to 9 o'clock in the evening; a program by the children and play "Greater than Gold" by the Senior youth and directed by Mrs. Floyd Ramseyer, on December 17; and a "Candle Light" service on Christmas eve, 9:30 to midnight. The offering was given to the Massillon Brethren Church.

Within the year, classroom blackboards, bulletin boards, film strip projector, a mimeograph, an addressograph, and an air conditioner for the pastor's study were purchased.

In the year of 1967, and more specifically on April 4, a little bundle of happiness, Melinda Lou, came to live with the parsonage family. Already she has a host of friends.

Again this year, 1968, on Wednesday evening, January eight Home Study groups were started with a total attendance of 72, an increase of 39 over last year. The formal atmosphere of the home affords a fine opportunity to become better acquainted with the Bible and with each other.

We are planning a Leadership Training Course for all adults beginning Sunday evening, January 14 through March 3. By attendance, willingness will be expressed for service at the present time or some future date.

The morning service on January 7, 1968, was set apart as Family Day. It was a day when church families were present for the last morning service in the sanctuary before remodeling. The membership list was read and families were recognized. The last evening service included a baptismal service.

Monday, January 8, was the day of the beginning of the work project which includes chancel, entrance, balcony, new pews and lights, Moeller pipe organ, floor coverings for classrooms, corridor and steps, all to be in readiness for the Easter service. We bear in mind that "Except the Lord build the house they labor in vain." So with **Faith, Prayer and Loyalty — together —** (with Christ) we go forward in this building project and all service with the church.

Mrs. Harvey Amstutz  
Corresponding Secretary

## FLORA, INDIANA

**W**ITHIN the past year, there have been two couples in the First Brethren Church of Flora, Indiana, who have celebrated their fiftieth wedding anniversaries. They are:

### Mr. and Mrs. Charles Pope

Mr. and Mrs. Charles Pope celebrated their golden wedding anniversary on Sunday, July 30, 1967, with open house from 2 to 5 o'clock in the afternoon.

They were united in marriage by Rev. W. T. Lytle on August 1, 1917. Both are lifelong residents of the Flora community having moved to Flora from the farm a year ago. Both are members of the First Brethren Church.

They have one daughter, Mrs. John Miller of Flora, and two grandchildren.

### Mr. and Mrs. Hoy Musselman

Mr. and Mrs. Hoy Musselman celebrated their golden wedding anniversary on Sunday, December 17, 1967, with open house from 2 to 5 o'clock in the afternoon.

They were married on December 20, 1917, in the bride's home west of Bringhurst, Indiana, by the Rev. W. T. Lytle.

They have lived their entire lives in Carroll County, Indiana.

Mr. Musselman served as trustee of Monroe Township and Auditor of Carroll County.

They have two daughters, Mrs. Donald Duff of Flora, and Mrs. M. K. Snyder of Bringhurst. There are five grandchildren.

Both are members of the First Brethren Church, Flora, Indiana.

Gladys Flora  
Corresponding Secretary

**Why not join the  
TEN DOLLAR CLUB?**

# SUPERINTENDENT

(The B

**T**HIS YEAR there is good news and some sad news to report. All of us here have been keyed to a high pitch, racing with time in an attempt to get in the new building this winter. We came within days of making it. The workers came in the middle of October to put on the roof, which was to be a three or four day job. After working one day the weather broke, and there hasn't been fit weather since. Everything else has had to wait for the roof to be covered. It looks now as though nothing can be done until the weather breaks in the spring. This is not only very disappointing but quite costly in that we feel we are losing about \$1,000 per week on income we could be receiving in the new building. This, of course, has upset our budget tremendously in that we will not have several months income we had counted on. We estimate some \$20,000 loss in income because of the weather. This pretty well takes care of the sad news as to the new building. Another item we regret to report is the passing of one known by hundreds of the Brethren personally, and by all Brethren through his writings "Spiritual Meditations" which appeared for years in **The Brethren Evangelist**. Our brother, Rev. Dyoll Belote left us this last December. He had been

a pastor in the Brethren denomination for 50 years. He came to the Home along with his wife in 1954. He served the Lord to the full of his ability until the end.

Now for some good news from the Home. Our house is full to capacity, all rooms and beds in the new building are taken and there are almost daily calls from persons wanting to come to the Home. The response from the Brethren has been overwhelming. We appreciate fully the many demands on the average church member in our denomination. Almost all churches are in some sort of building or expanding program of their own, and with all of the other channels of the denomination needing support, we feel the support you have given the Home is nothing short of wonderful. It is our hope that the Brethren will send enough in gifts to furnish the new building; this would be a great lift. Refer to your November 25 copy of **the Brethren Evangelist** for a list of the things needed.

The Brethren's Home is a real witness in an area of our society where there is a growing need. Fifty years ago the elderly could keep up





# T'S REPORT

Home)

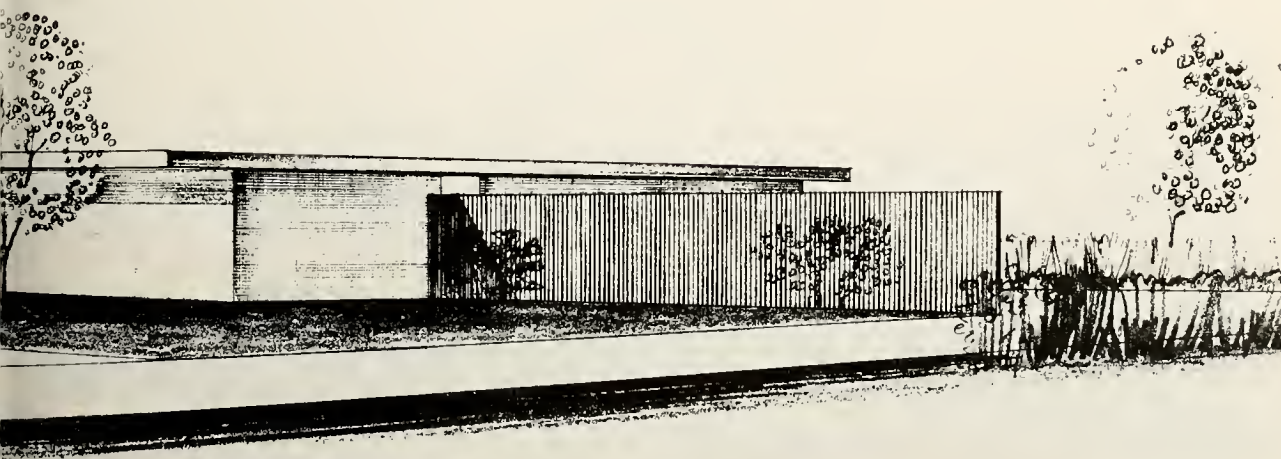
with the pace set by society, but it is growing increasingly difficult for older people to keep pace with the world around them. The speed of living has become such that it is absolutely necessary to fence off areas where the living speed can be held to the pace of the elderly. Prospects are that people are to live longer, and the pace of society is to increase. Those of us who are still looking forward to old age will have even a greater need for Homes such as ours. The new building here is planned with the attempt to anticipate the needs of the future so that it will be a blessing to our denomination and a witness for Christ for many years to come; just as the building we now occupy is a testimony of the vision and foresight of our predecessors. It is regrettable that the records do not show how many persons have found shelter and care in this building down through the years. Whatever the number, the Brethren can be justly proud of a job well done through the years. All those who have worked here have come to know the satisfaction that comes with serving others when their need is the greatest.

Speaking of those who work here, we are happy to report that we have an excellent staff. Many

people don't realize how many persons it takes to keep this Home running smoothly. We in our society have become so used to thinking of a job as an eight hour a day, 40 hour a week proposition that we give little or no thought to the difficulty of covering 24 hours a day, 7 days a week with the necessary nursing, cooking, cleaning, record keeping, grounds keeping, and supervising that goes into a place of this nature. The birthday and holiday cards you send to the employees are so welcome. I know it is a great lift for them to know there are people they don't even know who will take the time to express appreciation for the job being done.

It is about time again for the Benevolent Offering. May I urge you to an extra effort. Your Benevolent Board, under the enthusiastic leadership of its president, Dorman Ronk, has worked hard and they have rendered a service to the Brethren that is to be highly commended. Their best reward would be an all time high in the Benevolent Offering this year.

Here is a list of members and employees along with their birthdays. Thank you for remembering them, it is truly appreciated.



## Residents of the Brethren's Home and their Birthdays

Mr. Alpheus Lehman	January 7
Mrs. Grace Porte	January 24
Mrs. Rhoda Summy	February 1
Mrs. Hilda McCarty, employee	February 11
Mr. Roy Stonebraker	March 3
Mrs. Mary Maus	March 4
Rev. William L. Livingston, Administrator	March 7
Karen Sue Livingston (10 years old)	March 12
Mrs. Iona Dobbins	March 29
Mrs. Orpha Beekley	April 6
Mrs. Anna Walter, employee	April 19
Mrs. Izora Julius	May 10
Mrs. Myrtle Rainey	May 23
Mr. Ross Immel	June 7
Rev. Robert Porte	June 16
Mrs. Doris Yates, employee	July 15
Mrs. Ada Schriml	July 22
Mr. Oscar Scott	August 10
Mrs. Goldie Stonebraker	August 22
Mrs. Saline Scott	August 23
Mrs. Grace Paxson	September 18
Mrs. Hattie Mann	September 19
Mrs. Wanda Best, employee	September 22
Mrs. Mary Wagoner, employee	September 24
Mrs. Ethel Dekker, employee	October 4
Mrs. Jessie Maus	October 4
Mrs. May Kreitzer	October 15
Mrs. June Livingstone, Matron	October 19
Mrs. Nora Mills	October 23
Mrs. Lottie Johnson, RN, employee	October 30
Mrs. Edith Kroft	November 18
Mrs. Maud Clingenpeel	November 25
Mrs. Ruth Burge, employee	November 29





# WHAT DO CHURCH PEOPLE READ

A Bible Study at General Conference,  
Winona Lake, Indiana, August 29, 1930

IT IS QUITE NATURAL that a church paper editor should ask that question. Any man charged with the responsibility of making a paper for his denominational constituents will be concerned about it. It is not many months since we saw this question at the head of an editorial in *The Congregationalist*, and that wide-awake editor was commenting on and quoting from a discussion on the same theme by the distinguished editor of *The Presbyterian Advance*. That is the big concern of all the editors — what the people are reading, if anything. And by the people, we mean the rank and file of our church membership, and not the ministers. We know pretty well what the preachers are reading. They may not be reading as widely and deeply as they ought, but they are being continually prodded forward into richer fields of reading. As our contemporary points out, the minister's reading is one of the most fruitful themes for discussion among ministers, but little thought is given to what the occupants of the pews are reading. Besides, by far the larger percent of the articles received by editors for publication in their papers are suited primarily for ministers and contain little of interest for laymen.

What the editors would like to do is to stir up the ministers to a greater concern as to the amount and kind of the people's reading. We believe that is a part of the minister's responsibility. His shepherding care should take into account the reading upon which his spiritual charges are feeding their souls. Here is to be found one of the springs of conduct. People think in the line of their predominate reading; they act in accordance with what they think; and the effectiveness of their witness for Christ and the church is dependent upon the way they act and conduct themselves before the world. Ministers are generally anxious that their members shall be properly instructed regarding religious doctrine, but their instruction by word of mouth will have little permanent value if parishioners are encouraged through carelessness on the part of the pastor and through aggressiveness on the part of some cunning advocate of error to spend their reading hours poring over some pagan philosophy. Ministers are rightly concerned about the ideals their church people cherish with reference to social relations and civil righteousness, but the effects of their preaching will be largely lost on those who feast their eyes on magazines that glorify impurity and crime, unless there is strong effort made to discourage such indulgence, and to direct their reading in ways of purity and righteousness. A minister has a right to be concerned about what his people read. He has not only a right but a duty, and that minister is not fully discharging his responsibility who does not inquire into the matter.

Those who have made no investigations may have some disappointments coming when they begin to discover what their people really do read. *The Congregationalist* says, "Assuming that the reading habits of church parishioners are not greatly different from the reading habits of the community in general, the *Advance* refers to certain studies regarding the reading habits of adults that have recently been gathered together and classified by William S. Gray, Dean of the College of Education in the University of Chicago, and Miss Ruth Monroe, formerly Assistant Librarian in the Cleveland Public Library. Evidence from these studies, says the *Advance*, is so strongly that the reading habits of American adults are mainly bad habits, that it is time that ministers, 'who are supposed to give time and effort to the cultivation of good habits, should seriously consider the questions, What do parishioners read?'

"Dr. Clark (Editor of *The Advance*) challenges the assumption that the people at large really read at all, and says that this assumption that America is rapidly becoming a nation of readers is based upon somewhat flimsy evidence. Much of the supposed increase of reading on the part of the general public, the *Advance* points out, is confined to newspapers and periodicals. The fact that in 1921 the morning newspapers of the country had a circulation of 10,144,260, and in 1925 a daily circulation of 12,365,215, an increase of almost 22 per cent, while the population of the country increased only 6 per cent during that same period, is not regarded as any vital evidence of an increase in serious reading. It is certain says the *Advance*, that more people look at publications called newspaper, but has there been any real increase in the amount of serious reading given to worth while news? Much of the increased circulation of newspapers, the *Advance* further points out, has been in the tabloid field, and our contemporary quotes from an editorial in the *New Republic* of May 25, 1927, the statement that during the preceding six years the tabloids of New York City had gained over 1,500,000 in circulation, while the standard newspapers had lost 175,000.

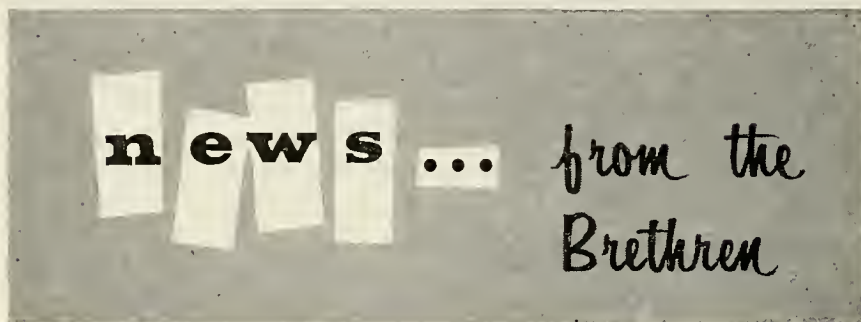
"Turning to the readings of books, the *Advance* acknowledges that more books are being read but inquires what kind. An interesting statement indicates that the increase in the number of books published reached its peak about 1910 and that the number has since been declining. While magazine reading has greatly increased, it is pointed out that cultural magazines have still relatively small circulation in comparison with magazines of the "True Story," and more sensational type.

"The evidence quoted from the book referred to indicated that a great part of the reading, even of students, teachers and professional men, as determined by wide questionnaires, was of noncultural value. The majority

of answers indicated that reading was done either for relaxation or to satisfy curiosity, and out of over 3,000 answers only thirty-five have admitted reading 'for spiritual guidance.'"

One cannot face such a situation without being sobered at the tremendous responsibility that rests upon the cultural leaders, and particularly the ministers, for lifting the people up to a higher plane. And the challenge to the pastor is particularly direct and strong when one considers that the cultural standards of the rank and file of the church membership is thought to be not much above that of those having no church connections. Here is an opportunity for service of a cultural and spiritual

nature that has been largely overlooked. And as a result the church has suffered a loss intellectually and spiritually that has had its influence in every line of Christian activity. We want to do what we can to overcome this fault and to encourage our people to read, and to read those things that will tend to make them more intelligently and loyally devoted to Christ and His church. To this end we are making our appeal for the cooperation of every pastor and lay leader who shall read these words. Let us concern ourselves about what our people read, and feel ourselves responsible for bringing them face to face with the fact that it is the reading of Brethren literature that will build up Brethren convictions and loyalties.



**Pittsburgh, Penna.** Rev. Richard Godwin has just recently assumed the pastorate at our church in Pittsburgh. He has just closed his pastorate at the Pleasant View Brethren Church in Vandergrift, Pennsylvania. Also Mr. and Mrs. John Lynch of the Pleasant View Brethren Church have moved to Pittsburgh to assist in the work with Rev. and Mrs. Godwin.

**Pleasant View (Vandergrift), Penna.** Rev. John T. Young has accepted the responsibilities of pastor of the church until a full time pastor can be obtained. Mr. Clarence Hesketh will assist in this labor.

**Vinco, Penna.** Rev. Henry Bates reports that the parsonage has a new telephone number. The number is 322-1177 and is a private line.

**Johnstown II, Penna.** Rev. and Mrs. Joseph Hanna have recently accepted the pastorate at Johnstown II. Bro. Hanna will complete his work at the Ashland Theological Seminary this June and will then assume the full pastorate. At the present he and Mrs. Hanna are traveling to Johnstown each Friday evening and returning on Sunday. They are living in the parsonage during this time.

Rev. Alvin Shifflett just recently closed his pastorate at Johnstown II and is serving the church in Stockton, California.

**Goshen, Ind.** Rev. Richard Allison reports that the annual Missionary Conference was conducted on January 27, 28 and 30, 1968. Rev. Raymond Aspinall, missionary on furlough from Argentina, was the guest speaker. The New Paris, Indiana, church choir joined the Goshen choir for a special number on Sunday evening.

**North Manchester, Ind.** Rev. Woodrow Immel reports that Rev. Richard Allison, pastor of the First Brethren Church in Goshen, Ind., held revival services at the church from November 12 to 19, 1967, using the theme "The New Life."

**South Bend, Ind.** Rev. John Byler reports that the South Bend Brethren Sunday School is engaged in an attendance contest with the County Line Brethren Sunday school.

The church is now in a building and remodeling program which is progressing very well. The Evangelical Church Building Corporation has assisted in this program.

## Memorials

**KIMMEL.** Mr. Myron E. Kimmel, a lifelong member of the Brethren Church, went to be with his Lord on Saturday, January 13, 1968. Brother Kimmel had united with the Brethren Church in Gratis, Ohio, attended Ashland College, and made his home in Ashland, Ohio. He was a Deacon and usher in the Park Street Brethren Church at the time of his death, having served faithfully in many other capacities throughout the thirty years he was affiliated with this church.

Bro. Kimmel was a member of the Ashland College Board of Trustees and served actively on various committees of the Board.

Memorial services were conducted in the Park Street Brethren Church, Ashland, Ohio, with the pastor officiating. Rev. Charles Munson assisted in the services. Interment was in the Ashland County Memorial Park.

George W. Solomon, Pastor

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**MORFORD.** Mr. Harry Morford, age 80, passed away on December 4, 1967, at Melbourne, Florida. Services were held at North Manchester, Indiana, on December 18, 1967, with Rev. Woodrow Immel in charge. Mr. Morford was a member of the First Brethren Church in North Manchester, Indiana.

Mrs. Maxine Burton  
Recording Secretary

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**CHAMBERLAIN.** Mrs. Esther Chamberlain passed away on Sunday, December 17, 1967, and was buried at Mt. Pleasant Cemetery on December 20.

She was a charter member of the Ardmore Brethren Church of South Bend, Indiana, and had been a de-



voted Sunday school teacher in the Nursery Department for many years. She was also a Deaconess.

Rev. C. William Cole, her pastor, officiated at the memorial services.

Geraldine Szczypiorski  
Recording Secretary

\* \* \*

GLASS. Mrs. George (Mary Ellen) Glass, age 56, passed away on Sunday, December 10, 1967, at Warsaw, Indiana.

Funeral services were held on Wednesday, December 13, at the Calvary E.U.B. Church at Syracuse, Indiana, with the Rev. Kennard Robinson officiating. Burial was in the Leesburg, Indiana, Cemetery.

Mrs. Glass was a member of the First Brethren Church in Milford, Indiana.

Rev. Albert O. Curtright

\* \* \*

BURGESS. Mrs. Mildred Burgess, age 48, passed away on Sunday, December 10, 1967, after a few days illness.

Mrs. Burgess was a member of the First Brethren Church of Milford, Indiana.

Funeral services were held at the church on Tuesday, December 12, with the undersigned in charge. Burial was in the Milford Cemetery.

Rev. Albert O. Curtright

\* \* \*

BURGESS. Paul E., age 51, of Warsaw, Indiana, passed away after three days illness at the Fort Wayne Lutheran Hospital, Fort Wayne, Indiana, on Saturday, December 16, 1967.

Funeral services were held at the First Brethren Church of Milford, Indiana, on December 19, one week after his wife's burial. The undersigned was in charge of the services; burial was in the Milford Cemetery.

Rev. Albert O. Curtright

\* \* \*

GARY. Alma Gary of New Paris, Indiana, passed away on December 20, 1967, at the age of 78. She was a member of the Brethren Church for approximately 70 years. Memorial services were conducted at the First Brethren Church in New Paris by the undersigned. Interment was in the South Union Cemetery, Nappanee, Indiana.

Rev. Waldo Gaby

\* \* \*

MILLER. Clarence Miller, a member of the First Brethren Church in

New Paris, Indiana, passed away on January 7, 1968. His wife, Jessie, preceded him in death on December 9, 1967. Interment was in the Violet Cemetery, Waterford, Indiana.

Rev. Waldo Gaby

\* \* \*

WERTZ. Mrs. Julia A. Wertz of Conemaugh, Pennsylvania, went to be with her Lord on December 31, 1967, at the age of 83. She was a member of the Conemaugh Brethren Church. Funeral services were conducted on Wednesday, January 3, 1968, with her pastor, Rev. Don Rager, officiating. Interment was in the Headricks Cemetery, Conemaugh, Pennsylvania.

Walter C. Wertz of Conemaugh is a son of Mrs. Wertz.

## Births

Congratulations are in order for Mr. and Mrs. Charles Bame of Flagstaff, Arizona, upon the birth of a daughter on December 9, 1967. She weighed 6 pounds and 3 ounces and has been named Paula Jeanette. The mother is the former Carolyn Immel.

The proud grandparents are the Rev. and Mrs. Woodrow Immel of North Manchester, Indiana, and Mr. Donald Bame of Cleveland, Ohio.

## Weddings

SINK-HENRY. Miss Helen Sink became the bride of Dr. R. W. Henry at the First Brethren Church of Flora, Indiana, on Sunday, January 14, 1968, at 1 o'clock in the afternoon.

The undersigned read the double ring ceremony. Mrs. Henry is an

active member of the First Brethren Church in Flora, Indiana.

Rev. Clarence R. Kindley

\* \* \*

BECK-MILLER. Miss Sue Beck became the bride of Mr. James Miller on December 17, 1967, at the First Brethren Church, North Manchester, Indiana. Mrs. Miller is a member of the North Manchester church. Rev. Woodrow Immel performed the ceremony.

Mrs. Maxine Burton  
Recording Secretary

\* \* \*

The following couples were united in marriage recently in the Linwood Brethren Church, Linwood, Maryland, by the undersigned:

BLACKSTEN - POLLARD. Miss Linda E. Blacksten to Mr. Donald V. Pollard.

HOUGH-MESSLER. Miss Mary E. Hough to Mr. Louis E. Messler.

HOUGH-DUNCAN. Miss Rebecca A. Hough to Mr. Leo E. Duncan.

DAYHOFF-BREWER. Miss Sharon I. Dayhoff to Mr. Earle H. Brewer.

Rev. Hays K. Logan

## MEMBERSHIP GROWTH

Sarasota, Fla. — 4 by baptism, 3 by letter . . . Pleasant View (Vandergrift), Pa. — 9 by baptism . . . Vinco, Pa. — 3 by baptism . . . Gretna, Ohio — 2 by letter . . . Ardmore (South Bend), Ind. — 6 by baptism . . . Burlington, Ind. — 2 by baptism.

## MORMANS OBTAIN 'LOST' EGYPTIAN TEXTS

New York (EP) — A collection of papyrus drawings and yellowed texts in Egyptian hieroglyphic and hieratic script, long believed lost and linked to some scriptures of the Church of Jesus Christ of Latter-day Saints, were turned over to Church leaders here.

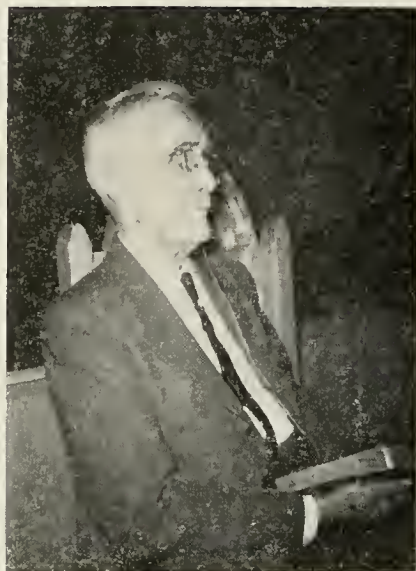
The material, according to UPI, had been discovered in the Egyptian archives of the Metropolitan Museum of Art by Dr. Aziz S. Atiya, an expert on Middle East antiquity, while doing research there.

He called it "one of my most important finds."



## REV. DYOLL BELOTE

passes away



**R**EV. DYOLL BELOTE, age 87, passed away on Friday afternoon, December 29, 1967, at the Brethren's Home, Flora, Indiana.

Rev. Belote was born on September 13, 1880, in Greenfield Township, LaGrange County, Indiana. He attended the public schools in Indiana and graduated from Howe,

Indiana, High School in 1899. He received his B.E. degree from Ashland College in 1900.

He served the following pastorates during his ministry: Aurelia, Iowa; Buckeye City (Danville), Ohio; Listie and Rosedale, Pennsylvania; Gretna and Williamstown, Ohio; Burlington and Darwin, Indiana; Ashland and Canton, Ohio; and Uniontown, Pennsylvania. He also served in Moxham Pennsylvania and Linwood, Maryland.

Rev. Belote also served the Brethren Church in other capacities during his career. He served as subscription agent for **The Brethren Evangelist**; as Business Manager of the Brethren Publishing Company; as Office Editor of **The Brethren Evangelist**; President of the **National Brethren Ministerial Association** for several years; and of course, on many committees and boards both on the district and national levels.

He was married to Nelle Florence Miller of the Gretna, Ohio, Brethren Church on August 8, 1911. One child, a daughter, lived only four days. Mrs. Belote passed away in 1956.

Bro. Belote was a resident of the Brethren's Home since July of 1954.

Memorial services were conducted at the Brethren's Home on Sunday afternoon, December 31, 1967, with Rev. Clarence Kindley, pastor of the First Brethren Church of Flora, Indiana, in charge. Rev. Belote was a member of the Flora church. Burial was in the Maple Lawn Cemetery of Flora, Indiana.

## REV. EDWIN BOARDMAN

passes away

**R**EV. EDWIN BOARDMAN, a member of the faculty of Ashland Theological Seminary and an ordained minister in the Brethren Church, passed to his eternal reward on January 8, 1968. Brother Boardman was a graduate of Iowa State Teacher's College. He received the degrees of B.Th., M.Th., and M.A. in history at Princeton University. He completed residence work on S.T.D. at Temple University.

Rev. Boardman was ordained to the Christian ministry in the First Brethren Church in Philadelphia, Penna. in 1916. He served student pastorates in Accident, Md.; Terra Alta, W. Va.; Gretna, Ohio; and Middlebranch, Ohio. He served full time Brethren pastorates in Hudson, Iowa; Waterloo, Iowa; Accident, Md.; Terra Alta, W. Va.; Hagerstown, Md. Interim pastorates at Canton, Louisville, and Ashland, Ohio. He had also served the Mifflin EUB Church as interim for a number of years.

From 1922 - 24 Brother Boardman served as a Brethren Missionary to Argentina.





Since 1949 he has been a member of the faculty of Ashland Theological Seminary serving as Assistant Professor of Philosophy and Religion.

Rev. Boardman was honored recently by being asked to write a brief history of The Brethren Church for the latest edition of Encyclopedia Britannica.

Memorial Services were conducted in the Park Street Brethren Church, Ashland, Ohio, with Rev. George W.

Solomon, pastor, officiating. Rev. Delbert Flora of A.T.S. and Rev. Henry Bates, pastor of the Vinco, Pennsylvania, Brethren Church and a long time acquaintance and friend of the Boardmans, assisted in the services. Interment was in the Ashland Cemetery.

His wife, Muriel, continues to reside at their home in Ashland and is employed in the library at Ashland College.

## THE BIBLE AND SHAKESPEARE

**A**NOTHER PUBLIC SPEAKER has been telling the world that in his opinion Shakespeare is just as much inspired as the Bible — that anything is inspired which is true and good. And, as usual, many good folk are quite excited about it, and other good folk wonder whether he may not be right. Really it is nothing to worry about. It ought not to be difficult to put the matter to a test. The meaning of inspiration is that God's breathes in the Bible; this is what Christians think. The speaker thinks that God breathed just as much in Shakespeare. Why not try it out?

The opinion of Christians regarding the inspired Bible is maintained at large financial cost to themselves. Believing that the Bible is the word of God in a supreme sense, comes high in these days. Take the one movement of the Christian traveling men who have put a copy of the Bible in each of thousands of hotel rooms. Such things cannot be done without an immense outlay of money. The only incentive is the belief of the donors of that money that the Bible has a kind and degree of inspiration which Shakespeare has not. Suppose they are mistaken. Could there be a better way of proving the inspiration of Shakespeare than by paying such bills in behalf of his work?

Why not have a society that will put a copy of Shakespeare into every hotel bedroom in some large city? There are surely societies to study him who must have caught his inspiration and want to pass it on to others. Has any one of them put up money for its faith? Has he inspired them to this degree? The Bible has done it. Its adherents, hosts of them lovers of Shakespeare too, have felt that the book they wanted to make most widely available was the Bible. Now let the men who think other books are its equal show their faith by their finances.

The same test could be applied to the great societies whose sole aim in life is to publish or to distribute the Bible in various languages. For some reason they do this on a tremendous scale which Shakespeare societies never attain. No one makes them do it; they do it because of what they think about the Bible. But why this peculiar vigor on the part of one group of people, alongside the limited activity of other groups who are devoted to the study and circulation of Shakespeare? Why does the Bible keep going on so vigorously, while no other book can keep within even distant sight of it? What makes people want it?

Or let another test be applied. Let provision be made

for the exposition of Shakespeare twice every Sunday before, say, 2,000 fairly stable groups in the city of Chicago and a proportionate number in every other city of America, with at least a few groups in every community in the land. Surprise is sometimes expressed that more people do not go to church; the amazing thing actually is that so many do go to church, when you stop to think what goes on in church. Often there is almost nothing intellectually or aesthetically attractive. Yet Sunday after Sunday some millions of people gather in the churches of America to hear things said that are provoked by the Bible, to read not Shakespeare but the Bible, and to sing truths which they get out of the Bible.

That is a phenomenon that never loses its interest for thoughtful men. If one wants to get up a great mass meeting once or twice a year, one can do it on almost any subject, provided there is an attractive program. But how many subjects are there that can hold a mass meeting as large as the total church attendance of any city in America twice each week and every week in the year? Why does not some one start such a movement around the inspired Shakespeare?

Or make another test. Why not introduce some of the other inspired books to meet the great emergencies of life when one wants to feel as sure as possible of the presence and voice of God? Shakespeare is surely not out of place here; he is often used to enforce needed truth. But why not substitute him for the Bible at the grave, in deep sorrow, when a son has gone astray, when a little one is lost, when a man is deep in sin and conscious of his shame, when a penitent Magdalen wants to come back to purity, when a broken family seeks to be reunited? These are real experiences of the human heart. In them, hitherto, the Bible has been the refuge to which men have gone. Why not to Shakespeare instead? Why do they go to the Bible? If there is nothing peculiar in it, nothing that makes them more sure of God than other books make them, why does it hold its place?

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An Editorial in **The Continent**, 1921, by the late Nolan R. Best who made its editorial page one of the most outstanding in religious journalism. Some time following his resignation as editor **The Continent** was discontinued. Mr. Best's death occurred in September 1929.

# Let's have plain old Biblical vanilla

## PSYCHIATRY'S CREDIBILITY GAP WIDENS

**I**T SEEMS clear that the psychiatrist is not providing enough answers to the epidemic of mental illness which is gripping the nation. Perhaps it's time to dump his couch and do some housecleaning by asking some pertinent questions about all that money for research.

In his annual New Year's editorial, President Kahlil Samra of the American Schizophrenia Foundation quotes from a letter written by a man who spent \$15,000 in two years for psychoanalysis and received only "a diagnosis of paranoid schizophrenia." The man confessed that he was still sick and still suffered from a number of delusions, one of them a suspicion that there is a vested interest in mental disease in the United States, and that madness has become big business.

He may be right. As Dr. Samra points out, the psychiatric bureaucrat has often spoken much and produced little. After all, the psychiatrist is in an enviable position. He can develop a large practice without being altogether competent simply by calling his critics crazy. He can spend \$200 million a year of taxpayers' money for all sorts of research without curing one patient or otherwise showing any practical results, and hardly a murmur will be heard. He can send thousands of patients back into society as sick as they were upon admission, and

when they kill themselves or cause some other unfortunate incident, he can suggest they were incurable anyway and not be challenged.

If these judgments seem harsh, look at the mushrooming of non-professional, lay-oriented self-help groups like AA, Alanon, Neurotics Anonymous, Schizophrenics Anonymous, Synanon, Recovery and other fellowships of ill people working together for their common good.

We believe thoughtful psychiatrists and men of good will eager to help their patients should do something about excessive fees for paltry results . . . about the spoiled "brats" counseling behind those beards . . . about the millions for research without concrete results.

Now is the time for the Church to be busy establishing counseling units and psychiatric help from the Christian point of view. We can learn something from these self-help groups, even from actress Melina Mercouri who admitted: "We don't have psychoanalysis in Greece. We are a poor people, and so we talk to friends instead."

The friend that sticks closer than a brother is the friend that's needed in the end.

Norman B. Rohrer, Director  
Evangelical Press News

## World Religious News in Review

### LIGHTED AGAIN — CONTROVERSIAL OREGON CROSS

**Eugene, Ore. (EP)** — Once again for the Christmas season, the controversial cross on Skinner's Butte overlooking the city has been lighted.

The 51-foot concrete cross has shined each Christmas and Easter season since its construction in 1964.

Its legality is being tested by the Oregon Supreme Court, whose case questions whether the cross violates the Eugene City Charter Court decision that the cross must be removed.

### OBSERVER SAYS WAR CHANGED ATTITUDES OF CHRISTIANS, JEWS

**San Francisco (EP)** — Dialogue between Christians and Jews has moved to a new area of discussion as a result of last June's six-day Middle East war, according to a Jewish interreligious expert.

In a 20-page booklet titled *Christian Reactions to the Middle East Crisis*, New Agenda for Interreligious Dialogue, Mrs. Judith Hersheopf Banki writes that Christian and Jew are split over how to end the 20 years of tension in the Middle East.

The assistant director of the American Jewish Committee's Interreligious Affairs Department acknowledges that Christians share with Jews the desire for a guarantee of Israel's survival, and that Jews share with Christians the desire to relieve the suffering of displaced Arabs and to assure free access to the holy shrines. But the two communities look at the crisis from different viewpoints, seeing these problems in different orders of priority, Mrs. Banki says.

### THINKING OF THINNERS

**Fort Lauderdale, Fla. (EP)** — Noticed in a restaurant here across the street from a Baptist church was a sign which discouraged dieters.

It read: "Come Thou and Thin No More."

### DIVORCE BLAMED FOR RISING DEATH RATE

**Los Angeles (EP)** — Divorce raises the death rate, but people don't die of divorce, says the head of the



California State Department of Public Health.

"But divorced people do die of the side effects," Dr. Lester Breslow exclaimed, mentioning suicide, alcoholism and emotional illnesses.

The last census in 1960, he said, showed that divorced men and women of every age category died at a higher rate than married persons. He added that the suicide rate in California is 1.5 times the national average, and that divorced persons have a suicide rate from three to five times that of married people.

"We in public health," said Dr. Breslow in a **Los Angeles Times** news item, "have long realized that there was a connection between divorce or separation, and mental or physical bad health."

### CLERGY CHALLENGE BELIEF THAT PRE-MARITAL SEX IS HARMLESS

**Los Angeles (EP)** — A rabbi and a Catholic marriage counselor both challenge the belief that pre-marital sex does not hurt anyone.

The clergymen said that here single persons are undoubtedly hurting themselves and their future marriage partners through such practices.

Even if a boy or a girl can avoid venereal disease, pregnancy and jealousies, they said, the young people will have to lie about their affair to someone in their life because "norms" still exist in society. Thus there remains a "guilt" feeling, the ministers pointed out, or at least a loss of self-esteem, when the boy or girl moves to another lover or into marriage with someone else.

### LSD BLAMED IN GROTESQUE BIRTH DEFECT

**Boston (EP)** — In a British medical journal printed here and in London, physicians at the University of Iowa document a case of a baby born with defects whose mother had taken LSD during pregnancy — the first on record.

Dr. Hans Zellweger and his associates said the baby, born in Iowa last summer, had a severely deformed right leg — shorter than her left and attached to her hip at an odd angle. Her right foot is also short and has only three toes.

The report said the 19-year-old mother had taken enough LSD, the hallucinatory drug, on four occasions during pregnancy to "go on a trip," or have hallucinations.

### MASS BURNING OF DRAFT CARDS DISCOURAGED BY CATHEDRAL

**San Francisco (EP)** — A request for the use of Grace Cathedral for the mass burning of draft cards was turned down by Episcopal Bishop C. Kilmer Myers.

The bishop said he had "grave moral doubts" about American military participation in the Vietnam war. He told **Los Angeles Times** reporter Daryl E. Lembke that he nonetheless felt the church must not "compromise herself" by easy identification with extreme positions on the war.

The Episcopal bishop of California at San Francisco called for Christians to develop a "rhetoric of the center." He warned that increased polarization toward extremes on the race and race problems threatens to tear the nation apart.

### VIEWS CITED ON CHRISTIANS' FEELING ABOUT CONVERTING JEWS

**Los Angeles (EP)** — When it comes to the relations with Jewish citizens, some Christians feel they have a mission to try to convert them while others feel it is outright bad taste to attempt such a change.

Still others declare: "Naturally, we would like to convert them. Why deny this? In fact, we are under the divine command to teach and to baptize all non-Christians."

So stated the Rev. Theodore Kline, new pastor of the Vermont Avenue Presbyterian Church here.

"The way I like to put it," said Pastor Kline, "is that we must be willing to share our faith with others, including the Hebrew people who were the first Christians." He added that the word "convert" is often offensive to the Jew.

### NICKEL A DAY RENTS CHURCH PLAY GEAR

**Des Moines, Iowa (EP)** — At a nominal fee, a Baptist church here is renting its play equipment to neighborhood youngsters — usually a nickel a day.

But there are some stipulations. Renters, for one thing, must attend church at least once a month.

The Forest Avenue Baptist Church, affiliated with the Iowa Baptist Convention of the American Baptist Convention, is in a neighborhood a mile from downtown Des Moines where some parents cannot afford to buy

play equipment for their children. Because of a lack of rental equipment, current membership in the club is restricted to youngsters who live within two blocks of the church.

The church's youth club makes available bicycles for 25c; five cents for other equipment. Rentals and returns are made daily after school.

### THE DUKE PLANS SACRED CONCERT

**San Francisco (EP)** — A second concert of sacred music has been announced by bandsman Duke Ellington.

New York will be the site for the January concert which follows the jazz artist's original appearance two years ago at the Episcopal Church's Grace Cathedral.

Ellington said that his first sacred concert has been repeated more than 50 times in churches throughout the country.

"I have prepared this second concert to say things to people," he is quoted as saying. "And there's a lot to be said."

### NAZARENES GAVE \$5 MILLION IN MISSIONARY WORK

**Kansas City, Mo. (EP)** — Members of the Church of the Nazarene in this country gave more than \$5 million in 1967 to support denominational missionary work in 48 countries or territories abroad.

In a year-end statistical report, Nazarene headquarters here said the total mission giving maintained 620 full-time foreign workers, including ministers, teachers, doctors, nurses and builders.

Within the last year Nazarene missionary work was started for the first time in the Netherlands, a number of new denominational churches were erected in Denmark, and land was purchased in San Jose, Costa Rica, for construction of the Central American Nazarene Bible College in 1968.

### 'IN GOD WE TRUST' PLAQUES SET IN 3 SCHOOL SYSTEMS

**Groveton, N. H. (EP)** — At least three communities in New Hampshire have agreed to follow the recommendation of a state legislator, Rep. A. George Manning (D-Northumberland), that plaques bearing the words "In God We Trust" be installed in all public school classrooms.

His proposal was defeated at the 1967 session of the legislature, but

Mr. Manning has announced that he will try to get the plan approved at the 1968 session.

"I do not intend to let the idea die," he declared. "The plaques should be on every classroom wall."

Three of the communities he represents, Northumberland, Strafford, and Stark, are expected to install the plaques in their schools after the first of the year.

At the last session, the House of Representatives approved the plaque proposal, but it died in the Senate education committee.

#### PROTESTANT CLERGY OPPOSE 'MUNICIPAL' NATIVITY SCENE

**Union, N. J. (EP)** — A Nativity scene which has been erected annually on the lawn of the Union (N.J.) Municipal Building drew a protest this year from the Clergy Association of Union, a Protestant group. Opposition to the creche came in a

letter from the Rev. E. James Robert of Union Methodist church, the association's president, to Mayor F. Edward Biertuempfel of Union.

The minister said he was questioning the "propriety, if not the legality, of the site in front of the seat of local government."

Mr. Robert suggested that the creche be made available "upon request to private or religious groups in the community."

In former years, the Nativity scene on the municipal lawn has been damaged, or disturbed by vandals.

#### TEENS DEMONSTRATE FAITH

**Seattle (EP)** — A procession of 165 teen-agers marched in the street here "to demonstrate their faith in Christianity."

With signs reading "Up with God," "Our God's Alive, Is Yours?" and "All for Christ and Christ for All," the demonstrators hiked three

miles from Messiah Lutheran Church to the University Lutheran study center in the University District where they held the closing service of their two-day youth convention "Happening."

The march was sponsored by the Walther League of Messiah Lutheran, of which the Rev. Carl Nitz is pastor. The minister led the parade.

#### GERMANS HONOR RESCUERS OF JEWS

**Bonn, West Germany (EP)** — German's unsung heroes who rescued Jews from Nazi persecution were honored in Beethoven Hall here at a gathering sponsored by the West Germany Cooperation and the Medical Research Foundation of Philadelphia.

The occasion was to remind others that some Germans had "obeyed their conscience" and had risked their own lives to save Jewish fellow-citizens.

## Must Americans Decide . . .

### WHO WILL SURVIVE 'THE FAMINE'?

**A** FOREIGN service career officer and an experienced agronomist say the day when population will outstrip food production in developing nations is 1975 and that only the United States can decide who shall survive.

All the panaceas such as synthetic foods, hydroponics, desalinization, securing food from the oceans, etc., will not avert the certain doom, say William and Paul Paddock in their book, **Famine — 1975, America's Decision: Who will Survive?**

Only one bulk food — grain — will help when the crisis hits, they say, and only four nations have enough wheat to export: Canada, Australia, Argentina and the United States. Of these, they say, only the United States will help. The other three are blatantly written off as being "uncharitable."

The Paddocks therefore have devised a system they call the "Triage," a term used in assigning priority for treating wounded soldiers in battlefield clinics: (1) Those who cannot survive regardless of treatment, (2) Those who can survive without treatment regardless of the pain, and (3) Those who can be saved by immediate medical care.

Helping some nations with food is already like "throwing sand into the ocean," say the authors. Nations which have a strong agricultural supply of resources and the desire to work on population control are the "walking

wounded." Still others are nations in which the degree of imbalance is manageable and which ought to be assisted at once.

Egypt, India and Haiti cannot be saved. Libya and Gambia are "walking wounded." Pakistan and Tunisia can be saved and therefore should receive food. The United States should, the book says, consider the quality of local leadership, giving maximum non-food aid to nations "where we wish short-range political advantages, favoring nations which have raw materials required by the American and world economy, and favoring nations which have military value to the United States."

John W. Abbot, reviewing the book in the monthly Service News published by Church World Service, calls it a "cold, crass, hard-hearted approach" and urged his brothers to influence governments away from the "Triage."

The call for humanitarian assistance will probably rally more support than the call for evangelism. Yet the supreme expression of concern — in famine or in plenty — is still the sharing not of bread which perishes but of the Gift of gifts, God's only Son. In Him is eternal hope, the missing cure in the lives of so many.

Norman B. Rohrer, Director  
Evangelical Press News



a report on

# the Publication of "HISTORY OF THE BRETHREN CHURCH"

by Dr. Albert T. Ronk

We are most happy to announce that most of the text of the book entitled: **"History of the Brethren Church"** by Dr. Albert T. Ronk has been set and will be ready for printing within a short time.

In order to meet the expense of publishing the book it is necessary that some **1500** copies be sold; so far only **477** orders have come in (January 27, 1968).

The cost of the book is \$6.95 plus 25c handling charge. In Ohio 28c must be added for tax.

The Laymen organization of the local churches have agreed to take orders for this book. If you haven't ordered yours as yet, please contact your Layman Organization or your pastor.

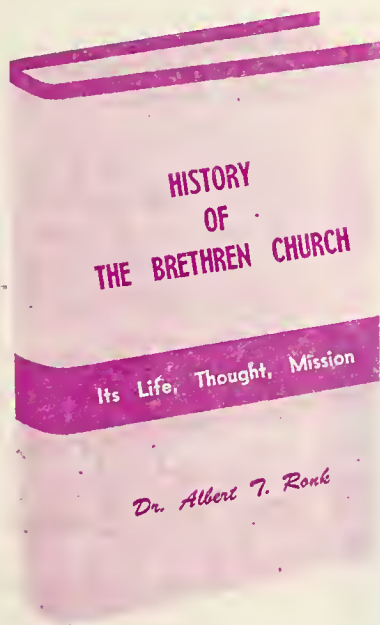
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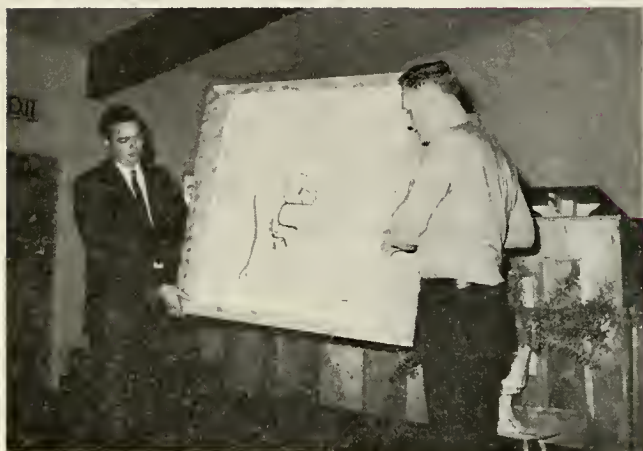
This book should be in every Brethren Home therefore we urge you to send in your order immediately. In so doing you will be assured of a copy and at the same time will be helping in the immediate cost of publication.

**Send Your Order In Today**



a report of the

## NORTHERN CALIFORNIA DISTRICT CONFERENCE



IT WAS the privilege for your Editor to be able to attend the Northern California District Conference in Stockton, California, January 11-12 of this year. Others from the church headquarters attending the conference were: Rev. M. Virgil Ingraham, General Secretary of the Missionary Board; Rev. Fred Burkey, Director of Religious Education for the Brethren Church; and Rev. Raymond Aspinall, Missionary on furlough from Argentina.

The theme of the conference was "Lord, Send Us Forth," and each message was developed around this theme either on the local level or the world level. The spiritual atmosphere of the conference was very high and the Holy Spirit ruled throughout all sessions.

Rev. and Mrs. Duane Dickson of Tempe, Arizona, were present for the entire conference. Rev. Clarence Stogsdill was to be present but illness hindered him from being there.

The new Conference Board of Directors are: Mr. Don Mullins, Moderator; Mr. Alan Schmiedt, Vice Moderator; Miss Louise Etzwiler, Secretary; Mr. Marshall Lehr, Treasurer; Mr. Ralph Kullman, Statistician; Mr. Vester Cox; Rev. Alvin Shifflett; Mrs. Margaret Hamm; and Rev. Alvin Grumbling. This Board and officers were installed on Sunday evening of the conference.

**Upper Photo:** Bill Hubble and Larry Crom explaining the work to be done at Camp Berea.

**Center Photo:** It was always time to eat! Here you see Rev. Fred Burkey, Director of Christian Education; Rev. Ray Aspinall, Missionary to Argentina; and Rev. Alvin Shifflett, Pastor, Stockton Brethren Church eating an evening meal.

**Lower Photo:** Ronald Lau, Youth President, did an excellent job in conducting all youth activities.



On Friday the guests of the conference from Ohio were given a tour of the grounds of Camp Berea. The camp board has several plans for improvements to the camp. Much work has already been done, but there is much to do in order to bring the facilities up to the state code. The Camp Board is to be commended upon the fine work which they are doing.

One of the highlights of the whole conference was to hear the report of the District Mission Board Treasurer. Since 1961 this small district has raised some \$42,500 to build a new building at Stockton for the congregation. The first phase of the building has been in use for some time, now, and much of the debt is paid. The loan of \$11,500 has been completely paid off. Total disbursements for this time has been \$47,560.71! This amount includes gifts from the Missionary Board, etc.) The people of this district are to be commended upon the sacrificial giving which they have done in bringing about this work.

The Brethren at Manteca are fast making plans for a new building. The property has been purchased and the erection of a new edifice is to begin very shortly. The Lathrop Brethren are becoming aware of the importance of a full time ministry. The pastors of the three churches, Rev. Alvin Grumbling, Rev. Robert Madosi, and Rev. Alvin Shifflett, are doing a great deal in assisting these congregations in their work for our Lord.

The District is now thinking of beginning another church within a very few years.

It was most inspiring for those of us from Ashland to be able to attend this conference!



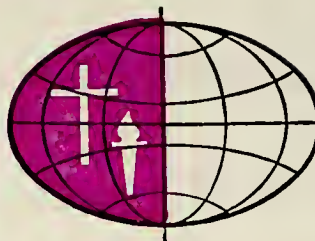
**Upper Photo:** Rev. Alvin Grumbling of Manteca, the Moderator for the Conference.

**Center Photo:** The new Conference officers: (left to right) Mr. Marshall Lehr, Treasurer; Miss Louise Etzwiler, Secretary; Mr. Ralph Kullman, Statistician; Mr. Don Mullins, Moderator. Mr. Alan Schmiedt, Vice Moderator, was not present at the time the picture was taken.

**Lower Photo:** Rev. Alvin Grumbling, retiring Moderator, hands the gavel to the incoming Moderator, Mr. Don Mullins.



# MISSIONARY NEWS



## A LETTER FROM THE ROWSEYS



The Rowseys

O'Higgins 3162-68  
Buenos Aires (29) Argentina  
January 1968

Greetings and Best Wishes to our Brethren in the States:

Last year this time we were pushing our way through snow in the United States in order to visit as many of you as possible on our short furlough. This year, once again in Argentina, we are sweating it out in the middle of a very hot summer.

Much has happened since we returned in March of 1967. At that time John was still president of our national organization with all that this involved in administrative work. In July, the start of our fiscal year, a new financial program was put into effect for our national and local organizations and now with six months into the program we can see real progress in stewardship and other areas of responsibility among our churches. Administrative work is not always so encouraging and many times definitely dull but this year it has been a revelation.

Our Spiritual Conference in March was again a highlight of the year. Each year they seem to get better and we are expecting even more this year when Brother M. Virgil Ingraham will be with us the end of February for the conference of 1968. As you can guess much preparation goes into each conference meaning work for all, especially those of the Bible Institute in Eden where the conference is held.

In our legal conference held each October in Buenos Aires, we also find a blessing among the reports of the churches and national committees. Last year, 1967, when the new officers were elected Mr. Tomas Mulder, Director of the Bible Institute, was named the new President, the first Argentine president we have had since the reorganization in 1956. John is the only missionary still on the Directive Commission, serving this year as vice president. The Lord has been good and we are blessed to see thus the organization growing and our national brethren taking the leadership in more and more ways.

The latter part of December we enjoyed a week's vacation at the Bible Institute with the Solomons. We especially enjoy these opportunities to be with our fellow missionaries as the occasion does not present itself too often. The children, of course, are making the most of their summer holidays with Susan planning to attend camp for the first time by herself. John will be directing a work camp the first week in January while Regina keeps things moving here at home.

We wish to thank all of you for the quantity of birthday and Christmas cards received this year as well as sympathy cards for the passing of John's father. Your letters are appreciated as are your prayers on our behalf. May the Lord richly bless each of you during 1968.

In His service,  
The Rowseys



## PRAISE GOD FROM WHOM ALL BLESSINGS FLOW

AS WE LOOK back on this last year, we can recognize many blessings received from the Lord. The administrative part of our Argentine church is moving smoothly thanks to Mr. Rone Assef, a Christian accountant who left a good paying job with General Motors to work full time among the various denominations helping them to comply with the legal aspects of the work. Mr. Assef has been the accountant for the Brethren Church in Argentina since its re-organization in 1956. Since July of this year and the start of this venture in faith, he has been able to dedicate more time to helping us with all of the legal requirements.

The spiritual side of the work here is also moving well with a renewed interest in evangelism among our churches and special projects including the Audio Visual Trailer. The Bible Institute of Eden has completed its second year of operation, and we could go on enumerating the many blessings from the building program with the new Revolving Loan Fund to the spiritual growth in some of our churches that had been rather slow to grow in the past.

The radio work, known as CAVEA, also has had its blessings with new stations, new programs and new personnel both missionary and national. Another united campaign was held on the 6th through the 16th of December in cooperation with the Billy Graham Association and CAVEA

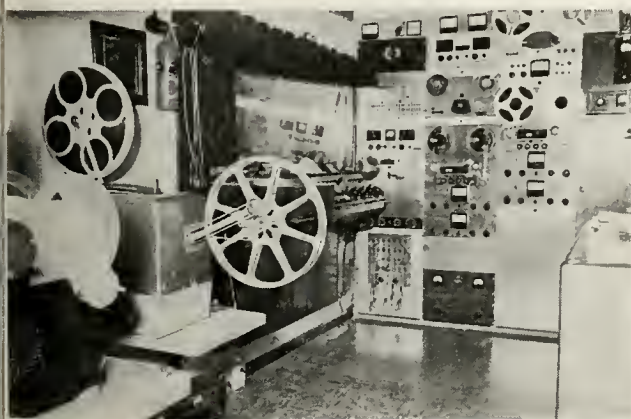
providing the sound system and organ. In eleven days a total of 77,000 attended the stadium and 795 made decisions in a campaign that was only zonal in scope and did not include all of Buenos Aires. Already there are big plans for 1969 on a national scale, so you see the Lord HAS been good during 1967.

Your prayers have been responsible; continue to remember us during 1968 and this work in which you have so much a part.

—John D. Rowsey



Harold Stacey, President of CAVEA, with Bill Fasig at the organ



Radio Control Room and Projector

## WINFIELD SUPPORT

IN 1967 when the Winfields were making their final preparations for going to Nigeria, the New Paris, Indiana, Church voted to support Richard Winfield in the amount of \$3,000. The New Paris Church took a very important step toward personal involvement with our Gospel outreach in Nigeria. Their vision for the necessity of commitment beyond the regular missionary budgeted amount was most commendable.

The amount of \$4,400 received for the 1967 General Conference Offering to help with the initial expenses of sending these two new missionaries into the field was completely exhausted the first of January and it was truly a blessing to receive the first half of the amount pledged by the New Paris Church.

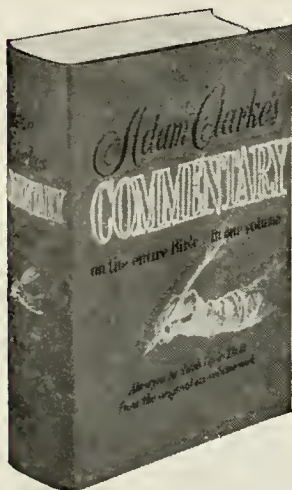
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*The Brethren*

# EVANGELIST



# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "One Day's Pay" .....	3
The Missionary Board .....	4
Report of the Denominational Services Conference, Gospel Light Publications .....	7
"The Impossible Dream?" by Mr. Elton Whitted .....	8
"Evening Walks with Jesus Through Samaria" by Rev. George W. Solomon .....	10
The marriage of Mr. and Mrs. K. Prasantha Kumar .....	11
"Who Will Answer" by Rev. Carl Barber .....	12
World Religious News in Review .....	15
"Cutting Off Hands That Heal — Six Missionaries Die as Viet Cong Sweep Station" .....	16
The Brethren Layman .....	17
The Board of Christian Education .....	21
"The Sealing of the 144,000" by Rev. R. Glen Traver .....	24

## NOTES and COMMENTS

### The New

### HEADQUARTERS BUILDING

ON THE COVER of this issue of *The Brethren Evangelist* you will find a picture of the artist's drawing of the new **Headquarters Building**. At the present the final drawings are about complete and we are about ready to let bids for the building.



You will find on page 8 of this issue of the magazine an article by Mr. Elton Whitted, Chairman of the Building Committee entitled: "The

Impossible Dream?" Be sure to read this article it will give you some of the reasons for such building and how the idea of such a building began and grew into our present plans.

You can be a definite part of these plans by giving **"ONE DAY'S PAY."** Be sure to read about it and then do your share!

You may use the form on the back page of this magazine to send in any contribution which you might wish to make.

### Extension of Time on

### PRE-PUBLICATION COST

### of the History Book

WE HAVE TO DATE (February 13) only 62 books **"The History of the Brethren Church"** on order. In order to meet the initial cost of publishing this work some 1,500 copies must be sold. Therefore, we are extending the time for the pre-publication sale until the book is printed which will be about April 1.

The type for the entire book has been set and is now in the process of being proofread. As soon as this is done it will go to press and then to the binders in Cleveland. This work is being done by our own publishing company.

The cost of the book will be \$6.95 plus handling charges and sales tax where applicable.

The pre-publication cost is \$6.25 plus 25c handling charges and plus 25c sales tax for those ordering from Ohio.

If you have not sent in your order as yet, please do so immediately. Let's meet our goal of 1,500 copies sold.

Sisterhood Program Materials for March .....  
Signal Lights Program Materials for March .....



# A *Gentle* REMINDER...

## *One Day's Pay*

**T**HE CHALLENGE is before us! We have faced other challenges in recent years and have met them successfully! Therefore, there is no reason to doubt that we will complete the present challenge successfully! This challenge, of course, is the building of the new **Headquarters Building**.

To meet this challenge before us now means that **EVERY** wage earner must give **one day's** pay to this project! This is not asking too much of anyone of us! If it is impossible to pay it at one time, you have, of course, the opportunity to spread it out over 90 days. Remember, when you determine your day's pay that you are to include every member of the family that is a wage earner!

Some are asking if the building is really needed.

If you have ever been to Ashland and have visited any one of our denominational offices, you know that a building is needed! The Missionary Board is housed in a residence; the Central Council office has taken over part of what used to be an apartment; the Board of Christian Education has also taken over what used to be an apart-

ment. Such quarters do not lend themselves to office space.

Let's face it, when visitors from other denominations who have regular denominational offices, come to visit us we are somewhat ashamed of our quarters for they are not up-to-date in any sense of the word. And since we are getting more and more involved in evangelical circles throughout the nation, yes, even the world, we need attractive offices in which to receive visitors. We need a headquarters building of which we can be justly proud!

Now, relative to the bookstore. Again, if you have ever been to Ashland you know how badly we need an attractive store and more space! Our business is growing — more space has to be acquired — and this is the time to expand the bookstore. Our bookstore is the only one in this entire community, we cannot afford to lose this opportunity to serve both the church and this community. Also, keep in mind that the bookstore will help pay for the new building!

Let's get behind this project by giving **ONE DAY'S PAY!**

### **HOW MUCH IS OUR CHURCH EXPECTED TO GIVE? WHAT SHOULD OUR GOAL BE?**

Several churches have approached us with these questions. Just what should each church give for the **HEADQUARTERS BUILDING?** What should the goal be?

**FIRST** — the goal should be 100% participation by every wage earner in the church. If this is reached no other goals will be necessary.

**SECOND** — Since we are asking for at least \$160,000 from this phase of the drive, and we have a total membership of about 18,000, \$10 per church member would appear to be a **MINIMUM GOAL**.

**BUT** — If the church really gets behind this project we can have the **HEADQUARTERS BUILDING** debt free. We are convinced that a conscientious gift of **ONE DAY'S PAY, JUST ONE DAY** from each Brethren wage earner will bring in \$15 to \$20 per member.

**AIM HIGH** — only **GOD** knows how far you can go with **HIM!**

# MISSIONARY NEWS



## SOLOMON'S FURLOUGH IN MARCH

**E**ARLY in March the Solomon family will return from their second term as missionaries in Argentina. The Solomons first went to Argentina in 1958 with their two children — Rebecca and Timothy. It was during their first furlough that Joel was born and Margaret was born in Argentina in 1965.

The Solomons plan to make their home in the Missionary House at 705 Grant Street, Ashland, Ohio, approximately the middle of March. They will be available for deputation for the first part of their furlough. Their present plan is to further their education beginning in the fall of 1968. Ken received his M.A. degree from the Hartford School of Religious Education, Hartford, Connecticut, and would like to continue studies toward completing the Doctorate in Religious Education or a Masters in Theology. They request prayer support that the Lord will make clear His will to them in plans for the future.

The Solomons just enjoyed a much-needed three weeks' vacation in January at the Bible Institute grounds. This was especially beneficial

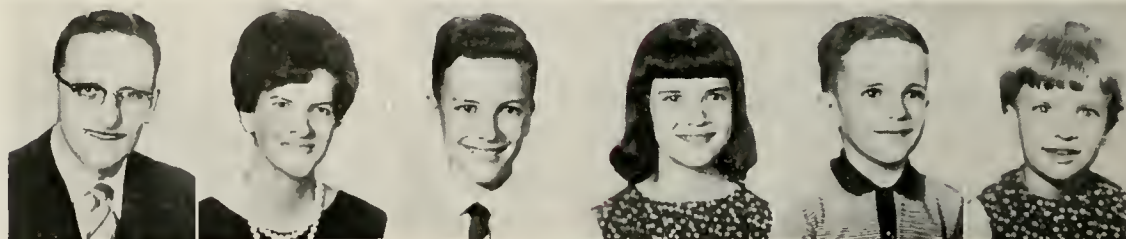
for Joel to enjoy the sun bathing since he has been experiencing an asthmatic condition.

Ken has been an instructor at the Eden Bit Institute and also serves as pastor of the Soldini Church. He was the first Administrator of the Bible Institute and did much of the pioneering the farm work on the institute grounds.

Jeannette's training and experience in elementary school teaching was most beneficial in the establishing a kindergarten in their home Soldini as part of the evangelistic effort of the Soldini Church. They plan to offer the kindergarten again this year, beginning in March and have 12 enrolled to date.

At the present time, the following churches are offering partial financial assistance to the support of the Solomons through the Missionary Board: Vinco, Pennsylvania; Canton, Ohio; Leittown, Pennsylvania; Sergeantsville, New Jersey, Sunday School; and the Louisville, Ohio Junior Church.

If you are interested in having the Solomons schedule you in their deputation, kindly write them in care of the Missionary Board office.



Kenneth, Jeannette, Timothy, Rebecca, Joel and Margaret Solomon



# SPRING EVANGELISTIC CAMPAIGN

## —Soldini, Argentina



Pastor Juan Arregin of the Church at Colon was the Evangelist speaker at Soldini campaign.

"Unto you is born this day . . . a Saviour" are very familiar words to those of us who know Him as our personal Saviour. But to such as Mr. and Mrs. Ordonez of Soldini, these words were not familiar until just last month when for the first time they heard the "good tidings of great joy," believed them and accepted the Saviour as their very own.

And so it has been since that time long ago when first the Angel messengers proclaimed these blessed, heart-irring words of hope to men lost in sin. Thousands, or millions just like the Ordonez couple, have found the true meaning of Christmas and it has transformed their lives.

With this brief comment we begin this report of our recent sixteen day evangelistic effort here in this small village of approximately 300 families, called Soldini. The campaign was preceded by three years of activity in the preparation of the "soil" and the sowing of the Gospel "seed." This was accomplished by means of pastoral calls, personal work by pastor and students from the Bible Institute, and by active participation in a monthly house-to-house visitation campaign on the part of those who in these three years have responded to the message of the Gospel and have become followers of Christ. Another important phase of our previous three years of "sowing" was the open air meetings with Gospel films to which we had a ready response of several hundred in each showing.

Our next procedure was to seek through the medium of a kindergarten to reach into many families as yet not having come under the influence of the Gospel. On the first of December, the closing exercise of this endeavor was celebrated here in our home, which has served as the school, with an attendance of over 100 enjoying the program presented by the fourteen kindergarten children.

Our sixteen days of nightly preaching and daily visitation took place between the dates of November 4th to the 19th. Pastor John Arregin of our church in Colon was the fine, well-loved evangelist. An attractive invitation was presented personally to each family in the vil-

lage and large, very attractive announcements were placed in strategic locations such as the main business establishments, in the large front windows of our home and of the meeting hall on the other end of town.

### IN OUR HOME

The first week of the campaign took place here in our own home where we were able to offer comfortable accommodations for at least 90 persons inside and quite a few more within hearing distance just outside the three large windows of our living and dining room areas. Sacred music played on the tape recorder as the people arrived prepared the atmosphere. Special numbers were also an attractive part of the program, made possible through the help of students from the institute, youth of the local church, and the pastor's wife on her flute.

Those who regularly attend the four weekly meetings in our rented hall were very faithful in attendance. Besides these we have on record, there were at least 20 persons who for the first time attended a gospel meeting. Those who know something of the situation and conditions under which we work here in this traditionally Roman Catholic society will be able to rightly interpret these statistics as to their true value and not according to North American standards and results.

To us here in this small village, where everyone knows everyone else and most are related and fear what others will say if they attend the meetings, it was a great success and God deserves to receive due praise and thanksgiving for the results.



Effective publicity before the campaign consisted of posters in windows and attractive individual invitations.

## LA IGLESIA EVANGELICA DE SOLDINI

CONFERENCIAS  
ESPECIALES

Le invita  
cordialmente a la  
serie de

### CONFERENCIAS ESPECIALES

desde el Sábado 4  
hasta el Domingo 12  
en la Casa Pastoral  
(local del Jardín de Infantes)

y  
desde el Lunes 13  
hasta el Domingo 19  
en su Salón de Cultos

Pastor  
JUAN L.  
ARREGIN

#### IN THE RENTED HALL

The second half of the campaign took place in the newly re-decorated rented hall where we have held weekly meetings now for over two years. The attendance there was also good and the fine weather continued for the second week of meetings. Half way through this week we made added publicity to invite the public to the large hall of one of the local clubs for the presentation of the Billy Graham film "Lucia," in color, with Argentine actors and setting, showing pictures of Buenos Aires, the 1962 evangelistic campaign in the open air stadium to which approximately 60,000 attended and parts of the messages presented on that occasion by the evangelist himself through an interpreter. To this showing we had approximately 200 persons in attendance.

In each meeting a different gospel tract was given to those attending and to those who passed by on the sidewalk. Also, much literature was given to each family in the village during the two weeks as invitations were personally handed to them to attend the various activities of the campaign.

The results of these evangelistic efforts are known only to God and eternity alone will reveal them to us. But we are confident that He who promised that His Word would not return unto Him void and that he that soweth abundantly will also reap an abundant harvest, will bring forth the desired fruits. To Him be the glory and special thanks to all who in one way or another were with us in this campaign.

## TERM OF SERVICE CHANGED

In their winter meeting, January 16-17, the Missionary Board of the Brethren Church voted to change their policy for terms of service for Argentine missionaries, effective January 1, 1968.

The first term on the field will be for three years and four years each term thereafter, with each term followed by a year of furlough.

Previously the missionaries had served four years in their first term and five years each term thereafter. This change was influenced by the changes in policies of other mission boards, to reduce fatigue in missionaries, to shorten the period away from our church in the States, as an improved factor for recruitment and due to the increased cost of transportation in recent years.

## UP-TO-DATE with the ASPINALLS

MARILYN ASPINALL underwent surgery at Samaritan Hospital, Ashland, Ohio, on January 19, without ample advance scheduling to receive your prayer support. She is home and recovering very well. Your prayers for her continued health would be appreciated.

In February and March the Aspinalls will finish their medical program, arrange for re-entry to Argentina with the Argentine Consulate, work in completing their re-outfitting and have a short rest.

March 16th they plan to leave for Sarasota, Florida, where they will hold services and then leave for the field directly from Florida.

## CURTIS FURLOUGH CHANGED

THE FURLOUGH of the Curtises has been changed to begin December, 1968, rather than July, 1968, as previously planned. The Curtises have prolonged their first term, allowing the Solomons to furlough and return by March of 1969. Plans for the future of the Eden Bible Institute would call for both the Solomons and Aspinalls to be available for staff at that time.





# DENOMINATIONAL SERVICES CONFERENCE

## Gospel Light Publications



THE ANNUAL Denominational Services Conference sponsored by Gospel Light Publications, Glendale, California, was conducted on January 2-5, 1968, at their general offices. This conference is attended by the leaders of the various denominations that make use of the Gospel Light Imprint Program.

Rev. Fred Burkey, Director of Religious Education in the Brethren Church, and your Editor were the two from our denomination that attended this conference. The purpose of the conference is to exchange views and ideas relative to the Sunday school curriculum used by these denominations. Gospel Light presents new material in the making and also the new Daily Vacation Bible School materials.

Besides the usual information on the curriculum, several sessions were devoted to inspirational addresses by various pastors from the Los Angeles

area. One evening the program consisted of an associate pastor from the area who devoted much of his time in working with the hippies. There was a panel of five hippies who related their philosophies to the group, some had been converted to the Christian faith. This was a most interesting session.

Another evening was spent with representatives from World Vision who explained their work with computers in the area of mission work.

Each day of the conference began with an inspirational message.

The one accompanying photo shows the entire group of representatives present for the conference. You will be able to locate Rev. Burkey and Rev. Gentle in the back row.

The following persons are included in the other photo: (left to right) Rev. Spencer Gentle, Editor of Publications; Mrs. Georgianna Walker, Assistant Youth Editor, Gospel Light;

Mr. Fritz Ridenour, Youth Director, Gospel Light; Rev. Fred Burkey, Director of Religious Education, Brethren Church; and Dr. Milford Sholund, Director of Denominational Services, Gospel Light.

Brethren readers will be interested to know that Mrs. Georgianna Walker was raised in the Oakville Brethren Church, Oakville, Indiana. Her maiden name was Masters. It was a real joy to become acquainted with Mrs. Walker and to share common acquaintances with her. She had attended Ashland College several years ago.

This conference was most profitable to your representatives who attended and both returned home with a greater understanding of the work being done at Gospel Light Publications. We are both convinced that we are using the best Sunday school literature available on the market today.



**T**HUNK! THUNK! Two+ babies are born every second. The great machine in the lobby where the World Council of Evangelicals met in West Berlin recorded them with a thunk as their number dropped into place.

In a world grown suddenly small and rapidly populous, the **Brethren Headquarters Building** looms like a beacon, lighting the way to an answer to the urgency of the times.

ters Building on or adjacent to the present Publishing House and that an expanded Bookstore be included in the project. A decisive vote was cast, enlisting the entire brotherhood for cooperation and financial backing.

About this time the Brethren Publishing Company Board, recognizing its need of professional advice as it studied the expansion program of the denomination, had secured the services of a spir-

## THE IMPOSSIBLE DREAM?

by **ELTON WHITTED**

President, Publications Board

Instead of remodeling and adding to and hanging on the coattails of another agency the Headquarters Building strikes out boldly in a totally new direction — a new high rise structure, modest beside some buildings, yet exciting in its challenge for Brethren.

The church is challenged in a manner never before proposed to achieve the fulfillment of a dream never before dared. Not "the Impossible Dream" but a realized dream. Each wage earner is asked to give one day's pay for this church-wide endeavor. Just **ONE DAY'S PAY — ONE TIME!**

Since the formation of the Central Council of **The Brethren Church** the church has been on the move. This is just another step.

The desirability of a central headquarters for our denominational offices was first discussed in Central Council, and a Committee on Headquarters Site was formed to select a place for the building. After several years of investigation and discussion it seemed most desirable to house our headquarters in a building near the place of meeting of General Conference. The feasibility of expanding the facilities of the Brethren Publishing Company, the only actual real estate owned by the Brethren Church, was suggested. At the 77th Conference the Central Council recommended to the assembled delegates that the Brethren Publishing Company be commissioned as agents of the church to construct the Headquar-

terially oriented fund-raising company to help study the possibilities and potential of the Bookstore and the Printing Shop and of the denomination while they were at it. When Evangelical Church Building Corporation presented the results of their study to the Publishing Company Board, the potential revealed caught everyone there in a mounting excitement.

The first action of the Publishing Company was to select a building committee made up of representatives of the cooperating boards of the denomination. Of necessity these men were residents of the Ashland environs: Brother Virgil Ingraham of the Missionary Board, Mr. Dorma Ronk of the Benevolent Board, Dr. Glenn Claytor of Ashland College, Dr. Joseph Shultz representing the Board of Christian Education and the seminary, Rev. Spencer Gentle, Editor of Publications, Mr. Dick DeVeney, Manager of the Printing Shop, Mr. John Porte, Field Secretary of Central Council, and the Prudential Committee of the Publishing Board: Mr. Dick Poorbaugh, Rev. George Solomon, and Mr. Elton Whitted. Mr. John Porte, Field Secretary of the Central Council, was replaced by Rev. Fred Burkey, Director of the Board of Christian Education, when Mr. Porte returned to his former calling.

This committee officially engaged a local architect, who had previously been in a consulting capacity, and proceeded to develop plans for the building. The first plans, which were published



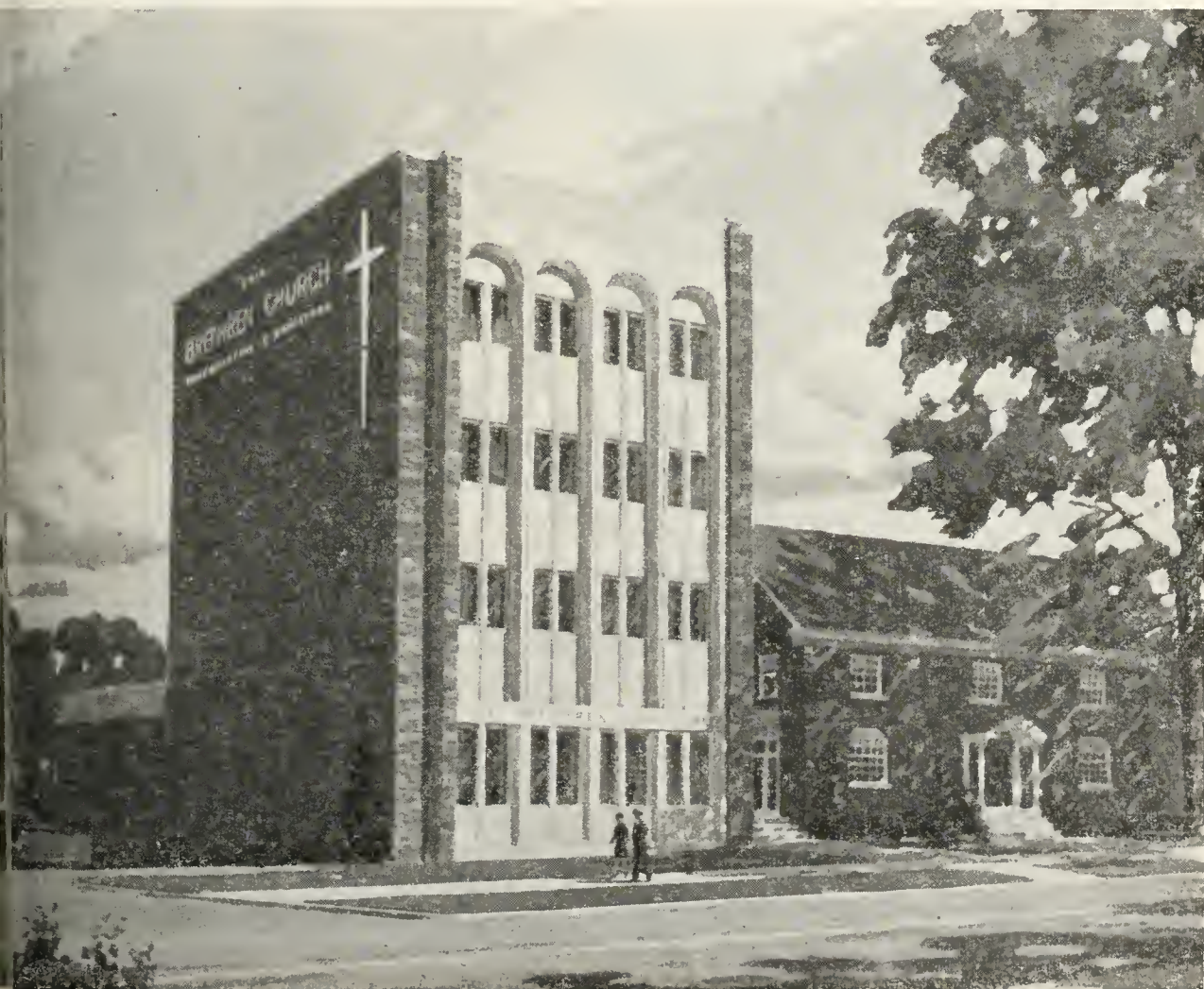
The Brethren Evangelist, were to add to and remodel the Publishing Company and the Missionary Board House. Later it seemed advisable to further expand our ideas by building a new bookstore on Claremont Avenue and housing denominational offices in remodeled building on College Avenue. This was a conservative plan, something we might be able to do, but a plan that just didn't seem to meet the need nor catch the vision of our people.

It was last August at a joint meeting of the Brethren Publishing Company Board and the Headquarters Building Committee that Dr. Joe Schultz said, "Let's take a new look at this thing. We aren't getting any place this way," and suggested that we dignify the name and position of the Brethren Church with a high rise building that would not only satisfy the needs of an expanded bookstore facility but would also house the denominational offices of the Brethren Church in more efficient and attractive quarters.

Some hurried sketching was done on the blackboard during the supper hour and the new idea was presented to Central Council that evening. The reception was overwhelming. This was something they wanted! This was something that would appeal to the church! This was an idea that captured the imagination! The architect and E.C.B.C. were authorized to proceed full steam.

Our cover picture shows the artist's conception of the proposed building. Its beauty is even more enhanced by the color photo on the brochure you have all received. This building will be a credit to the Brethren Church. It will be an asset to the city of Ashland. It will be a beacon for the Lord's work.

The idea of giving one day's pay — just one day is unique and within the reach of every Brethren. According to studies by the Chamber of Commerce, the average day's pay in the United States is \$30. Our building committee has conservatively set a goal of \$20 from each wage





earner. A 100 per cent response to this call would still leave us, that is the church, with the necessity of some long term borrowing. If we could average the \$30 the Brethren Church could complete the project, the entire project, in just one day!

Just think what your **ONE DAY'S PAY** will do!

It will free the Brethren Publishing Company for its proper jobs: printing and marketing Christian literature. Increased revenue from a more spacious, up-to-date bookstore will disseminate more Christian printed matter both locally and world wide.

It will concentrate, like a laser beam, the efforts of a denomination whose basic principles go

back to apostolic times and thus offer authentic hope to a weary world. To solve the problem of our ever expanding population (those 2:14 soul every second) science has given us radio, television, satellites, and the printed page. We Brethren have radio (in Argentina and at Ashland Seminary) and a printing company. We have a denominational structure to allow the working of the Holy Spirit. Cooperating board and representatives of congregational groups need a place to cooperate — to meet and deliberate and to be of one mind through the guidance of the Holy Spirit. A properly designed place can shut out the detractions of a frantic world and encourage minds to work surely and in God's will.

See back page!

## Evening Walks with Jesus

### "THROUGH SAMARIA"

Text: John 4

Part V

by **REV. GEORGE W. SOLOMON**



**A**S FAR AS WE CAN ASCERTAIN, Jesus did not leave Judea because His work there was done, nor because He was not successful. In fact many believe that His work was becoming too successful; that is, He was becoming too popular. We do read: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. . . . He left Judea, and departed again into Galilee." The Pharisees were trying to bring misunderstanding and cause friction between His disciples and the disciples of John. This He certainly didn't want to happen — He had placed His stamp of approval upon John — He didn't want to compete in any manner. He also probably knew that His enemies would not give up until they had caused serious trouble. And the time for that had not yet come. So He left Judea, and we read in John 4:4, "He must needs go through Samaria." The Greek language in this verse implies a sense of great necessity.

There was another way back to Galilee — the way I had come down from Galilee. The compulsion that I felt must be related to the evangelization of Samaria. His heart was burdened with the lost of Samaria, well as the lost sheep of the house of Israel. This I own people could not have understood — not even I. Jesus probably had about six disciples with Him on this journey through Samaria.

With this compulsion to go through Samaria, He did not retrace His steps back down the Jericho Road the Jordan Valley, but stays in the mountains. The road directly north from Jerusalem to Samaria would be in the high country and far more difficult to travel. As we seek to accompany Jesus on this walk, we will see that He passes through Hazor, a town occupied by the Benjamites following the captivity just four miles north of Jerusalem. Then eight miles further on the road to Samaria He would pass through Bethel near



where Abraham encamped and where he built the first of his many altars in Canaan. It was also here that Jacob spent his first night as he fled from Esau to go to Padanaram. It was here that he had his dream of the ladder reaching into the heavens. It was the place where God spoke to Jacob and where Jacob made a covenant with God. In later years, after the division of the kingdom, Jeroboam made Bethel one of the two places of worship in the Northern Kingdom when he set up two golden calves to be worshipped. Four miles long he would pass near Gilgal, where Elijah and Elisha spent a great deal of time and where there was, in those days, a school of the prophets. Crossing over Mount Ephraim He would then enter into Samaria some four miles beyond Gilgal and would pass within a few miles of Shiloh which was the sight of Israel's early sanctuary in the days of the Judges. It was destroyed in 1050 B.C. when the Philistines carried away the Ark. Still ten miles up the road, Jesus and His disciples came to Sychar and Jacob's well. The disciples went into a village to get food, while Jesus sat on the well to rest.

Sychar is located at the foot of Mount Gerizim 880 feet high with the Samaritan Temple upon it in full view. As Jesus looked at the temple, he must have reflected on the fall of the Northern Kingdom of Israel when the Israelites were carried into captivity by Shalmanezzer in 721 B.C. It was because of this that the Samaritan people, as a race, had their beginning. To replace the Israelites carried out of the land, Shalmanezzer brought peoples of other races into the land and settled them there. Eventually the remaining Israelites, and these transplanted people, intermarried, producing the race known as Samaritans. When the Jews returned from Babylon to rebuild the temple in 536 B.C., the Samaritans wanted to help them. The Jews refused to permit them to do so because they considered them impure, half-breeds. From this the hatred between them arose. In Jesus' day there were various expressions of contempt in vogue. "May I never set eyes on a Samaritan." To take of their bread was said to be like "eating swine's flesh."

While Jesus sat on the well, a Samaritan woman of ill repute came out of Sychar and down to the well to draw water. And Jesus said to her, "Give me a drink." And thus began a conversation in which Jesus led this sinful woman out of a life of shame into a life of faith! In so doing, Jesus broke over all the rules of tradition to save this poor woman. She insulted Him impudently in her reply: "How do you, a Jew, ask me to drink from me?" But Jesus stood the affront patiently. "If you only knew" — he aroused her curiosity — "not only you knew who I was, you would ask me for a drink, and I would have given you living water. Thus I met her objection of racial differences and problems by asserting that all races are on equal footing before God's great love, which gave the Savior to the world. Now this woman totally misunderstood Jesus' offer of living water. Her mind, at this moment, cannot comprehend spiritual things. Her expectations were limited by her earthly condition and her physical wants. With her affections worn out — with her character gone — with no purifying joy — she came out listlessly day after day, filled her water pot, and went wearily back to the druggery of her life. She had no living springs of spiritual joy! She had lived a life devoid of the spiritual — a life controlled by passion and physical

desire. Jesus seeks to help her understand. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). But still she thinks only of her daily trip to the well: "Sir, give me this water, that I thirst not, neither come hither to draw."

Then Jesus takes another approach. As she is about to turn and leave, He captivates her attention again: "Go call thy husband, and come hither. The woman answered and said, I have no husband, Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband (vv. 16, 17, 18)." How did Jesus, a perfect stranger, a Jewish Rabbi, know of her shameful past? Could He be a prophet? But she doesn't want to talk about her sin, and like so many today, when you talk about their sin, they change the subject by introducing some worn-out religious arguments. This woman,

## Congratulations to Mr. and Mrs. K. Prasantha Kumar



BRETHREN READERS will be interested in learning of the recent marriage of Mr. K. Prasantha Kumar to Miss D. Nirmala Roy on January 10, 1968, at the Canadian Baptist Church in Srikakulam, India. Mr. Kumar left Ashland, Ohio, on December 17 to return to his home in India for the Christmas holidays. He returned to Ashland on January 27, 1968. This trip took him around the world.

While home Mr. Kumar and Miss Roy were united in marriage. Mrs. Kumar was not able to return with her husband due to immigration requirements, but will be arriving in Ashland, Ohio, within a short time.

They will be residing in an apartment at 80 Samaritan Ave. (Seminary House), Ashland, Ohio. The Seminary Wives organization of the Seminary furnished the apartment for the couple which was ready for Mr. Kumar when he returned.

Mr. Kumar is a student in the Ashland Theological Seminary and will probably be in America for another two-and-one-half years.

no doubt pointing to the temple on Mt. Gerizim, says: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus immediately clears up this issue by revealing to her that true worship is not dependant upon holy days or holy places, but on the truth and sincerity of the worshipper. The woman is convinced now that Jesus is not just an ordinary Rabbi, but she still puts off any personal confrontation about her sin and her own spiritual needs. She said: "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things" (25). Jesus immediately removes this barrier: "I that speak unto thee, am he." Jesus had now removed every barrier and this woman, who a few moments before could think of nothing but well water and the necessary task of carrying it from the well to her home each day, forgets her water pot and hurries back into Sychar. There she tells her story to the men (the women probably wouldn't speak to this woman of infamy): "Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city and came unto Him" (29, 30). "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought Him that He tarry with them: and he abode there two days. And many more believed because of his own words: and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world" (39-42).

Now several things are important here I think that I would like for you to think about and remember from this evening walk with Jesus.

(1) **Race is no barrier to salvation.** Salvation is not for Jews only; nor for any other one race of people.

God's love is bestowed on all men. God's commission to His church must not be hampered or limited by racial differences or inherited prejudices.

(2) **Sin is no barrier to salvation.** No sin is too black that the blood of Jesus Christ can't cleanse . . . no sin so great that the love of God can't overcome . . . no life so worthless that God is not interested. God is no respecter of persons! Jesus sought out this woman. If He had not spoken to her, she would have gone back to her home with a water pot full of well water and heart full of sin. She probably would never have come to know Christ as Savior. In all likelihood she would have continued to live in her sin.

(3) **Effective Evangelism begins with person to person confrontation.** Jesus personally undertook the salvation of one person! And that one person, received the faith the forgiveness of sin and believed on Christ as the Messiah. She, in turn, was overcome with joy and went and told others of this wonderful Person and her transforming experience. **Here are the two requirements for effective personal evangelism.** (A) You must have had a personal experience to tell about. If you have not personally experienced a transformation in your own life, you have nothing to tell others. (B) Tell others about your experience; point them to Jesus who made it all possible.

We saw witnesses to the Divinity of Jesus down in Jordan, in the wilderness, at the wedding in Cana Galilee, in the temple in Jerusalem, and now here in Samaria by Jacob's well, Jesus personally tells this Samaritan woman that He is the Messiah - the Christ - The Son of God! In a time when the divinity of Jesus is under constant attack it is good to review the many witnesses to His divinity we find in the Scriptures for they are reassuring to every true believer.

## WHO WILL ANSWER?

by REV. CARL BARBER

SEVERAL WEEKS AGO a song was introduced to the world by one of its leading artists, Ed Ames, entitled, "Who Will Answer?" The song, or poem, depicts the crazy, mixed-up, topsy-turvy world as it is seen by many people today, especially youth. It is a picture of despair in the current trends in the world today! A picture of hopelessness, where no answer is to be found. It reflects the philosophy among people today that there is no answer.

This should stir the Christian to shout the answers from the depth of the soul, from the highest tower!

The poem opens with an emphatic "Hallelujah! Hallelujah! Hallelujah!" It is perhaps a puzzle that the word,

"Hallelujah," is used at several places in the poem; but I believe this will clear up as we go along.

(Stanza One)

"From the canyons of the mind  
We wander on and stumble blind  
Through the often tangled maze  
Of starless nights and sunless days  
While asking for some kind of clue  
Or road to lead us to the truth  
But who will answer?"\*

The first stanza voices the eternal quest of mankind for the answers to the perplexities and frustrations of life; a real, sincere desire to know the truth. It forms an introduction to the whole by revealing the deep purposelessness of the life of the masses, yet struggling to find



answer to the tangled maze. Who will answer these questions? Who will tell the truth?

(Stanza Two)

"Side by side two people stand  
Together bound, hand and hand,  
That love's embedded in their hearts  
But soon an empty feeling starts  
To overwhelm their hollow lives  
And when they seek the how's and  
why's  
Who will answer?"\*

What does the future hold for two young people in love? What does marriage hold for two young people? One county in the United States is noted to have reported more divorces than marriages in the past year. Life is so beautiful as they start out, but it soon changes after the honeymoon and they come crashing down from "cloud nine" with a thud. Who will help them find the answers to the questions and problems of married life, today?

(Stanza Three)

"On a strange and distant hill  
A young man's lying very still  
His arms will never hold his child  
Because a bullet running wild  
Has struck him down — and now  
He cries, 'Dear God! Oh, why? Oh,  
why?'  
But who will answer?"

Is there no end to the horror of war? Why must there always be a war somewhere? Why must our young men die without the privilege of raising their children? What does so much bloodshed really prove? Why must a young mother face the awesome task of raising a son without a father's assistance? Why have children at all?

Dick Martinsen recently had an article printed in **The Lion** calling to our attention the following facts: "To date he (man) has fought 3,267 full-scale wars in addition to 18,243 tribal clashes and civil uprisings. Small wars, like those between the ancient Greek city states, and those abounding throughout the Dark Ages, total 2,206 and occurred at five-year intervals on the average. Wars between nations, 983 all told, have occurred at approximately twenty-year intervals. World wars, with two to six nations on one side or the other, have averaged two a century.

"Toll of a sneak Russian missile raid, say, could be 70-million Americans, and the U.S. military believes that as many Russians could be killed in a 24-hour period. As each country is confident of retaining enough bomb-

power to inflict still another 30-million casualties upon the other side, the grand total of obliteration would be 60 to 70 per cent of all Americans and Russians." Is it any wonder the entire world is depressed? The recent aggravation in Korea is an excellent example of the world turmoil. But who will answer?

(Stanza Four)

"High upon a lonely ledge  
A figure seated near the edge  
And jeering crowds collect below  
To egg him on with 'Go, man; Go!'  
But who will ask what led him  
To his private day of doom  
And who will answer?"\*

Why is man so "thrilled" with the action of one who would take his own life? Why is man so obsessed with violence? Why would man rather be involved in another man's suicide than he would in saving another man's life? Who will be brave enough to come out from the crowd and really try to help him?

Then the crescendo comes to a climax in the chorus:

"If the soul is darkened  
By a fear it cannot name  
If the mind is baffled  
When the rules don't fit the game  
Who will answer? Who will answer?  
Who will answer?"\*

People are scared stiff and they can't put a label on it; they're just scared. Man doesn't understand what is happening, because nothing is going according to all the rules that man has lived under for centuries. We see here rephrased, the cliché of several years ago, "Stop the world, I want to get off."

"Hallelujah! Hallelujah! Hallelujah!"

Then the poem takes on a different tone in suggesting where these questions may be answered. But with each suggestion is the implicit and definite, "No, this isn't the answer, either!"

(Stanza Five)

"In the rooms with darkened shades  
A scent of sandlewood pervades  
The colored thoughts in muddled  
heads  
Reclining on rumpled beds  
Of unmade dreams that can't come  
true  
When we ask what we should do  
Who — who will answer?"\*

Is the answer in alcohol, drugs, and LSD which warp our minds and provide an escape with unattainable fantasies? Is the answer to be found by clouding up our minds with stim-

ulants or depressants? Is the answer to be found in associations with a "hippie" group?

Dave Wilkerson recently commented on a radio interview that youth are fed up with the affluent society, that they realize the emptiness of materialism, and have rebelled by rejecting the usual status symbols and joined the "hippie" movement in an effort to do something about their world, by way of love-ins, peace movements, and other demonstrations. Dave also indicates a real hunger and desire on the part of youth, today, to find the real meaning and purpose for life, and that this will lead to the greatest revival man has ever known.

Is the answer to be found by booze blasts, smoking pot, or taking a trip on LSD? Is the answer to be found in bold, fanciful dreams, beautiful as they are, yet which never do come true? The author seems to be saying that even though many people do seek this release, it definitely is **not** the answer! But if this isn't the answer, who will tell me?

(Stanza Six)

"'Neath the spreading mushroom tree  
The world revolves in apathy  
As overhead, a row of specks  
Roars on, drowned out by disco-  
theques  
And if the secret button's pressed  
Because one man has been outguessed  
Who will answer?"\*

Is the answer in "the bomb"? in military might? in political diplomacy? or in seeking pleasure that will drown out the drone of military preparation? Is the answer to be found in a hot line between the world leaders? What if one of them is tricked into a mistake? Science has provided many answers concerning outer space, and the space under the seas and the surface of the earth; but the inner space, the soul of man, has been neglected!

Again the author seems to give a resounding, "No, this isn't the answer; but who will answer?"

(Stanza Seven)

"Is our hope in walnut shells  
Or worn around the neck with temple bells  
Or deep within some cloistered walls  
Or hooded monks in praying halls  
In our crumpled books on dusty shelves  
Or in our scars or in our selves  
Who will answer?"\*  
Is the answer in institutional relig-

ion? Perhaps it is to be found in going against the forbidding odds of picking the right walnut shell when the bean is hiding! Perhaps the answer is to be found in wearing certain religious articles, or saying certain prayers, or going to certain places, or reading certain books; or perhaps in martyring myself. "No! No! No! It isn't there either."

Again the chorus sounds with greater despair:

"If the soul is darkened  
By a fear it cannot name  
If the soul is baffled  
When the rules don't fit the game  
Who will answer? Who will answer  
Who will answer?"\*

How will the Christian respond? Will he respond?

Perhaps unwittingly, or perhaps by design, the author has included the answer by the use of one word, "Hallelujah!" which means "Praise God." "Hallelujah! Hallelujah! Hallelujah!"\*

God encourages us to "Call upon me in the day of trouble; I will deliver thee" (Psalm 50:15).

The Apostle Paul explains, "those days you were living utter apart from Christ; you were enemies of God's children and He had promised you no help. You were without God, without hope. But now you belong to Christ Jesus, and though you once were far away from God, now you have been brought very near Him because of what Jesus Christ has done for you with His blood" (Ephesians 2:12, 13—Living Letters).

The answer to the dilemma and frustrations of a hollow and purposeless life is to be found in a personal relationship with a man, Jesus Christ. The Apostle Peter testifies, "You love Him even though you have never seen Him; though not seeing Him you trust Him; and even now you are happy with the inexpressible joy that comes from heaven itself" (Peter 1:8 — Living Letters).

The answer is to be found in the life of a man who has been transformed by the presence and power of Christ; in the testimony of a man who has found himself the answer and received a new purpose and reason for living.

The life experience of Ted Wise vividly portrayed in the January, 1961 issue of **Christian Life**. Entering the Navy when he was eighteen, he was disillusioned by an hypocritical world and further disturbed by the moral depravity of his seniors while on duty.



the Orient. He soon fell into a free-wheeling life of immorality himself. Then from the drugs of Saigon he went to the heroin of Tokyo. For three years he injected into his arms the most terrifying and addictive of today's popular drugs.

After discharge, he and his wife lived in San Francisco at O'Farrell House, which was only five blocks away from the Haight-Ashbury district where he became involved in weekly trips on LSD. Ted was against any establishment, and was seeking to answer his own personal problems as well as the problems of the world, while, all the time, he himself was plunging more deeply into bewilderment and vice. It was at this time that he plotted to kill his wife. But Elizabeth, in desperation, turned back to the faith she had been taught as a child and which she barely managed to hang onto, despite her husband. She began to attend church, begging them to pray for her. They did, as well as her parents and friends.

"One day Ted picked up a Bible. He began to read it regularly. By

this time, he did at least believe in God.

"Why is it," he asked himself, 'that none of these things have been brought to my attention before? Why has all this truth been withheld from me?' He had swallowed film's Elmer Gantry image of the established church just as gullibly as he had the LSD-loaded sugar lumps. As a result, he had no time for religion. Now he read with rapt attention.

"As the words of the Gospel began to 'blow Ted's mind,' he took everything personally. Although he was aware of his own shortcomings, he still was hurt about the needless waste of his life because someone — somewhere — had denied him these exciting truths. Then the powerful metaphoric words of Christ, 'First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye,' hit him hard, exploding his criticisms.

"Once I was reborn in Christ," Ted continued, explaining his self-discovery, 'that rat died and a new self — formed by Christ — emerged!'

"Praising God for answered prayer,

Elizabeth introduced Ted to the people at First Baptist and to the Rev. John MacDonald who has become a sort of unofficial chaplain to the growing group of 'turned on' Christians. Together they have formed **Evangelical Concern**, an organization to gain support for and give direction to, this work of God among psychedelic people."

Won't you embrace that same Christ, today, with all your life and add a new dimension to your life which will give new purpose and meaning to your life?

Won't you embrace God, today, with all your love, Brethren, and become an instrument of blessing to people all around you who have no answers to the dilemma and frustrations of life?

"If the soul is darkened  
By a fear it cannot name  
If the mind is baffled  
When the rules don't fit the game  
Who will answer? Who will answer?  
Who will answer?

Hallelujah! Hallelujah! Hallelujah!"\*

\* Transcribed from the recording, "Who Will Answer?" by Ed Ames, on RCA Victor label.

## World Religious News in Review

### BOO HOO A CHAPLAIN?

#### COURT MAY DECIDE

Miami (EP) — Some federal court action will be asked to determine whether the Boo Hoo of a psychedelict sect qualifies to become an Army chaplain.

The American Civil Liberties Union announced it will take to court the case of Pvt. Benjamin L. Osterberg. He wants to be a hippy chaplain.

Pvt. Osterberg, drafted a month ago, says he is the Boo Hoo or "imate of northwestern Florida" or what he calls a hippy religion. His immediate superior is Chief Boo Boo Arthur Kleps of Cranberry Lake, N.Y.

The soldier says he's a minister of the Neo-American Church which claims some 600 members throughout the U.S. and regards mind-expanding drugs as sacramentals.

### 1,200 LEADERS PRAY WITH PRESIDENT JOHNSON AT ANNUAL BREAKFAST

Washington, D.C. (EP)—Top government leaders here gathered in the Shoreham Hotel February 1 to bow with the President of the United States in humble prayer.

The 16th annual Presidential Prayer Breakfast drew a total of more than 1,450 — a record number — to the early morning gathering over which U.S. Senator Frank C. Carlson from Kansas presided.

Simultaneously, a prayer breakfast for Congressional Wives and another for friends of the International Christian Leadership (ICL) organization was held in the Washington Hilton Hotel. Some 800 at the women's group heard Catherine Marshall Lesourd. The second breakfast in the Hilton marked the beginning of a three-day conference sponsored by ICL.

Vice President Hubert Humphrey read the Scriptures, selecting the New Testament passage in I Corinthians 13. Speaker for the occasion was General Harold K. Johnson, U.S. Army Chief of Staff. His message was a "magnificent Christian, Bible-centered challenge to the nation," according to W. C. Jones of Los Angeles who sponsors the annual event. Jones has staged the yearly prayer breakfasts in the capital for the past 11 years, succeeding Conrad Hilton who began the observance in 1952 and sponsored it for five years.

Prayers were offered by Secretary Robert C. Weaver of the Department of Housing and Urban Development, John A. Volpe, governor of Massachusetts and Price Daniel, di-

rector of the Office of Emergency Planning.

"Your President prays," Johnson stressed in his short message. He said the nation is fighting now as it did 25 years ago "to prevent any further expansion of totalitarian coercion over the souls of men."

#### **CASSIUS CLAY SPARS WITH MUSLIM — VERBALLY**

Los Angeles (EP) — A slim Pakistani Muslim student claimed victory here in a verbal battle with deposed heavyweight boxing champion Cassius Clay at the Cal State L.A. stadium.

"He's just a boxer," 28-year-old Saghir Haider said of the noted athlete who prefers the Black Muslim name of Muhammad Ali. "He doesn't have anything in his upper story. . . . He just says he's a (Muslim) minister to avoid the draft."

Clay was visibly shaken when the Pakistani asked if he had ever read the Koran.

"Hold it, brother!" Clay shouted at Haider wagging a finger at him. "Hold it!" Clay said if Haider were a real Muslim he wouldn't attack another Muslim. But Haider countered with this point: Clay says he is a

follower of "the prophet Elija Muhammad." But Haider contends that Elija Muhammad is not regarded as a prophet by Muslims of the world, because the Koran says that the original Muhammad was the last prophet and anyone claiming to be a prophet since then is "a false one."

The boxer was invited to speak at the college by the Associated Students' Convocations Commission. Instead of speaking, he invited the group to ask him questions.

#### **IRKED HIPPIES DRUM OBJECTIONS DURING METHODIST SERVICE**

San Francisco (EP) — Upset because they were denied use of the sanctuary of Glide Methodist Memorial Church, a dozen or so long-haired youths filed into the morning service and angrily beat their drums on the front row.

Rev. Cecil Williams' sermon was momentarily stopped and 300 worshippers sat in stunned silence.

"The sermon is mine," Pastor Williams told his congregation. "The harassment is theirs. These kids are just on an ego trip." Resuming his sermon he stressed the need to "love

everyone." To which one of the flower children with shoulder-length hair shouted back, "Bull!" according to a UPI press report.

A spokesman for the hippies said they were protesting the closure of a 150-seat chapel on the floor below. He said the chapel was needed for 24-hour dancing, meditation and relaxation.

#### **GEORGIAN PAPER ATTACKS GOVERNOR ON BREWERY DEAL**

Atlanta (EP) — The Christian Index, official periodical of the Georgia Baptist Convention, has objected strongly to teetotaling Governor Lester Maddox's method of handling a brewery deal.

An unusually critical editorial declared that Maddox should have issued some kind of statement concerning his approval of a proposed \$40 million beer plant to go up in Perry, Ga. this spring.

"The least the Baptist governor could have done," said the editorial, "would be to make a statement defending free enterprise and local control — two of his favorite themes — but reaffirming his personal opposition to alcoholic beverage."

## **Cutting off hands that heal**

## **SIX MISSIONARIES DIE AS VIET CONG SWEEP STATION**

THEIR GUNS belching hot lead, waves of Viet Cong soldiers overran the Vietnam mission station at Ban Me Thuot, killing five missionaries and wounding a sixth who died in a hospital later.

The brutal invasion which destroyed the Christian and Missionary Alliance station in the central highlands 160 miles north of Saigon occurred either January 30 or 31, according to William Kerr, C&MA Acting Area Secretary for Southeast Asia.

Dead are the Rev. Robert Ziemer, 50, fourth term missionary from Toledo, Ohio who had one daughter in Dalat School, the denomination's institution at Tanah Rata, Malaysia for children of missionaries. (His wife, Ruth, was injured but survived); Rev. and Mrs. C. Edward Thompson, third-term missionaries who had five children — two in the U.S. and three at Dalat School; a nurse, Ruth Wilting, from Cleveland, Ohio, who was in her second term; Leon Griswald, 67, a retired business man on a short-term work trip to be with his daughter, Carolyn, 40. She became the sixth victim when she died later from severe injuries.

Ban Me Thuot was one of many strategic centers

hit by the fierce marauders at the start of the lunar new year celebration TET. The Viet Cong, seizing even the U.S. Embassy in Saigon for a short time, seemed willing to trade more than 15,000 of their best soldiers' lives for some propaganda headlines and vivid impressions as they plunged into certain death time after time. Allied losses were put at 364 that week.

Wycliffe Bible Translators' missionary Hank Blood, one of 46 of the agency's linguists in Vietnam, was captured by the Viet Cong but Mrs. Blood and their four children are reportedly safe.

In Washington, D.C., Bob Pierce was able to use the U.S. Embassy's communications facilities to learn that the World Vision International's six adult missionaries and three children of Doug and Linda Cozart were safe. The World Vision Saigon headquarters are adjacent to the U.S. Embassy which was attacked by the Viet Cong.

President Johnson said that the Communist offensive in the south could endanger any prospect of a bombing halt as a prelude to negotiations for ending the war.

The missionaries remaining in Vietnam will decide among themselves whether evacuation is necessary.



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for March

### Topic:

## THE HEART OF MAN

**Scripture:** Psalm 14

### Introduction:

Spiritual death came, when Adam fell; but God was very patient, He let man live for over nine hundred years. Because of Adam's sinfulness the length of man's life span was cut to one hundred twenty years, then later to seventy years. God's Word tells us in Genesis 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Man looks at the outward appearance, but God looks on the heart.

When Samuel was told by the Lord to go and seek out a king of the sons of Jesse, he was told, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). The Lord is more interested in what a man is, than what he looks like.

### Topics for discussion:

1. **The heart is the seat of thought.** Proverbs 23:7.  
As he thinketh in his heart, so is he. Now read Matthew 5:28. Discuss briefly.
2. **The heart is the seat of love.** Mark 12:30-34.  
After reading this Scripture, can anything be added.
3. **The heart is the seat of hatred.** Leviticus 19:17, 18.  
God requires a clean heart. There is no place for hatred in the life of a Christian, because it stirs up strife and causes unhappiness and because love and ha-

tred cannot dwell in the same heart. We have many examples of hatred in God's Word: Esau for Jacob; Joseph's brothers; Herodias for John and the Jews for Christ. Matthew 15:19 says, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man."

### 4. God gives man a new heart.

David prayed in Psalm 51:10, "Create in me a clean heart, O God; and renew a right spirit within me." This short prayer was a prayer from the depths of the heart. Nathan the prophet had come to him and told him of his sin, after he had gone in to Bathsheba. The Psalm 51 is a prayer for remission of sin. In John the third chapter, there is the story of a man who came to Jesus by night. He was a good man by all moral and religious standards of the day, but he did not have a clean heart; he was not born again. He had religion but he did not have a new heart. The new birth is experienced only when a complete surrender of ourselves to Him is made. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).



## BOYS' BROTHERHOOD PROGRAM FOR MARCH —

by Rev. Bradley Weidenhamer

### People who met the Master

## "ANDREW AND PHILIP, EVANGELISTS"

**T**HE OBJECT of this study is not merely to cover the material presented. Throughout the study the leader should be very sensitive to any questions or thoughts that the members of the group might raise. Give these primary attention if they arise. Be sure that there is an atmosphere which lends itself to the asking of questions and the promotion of discussion.

#### Aim of Study

This study shows what our response should be when Christ confronts us with the question: "What do you seek?" and the statement: "Follow Me."

This study is in three parts. The leader should place these three divisions on a chalkboard along with the appropriate Scripture. The complete Scripture is John 1:35-46. He should also introduce the study by telling the group where these events took place and identify the people involved. Materials needed: Pencil and paper for each person.

#### A. A Question — What do you seek? (John 1:35-38).

1. Andrew was one of these two men. We believe that the other might have been John, the beloved disciple.
2. Ask the group who said: "Behold the Lamb of God" (John 1:35).  
Make sure they know the difference between John the Baptist and John the Disciple.
3. At this point, if there will be time, there should be a discussion of what the statement "Lamb of God" meant. Check a Bible dictionary or another help.
4. These two men followed Jesus as soon as they heard John the Baptist's statement in 1:35. The leader should point out that John had been preaching repentance from sin, and so these two men probably connected his preaching with Jesus when they heard the words: "Behold the Lamb of God." Also, notice that the men responded because they knew that they needed something.
5. Luke 5:31, 32 — Read these verses and discuss them. They show what it is that everyone needs and they show what Jesus was doing.
6. "What do you seek?" Have someone read Matthew 6:33 and talk about what it means in our lives.

#### B. An Invitation — Come and see (John 1:39-42).

1. What was the reaction of the two men when Jesus said: "Come and see"?
2. The leader should ask the group what the actions of the two men tell us about how we should respond to God's call. In answering make sure it is mentioned that we not only need to say "yes" to God's call, but we also need to spend time in fellowship with Him, just as the two men did.
3. In verse 41 we see Andrew immediately spreading the news of the discovery he had made. Point out to the group that this seems to be the first thing Andrew did. Should it also be first in our lives?
4. Name some other people in the Bible who brought people to Christ, in person or by prayer.
5. Discuss the qualifications Andrew had so that he could witness. Point out that the real key to his witnessing was that Andrew had experienced Christ in his life and therefore had something to tell about.
6. If there is time you could discuss witnessing in terms of your local situation and contacts.

#### C. A Command — "Follow me" (John 1:43-46).

1. Discuss what the word "found" (1:43, 45) has to do with witnessing. It should be mentioned that we cannot just sit back and wait for people to come to us and ask about our Lord.
2. Turn to John 6:1-14. Discuss what lessons Philip and Andrew might have learned from that experience.
3. Give each boy a sheet of paper and a pencil. Have each write what it means to him to "follow Jesus." These then may be read and discussed.
4. Finally, summarize, by writing on the chalkboard the following which shows how these two men were able to follow Christ:
  - (a) Recognized their need
  - (b) Found a full satisfaction in Christ
  - (c) Carried on, bringing other people to Christ.

#### D. For Additional Discussion

1. In connection with John 8:31, discuss the difference between a believer and a disciple.
2. What are some principles we should follow in a witnessing situation?
3. Discuss the place and importance of friendliness in developing an opportunity to witness.



## Boys' Brotherhood Study Article —

## God's World in the Bible

## NON-EDIBLE PLANTS

by VIRGIL L. BARNHART

EVERYONE IS VERY WELL AWARE of the fact that time is swiftly passing and you boys and young men have many activities and duties. However, it might be good at this time for you to pause and consider the path that you're walking. Are you concerned about the goals of the brotherhood? Are you co-operating with your men advisors in attending meetings, serving as leaders of discussion groups, and adding to the spiritual welfare of the group? Have you been reading God's Word, and praying about your life, and seeking divine guidance in your daily living and witnessing? Have you prayerfully considered the projects for this year and the active part you can have in fulfilling this achievement? Are you aware of the effect of a Christian's walk, talk, and actions in the lives and attitudes of those whom you come in contact daily? If you have any suggestions or criticisms, let us hear from you. Your idea may be the one that has a great impact in our plans for the coming years.

**Aloes** (N.T.), a member of the lily family, is a plant that has a cluster of thick fleshy basal leaves which contain aloin. This substance, when dissolved in water and added to Myrrh, was used by the ancients in their highly perfected art of embalming (John 19:38-40).

**Anise**, (anis, greek anathon, dill) an annual, weedy cluster which grows like parsley and fennel. Wrongly translated anise, this plant was cultivated for its aromatic seeds, which records tell us were subject of tithing (Matthew 23:23). This subject of tithing is a great topic often discussed as to its necessity. I've often wondered why we debate its necessity when perhaps we should be performing this act of love willingly. It definitely should be something we desire to do rather than feel it's something we must do.

**Bulrush**, a tall, slender reed-like plant which formerly grew prolifically in and along the banks of the lower Nile. Papyrus provided the earliest known material for the making of paper which gets its name from this plant (Exodus 2:3). This is a story very familiar and one that you might like to read again in order to restore this historical drama to your memory. You should be able to name the persons involved before reading this passage of Scripture.

**Bush** (burning bush—Exodus 3:2, 3), one of the many horny acacias which in early times grew thickly over the Holy Land. When the berries of the mistletoe cover

the bush, (red, glowing, and transparent), they give the appearance of a burning bush. (It might be interesting to know if this is the mistletoe that we often associate with the Christmas holidays and the person standing under this plant may be kissed. The first answer I receive from any boy or young man concerning this will receive a Bible, the second will be awarded a New Testament, and the third answer will get a Billy Graham paperback book).

**Camphire**, one of the earliest known of the spices and perfumes, and lauded by King Solomon for its beautiful fragrance. It is also the henna of the Arabs. The dried leaves of the plant crushed and made into a paste provide a violent yellow stain for the hair and beard. This is of no relation to the camphor tree of Chinese origin. The camphire still grow abundantly by the Dead Sea of Engedi (Songs of Solomon 1:14).

**Cockle**, a sturdy noxious weed introducing itself into wheat and barley fields. The seeds are poisonous if ground with flour (Job 31:40). The harmful (noxious) weed of sin is being introduced in many devious ways in our lives daily and this certainly is poisonous if allowed to be mixed with our daily living. Sin can and will be overcome by the righteousness of our Lord and Savior Jesus Christ. Prayer can do away with the power of sin and Satan. The Devil may have the lock but Christ has (and is) the key to a life of forgiveness and a life of eternal blessed security.

**Eelgrass** (Hebrew suph, weeds), the marine eelgrass of tidal waters. It may grow out to a depth of 35 feet in the sea itself. Its three to four foot long slimy, ribbon-like leaves lie in submerged masses, a menace to the offshore diver who may become fouled in their coils (John 2:5). This verse carries a great sermon (example or lesson) for us if we take the time to study and apply it to our present day life.

**Flax**, the plant used to make linen (Luke 23:53). The fibers from the stem of the plant are the most ancient of all textile fibers. Flax supplied the linen thread for the swaddling clothes of the infant Jesus, as well as in the burial wrappings.

**Galbanum**, a gum resin excreted from the incised lower part of the stem of any one of the nine species of this genus *Ferula* growing as stout herbaceous perennials in the Holy Land. When the hardened tears of this

resin are burned, the odor is pungent and pleasant (Exodus 30:34-36).

**Gall**, the juice of the opium poppy. Opium is the dried juice that exudes from the incised (cut in) capsules of the opium poppy. It induces a sleep so heavy that the person becomes insensible. The juice of this poppy was added to vinegar and offered to Jesus (Matthew 27:32-34).

Fellows, you may ask yourself the question, "Am I offering a type of Galbanum and sweet spices to the Lord as Moses was requested to do in Exodus 30:34-37?" This would be a perfume pure and holy and was to be a holy offering to the Lord. Or are you offering the bitter gall to Jesus as we read in Matthew 27:32-34? Your actions, beliefs, and witnessings will mirror your answer.

**Gourd**, a large bush ten feet high with broad leaves, is mentioned in Jonah 4:5-7. This is our castor bean. Castor oil is pressed from its seeds. This oil was not used medicinally by the Hebrews, but as fuel for lamps and in their ceremonial rites. All true gourds are native to tropical America, therefore could not have been known in Palestine in Biblical times.

**Hemlock**, a tall and poisonous herbaceous plant which when injured emits a disagreeable odor. All parts of it, particularly the seeds, contain an oily substance known as caria. If taken internally by humans this irritant causes paralysis, convulsions and even death (Hosea 10:4).

**Lilies** (of the field), the plant of Luke 12:27. It is thought to be the anemone or windflower. Blooming from a bulb after the spring rains, its colorful blossoms carpet the plains and roadsides.

**Lily**, a true lily, its flowers a glowing red, the chalcidonicum lily grew in King Solomon's garden. It was a symbol of loveliness (Song of Solomon 5:13).

**Myrtle**, a large evergreen shrub with fragrant flowers and spicy-sweet scented leaves. All parts of the plant are somewhat perfumed. It has been used as a symbol of beauty and sweetness (Isaiah 55:13). Out of its leafy twigs were made wreaths of acclaim and its boughs adorned the booths of the ancients at feast time.

**Reed**, the plumed hollow-stemmed water plant found in the Holy Land by the sides of rivers and in standing waters (Job 40:21). It grows in clumps, its stalks reaching 12 feet in height. Reed pens were made from the canes.

**Rolling Thing** (Rose of Jericho), the "rolling thing" of Isaiah 17:13 and the "Wheel" of Psalm 93:13. In all probability these refer to the Palestinian tumbleweed, long known as the "holy resurrection flower." A member of the mustard family, the six inch long stems of this annual lie in a circle flat on the ground until the seeds are mature; then the stems become dry and incurved, forming a globe. The wind finally breaks the dry tap root at ground level, rolling the plant over and over. Finally coming to rest, with the help of the rains, roots appear, the stems unroll and new shoots with leaves and flowers soon appear.

Regardless of where we move or how far we roam into other localities, we can still put our faith roots down and let our leaves and flowers sprout unto the glory of God. Let's be constant and consistent in our righteous maturity and let our seeds be sown where they will grow in soul salvation.

**Rose of Sharon**, a literal translation of the Hebrew word havatstseleth indicates a bulbous plant instead of a woody vine or shrub belonging to the genus Rosa. Botanists have concluded that the Sharon tulip found on sandy soil on the Sharon Coastal plain is the "Rose of Sharon" of our Song of Solomon 2:1, 2.

**Saffron**, the stigmas of the autumn crocus, highly valued for their aromatic odor and their vivid orange dye used in food coloring. The plant grows from a bulb (Song of Solomon 4:14).

**Spikenard**, the rose-red, fragrant ointment made from the dried roots and woody stems of this plant was a favorite perfume of the ancients. A precious ointment (Mark 14:3), it was and still is transported in an alabaster box to preserve its fragrance. Because it had to be imported from northern India, it was extremely yet understandably costly. Perhaps we can learn from this example as told in Mark 14:3, that we should spare no expense or shirk any labor that will honor and glorify Jesus and His plan for the redeeming of individuals.

**Tares**, the annual bearded darnel or rye grass that flourishes in wheat fields. It is difficult to tell it from wheat or rye until it heads. After harvest the wheat is fanned, then put through a sieve. The smaller darnel seeds left after fanning pass through the sieve leaving the wheat behind. The darnel is host to an ergot-like smut fungus which infects the seeds. The fungus is a serious poison if eaten by animals or man. Read Matthew 13:25 for further study and perhaps to be used as object lesson or sermon. This paragraph written above and the Biblical passage in Matthew 13:25 will apply to many church going people today. Boys, as a challenge, why don't you write an article or sermonette on this.

**Thorns**, one of numerous and different spiny plants included under this generic term thorn. The thorn (zizyphus spina-Christi L of Isaiah 7:19, 55:13, and Matthew 7:16), and also the Palestine Buckhorn (Genesis 3:18, Proverbs 15:19, Isaiah 33:12, Psalm 58:9, and Hosea 2:6), are the two "thorny" shrubs most widespread and well-known in Biblical times in Palestine. Both were planted as hedges and the latter used as firewood under the meat pots.

**Wild Gourd**, a vine resembling the cucumber, running wild over large areas in the Holy Land. When the orange sized fruit is ripe, it bursts. The dry powdery pulp is highly inflammable. The powdered pulp, when used as a medicine is a violent purgative (II King 4:38-40).

**Wormwood**, a species related to our western sagebrush and the source of an essential oil obtained from the dried leaves and tops of the plant. Absinthe, a liqueur, the continuous use of which leads to mental deterioration and even death, derives its flavor from this oil (Lamentations 3:15, 19). The plant is a symbol of bitterness.

In closing, may this be a reminder that a new year is upon us, and many things need our attention to making this a successful year for the "Risen and Living Savior" in our Young Men's and Boys' Brotherhood Organization. Your cooperation is sought and needed in the use of time, talents, tithes, and treasures. District and general conferences need your presence, your participation, and your prayers.

Don't forget the Sword Drill, we encourage you to take part. Remember God will continue to bless you in all your endeavors for Him.





## THE HOME:

## A TEACHING AGENCY

by **FRED BURKEY**

AS EVERYONE KNOWS, we are involved — for better or worse — in an age of revolution. Social, political and economic upheaval are all about us. Amid the turmoil and confusion of contemporary life, American families, Christian and non-Christian, are undergoing severe trials which were unknown in earlier generations.

Certainly, the "secular society" has always been with us. But the frightening thing that seems to be happening is that the Church is operating in reverse. Instead of the people of God penetrating the world with the values and ideals of the Christian Way, the values and ideals of secular society have stormed into the Church. Thus, we have created a "new American religion" which is gaining influence and status for the Church while sacrificing the message with which it has been entrusted.

The interest in and commitment to this "new American religion" is very deep and real — but it is not the New Testament faith. Indeed, "the average number of our churches neither reflects an intelligent awareness of the deeper demands of the Christian faith as a radical way of life, nor does he demonstrate a serious commitment of himself to that way of life."<sup>1</sup>

Youth are going astray and we all wonder why. Part of the problem must certainly be the home. Whether or not parents are willing to admit it, they are the most influential teachers their children will ever have.

Many Christian parents feel a need to teach their children Bible facts and stories, how to pray and the basic facts of life. What they often forget is that they are also the children's teachers in the field of personal relationships. For instance, it is usually within the home that a child develops his ideas of what it means to be a person. He also develops fundamental concepts of how husbands and wives relate. In addition, children usually receive from their parents their first ideas about work.

These matters are all very important but, even more significant is the formation of attitudes. Attitudes formed in childhood often shape the person's whole life. They color all information later acquired, determining

the value a person attaches to the information he gathers.

Unfortunately, the Church currently considers fighting social, economic and political wars more important than the development of New Testament attitudes for adults and children. The church must teach its families that parents are God's representatives and representations to children. They appear godlike, and God seems to the child parentlike. Early childhood knows little of right or wrong except what is learned from the parents. Eventually children realize that even godlike persons fail and fall short. Thus the child may learn that God is someone much better and more wonderful even than parents.

Secondly, he may learn that when he has failed he must also ask forgiveness of God and of other people if he has done them wrong. The parent is the child's first step toward God, but the decisive step is one of personal faith in Christ as Savior.

The potentiality of the home as a teaching institution is staggering. "Both parents and the child need to realize that the home is the most important factor in training the child for total Christianity. The home is the school of Christian living, the most fundamental institution in the world, the nursery of every generation, the college of life and the training ground of the child."<sup>2</sup>

The Christian home is, without a doubt, a crucial matter in The Brethren Church, present and future. Will we provide for family worship, education, ministry, witness and fellowship in a vital Christian setting or will we allow the secular revolution to become a substitute for real Christian commitment in the all-important home?

### Notes:

1. Findley B. Edge, *A Quest for Vitality in Religion*. (Nashville: Broadman, 1963), p.18.
2. J. Edward Hakes (ed.), *Evangelical Christian Education*. (Chicago: Moody, 1964), p. 406.

# JERUSALEM'S RENDEZVOUS WITH DESTINY

## Discussed in new Regal Book

**JERUSALEM** — the most war-ravaged city of all time — and her world-shaking rendezvous with destiny is the timely subject of a new Regal Book, **Inside Jerusalem, City of Destiny** by Dr. Arnold Olson just released by Gospel Light Publications of Glendale, California.

The author, President of the Evangelical Free Church of America and Vice-President of the National Association of Evangelicals, has traveled extensively throughout the world and made numerous trips to the Holy Land. He was in Jerusalem, Israel, prior to the Israeli-Arab blitzkrieg of 1967 lecturing at the American Institute of Holy Land Studies, directed by Dr. C. Douglas Young, an American from Chicago, Illinois. Dr. Olson's stay in Israel, terminating just before the outbreak of hostilities, is the backdrop for his strikingly different book on the subject.

Dr. Olson's book is far more than a report on the tension-building events leading up to and provoking the six-day war. Its purpose is to show the significant relationship of the recent conflict with regard to the present and future of Jerusalem as related to world events and the prediction of Scripture — including the greatest and most terrible of all wars yet to be fought over that city!

**Inside Jerusalem** is impregnated with objectivity, documentation and Biblical references. He brings together in his broad review and appraisal the secular and spiritual aspects of the recent conflict in a unique and provocative way. This is an eye-opening contrast to the post-war rush and to the press of articles and books on the subject. The majority of the books have presented the matter from the secular viewpoint, analyzing the military, economic, political, sociological and humanitarian aspects. Others apply Biblical interpretation from the viewpoint of eschatology while still others, anticipating the prophetic interpretation, have sought to negate such a view in advance. Dr. Olson's courageous treatment of this relevant, controversial subject will challenge the thinking of people of all faiths.

The book opens with Dr. Olson's observation of Israel's nineteenth anniversary of her rebirth as a nation and his meeting with the religious, governmental and university personnel while a guest of Jerusalem's Mayor, Teddy Kollek. He reflects on the nation's emergence:

"Today Israel is a new nation — with the same name — the same religion — the same language — the same race as three thousand years ago. . . . The people come from 102 different countries, representing many different kinds and color of Jews and of culture being welded together — a miracle of human transformation. . . . Jews have returned following a 'shaking' in many parts of the world, the government has been solidly established, but there is little sign of religious life of other nations. It has the form of godliness but is lacking in spiritual power." Concerning the nation's capital he says:

"The toast of the Jews to their city is 'Jerusalem forever!'

"Jerusalem, which by natural laws should long since have been forgotten except on the pages of ancient history, defies the very course of history. She has turned history upside down. No city has experienced as much devastation and bloodshed, or survived as many attempts to destroy her. She has experienced forty sieges and thirty-two partial destructions. She has risen from ashes five times and has changed hands at least twenty-six times. She has suffered three wars in the last twenty years. No wonder the eyes of the nations are focused on Jerusalem, still standing and very much alive. One tries in vain to explain this phenomenon. True, it is located in the center of the Middle East. True, it is the land, sea, and air link between the continents of Europe, Asia and Africa. But Jerusalem itself has no great industries, no known oil reserves, no natural wealth. As recently as a generation ago it showed all the signs of a city under a curse. It was a city of neglected sepulchers, crumbling Holy Place, and the final earthly dwelling place for a few poor but pious Jews who were dedicated to spending their last days on earth in that city.

"It is a city that could not die, a country that, though dormant for centuries, has suddenly and dramatically come back to life. It is a city again the center of world interest. It is the Eternal City.

"Jerusalem, a miracle just in our time? No, a miracle for centuries past — a miracle for ages to come. Jerusalem has a rendezvous with destiny. It's no secret! (See Joel 3:16-20).

Concerning the conflict and its outcome, Dr. Olson's comments focus on the age-end events which are being and are yet to be fulfilled.

"The 70-hour war was begun unexpectedly . . . the first few minutes were awful, but the celestial army invisibly protected the population.

"For a few hours there was fear in the capitals of the world that Israel might become overnight a battle field for a war between the great powers of the East and the West. Not even the hindsight of history will be able to tell how close we were to an Armageddon. The only answer as to why war did not come must be that 'the time was not yet!'

"One cannot avoid the feeling that with all respect for the discipline and ability of the military, there is a clement of the miraculous in the recent rout of the Arabs just as there was in 1948 and 1956. . . . Israel's representative at the United Nations Security Council, Gideon Rafael, said Israel's troops did not fight alone for the angel of the Lord was with them.

"When Rabbi Shlomo Goren, senior chaplain for the Israeli Defense Forces, offered the first prayer at the Wailing Wall he declared with quivering voice: 'We have taken the city of God. We are entering the Messianic era for the Jewish people.'"

Dr. Olson discussed the question that nations around the world are asking. "Can the Jews hold the city Jerusalem?" He emphasized that if they do, "then the



nd of an age is here!" Then he considers what will follow.

In summing up his book, Dr. Olson presented a frankly provocative, Biblical case for methods and procedures in the evangelization of the Jews. He writes with courage and conviction in speaking up for evangelicals, confirming their hope and the hope of Israel's Messianic destiny.

"It is hoped that the recent events in Israel have strengthened the interest and faith of evangelicals in the Holy Bible. May it also bring a new interest in the Bible method and urgency of evangelism.

"While we have been dealing with the Scriptures and the Eternal City of Jerusalem, we must not lose sight of the fact that the primary purpose of the Book of books is not to deal with a city but with man who also

has a rendezvous with destiny. He, too, is eternal. If the Scriptures have proven themselves in the area of predictions regarding the city should we not also give serious and personal consideration to what it has to say about man?

"The Scriptures have more to say about Jesus than Jerusalem. It would be tragic, if in our search for the answer to the question of international security and peace we missed the one who has come that the individual might have life and have it to the full. . . . It is in the Scriptures that one finds the secret not only to the eventual salvation of a nation but of the individual."

**NOTE:** This new Regal book will be available April 1, 1968, at approximately 95c per copy from the **Brethren Publishing Company**. Plan now to read this interesting book on the city of Jerusalem!

## FILMSTRIPS FOR D.V.B.S.

VBS can, should and **must** be a time of concentrated effort to reach children for Jesus Christ. Vacation Bible School should be a time for vital teaching. The value of VBS is incalculable since lives are being touched for eternity.

The Board of Christian Education would like to assist you in preparing for VBS 1968 through our filmstrip library. There are a number of filmstrips that will help you obtain teachers, motivate them and prepare them to teach in Vacation Bible School. All the filmstrips listed below may be obtained for a rental fee of \$1.00 per filmstrip-from: **Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805**. Please order at least two weeks in advance of the showing date since these filmstrips will be in great demand. Give the number and title of the filmstrip/s you desire, when you wish to show them, your name and address, and second choices should your first choice be unavailable.

**5 The Great Adventure** - 72 frames, b&w photos, rec & man, adults, 14 min.

The aim of this filmstrip is to motivate people to want to teach in the church and to train for such teaching. It does so by presenting the boys and difficulties experienced by one teacher of Jr. High young people.

**14 The Christian Teacher** - 44 frames, color photos, caps & man, leaders & teachers.

As the title implies, this filmstrip presents the duties, responsibilities, obligations, rewards, requirements and challenge of those who have been selected as teachers.

### Vacation Bible School

**18 It Can Happen in Summer** - 37 frames, b&w photos, manual, leaders & teachers.

Members of a church not having a Vacation Church School become aware of the need for one in their community. Through visiting other Vacation Church Schools they get ideas for starting one of their own.

**20 Planning and Conducting the Vacation Bible School** - 66 frames, b&w draws, manual, leaders & teachers.

Through a case history of one church, the administrative facets of conducting a Vacation Church School are presented in such a way as to inspire and encourage Vacation Bible School workers.

### Knowing Pupils

**G-11 Similarities in Growth** - 50 frames, color photos, manual, leaders & teachers.

There are five basic needs common to children, youth and adults. Practical suggestions are made of ways teachers can meet these needs.

**G-12 Difference in Growth** - 50 frames, color photos, manual, leaders & teachers.

Pupils of all ages have many individual differences. These differences among pupils are shown to be a source of many problems, as well as opportunity for the Sunday School teacher and parent.

### Training Teachers

**F-45 Beginner Sunday School Work** - 40 frames, color photos, manual, leaders & teachers.

One of the primary functions is to show how an effective organization may be established and maintained, covering such areas as Beginner needs, equipment needed, literature and records.

**G-1 Primary Sunday School Work** - 40 frames, color photos, manual, leaders & teachers.

This filmstrip presents the organization of the Primary department — how it answers Primary age-group needs. Suggestions are given for equipment, literature and records.

**G-2 Junior Sunday School Work** - 40 frames, color photos, manual, leaders & teachers.

The filmstrip presents characteristics of Juniors, their needs and how to meet these needs, and suggestions for organizing this department.

**G-3 Intermediate Sunday School Work** - 40 frames, color photos, manual, teachers & leaders.

Following is an outline of contents: (1) Introduction — basic definition, (2) Intermediate needs, (3) Organizing to meet needs, (4) Methods of meeting needs, (5) Department at work, (6) Conclusion.

**"TEACH" Records Available at 75c each rental fee**

**1a — "How to Be a Successful Teacher"** by Henrietta C. Mears

**2 — How Much Do You Have to Know?** (Bible Lesson Preparation)

**You Can Teach Through Stories** (Bible Storytelling)

- 3 — **The Ins and Outs of Discipline That They May Meet God (Worship)**
4. — **Meet Johnny, The Preschooler (How Does He Learn, Ages 2-5)**  
**Looking in on Preschoolers (Kindergarten Department)**
- 5 — **Meet Johnny, the Primary (How Does He Learn, Grades 1-3)**  
**Looking in on Primaries (Second Grade Demonstration Class)**
- 6 — **Meet John, the Junior (How does He Learn, Grades 4-6)**

**Looking in on Juniors (Fifth Grade Demonstration Class)**

- 7 — **Meet John, the Youth (How Does He Learn, Grades 7-12)**

**Looking in on Youth (Tenth Grade Demonstration Class)**

Other filmstrip for training teachers are listed in our Filmstrip Index. Consult it for further information. Each pastor and/or church should have a Filmstrip Index — either our old one or the newly revised Index found in the Christian Education Manual.

# THE SEALING OF THE 144,000

## Revelation 7:1-8

### Part XXI

by REV. R. GLEN TRAVER

IN ONE SENSE, chapter 7 is a "parenthesis," coming between the opening of the first six seals (chapter 6) and the opening of the seventh seal (chapter 8). In another sense, however, it can be considered "as a continuation of the action and course of events signified by the breaking of the sixth seal" (J. A. Seiss, *The Apocalypse*, p. 160). Seiss sees this sixth seal as embracing three visions: "first, the prodigious commotions which fill the world with consternation; second, the sealing of the 144,000; and (third), the multitude of palm-bearers before the throne" (*Ibid.*, p. 170). Our main interest, in this present message, will center upon verses 1-8, dealing with the sealing of the 144,000. Such a vision may also serve to answer the question propounded in 6:17: ". . . and who shall be able to stand?"

As we noted, from Psalm 1:5b, the ungodly will not be able to stand (i.e., endure) this "wrath of the Lamb," depicted, in chapter 6, in terms of the great tribulation judgments. Also, it is quite clear, from the total context of this book, that the New Testament Church of Christ is not being considered in this question — for, they have already been raptured. The only answer must be the martyred saints already pictured in 6:9-11 — and, no doubt, many who also will accept Christ after the rapture but somehow will be able to escape death at the hands of the Antichrist and his followers. There is no reason why we cannot call this group of believers the tribulation church — refining the term "church" as God's "called-out" ones. Such a "church" will be made up — first, of Jewish believers (symbolized here by the 144,000) — and, then, of an innumerable host of Gentiles who probably are won to Christ through their (the Jews) world-wide evangelistic witness (vs. 11-14).

In the broad scheme of redemption, God has — and always will have — "His Church" (those "called-out" who remain true and faithful to the word of their God). In this light, verses 1-8 have a message to the total Church of Christ — irrespective its age or time. That message comes here, in a figurative sense — teaching us that whatever our trial, test, or tribulation — God will seal (protect and preserve) all who will keep themselves wholly unto Himself (cf. Romans 8:35-39). He ever sustains His own whatever their condition or state. His controlling power is ever exercised in the interest of His "called-out" ones.

However, our main concern is with the literal application of these verses in the light of the coming tribulation. It is this application which teaches us that after the rapture of the New Testament Church, a large number of Jews will turn to Christ as their Messiah Savior. Such are to be empowered of God to go forth through all the world as His evangelists to the unbelieving Gentiles.

There seems little reason to doubt — as we consider this literal application of these verses, that "the servants of our God," mentioned in verse 3, are the very same ones as described, in 6:9-11, under the fifth seal (i.e., the martyred saints). This group may not make up the entire number, however, for it seems reasonable to believe that there will be many — both believing Jew and Gentile — who, somehow, will be able to escape actual martyrdom. The main thing we want to note, however, is that — once again — we are dealing with events out of chronological order. These tribulation believers, of verses 1-8, are here pictured very much alive — while, in 6:9-11, some of them, at least, are pictured



s already slain and their souls under the altar in heaven.

The seal of protection — mentioned in verse 4 — does not mean to convey that these 144,000 shall escape martyrdom during the tribulation. Indeed — as we have just noted — many of them are already pictured in chapter 6 as martyred. It seems better to interpret this language as implying that — irrespective of present trials, tests and tribulations — God will keep us in them all. And not only this — of far greater importance — His mercy and grace will shelter and protect us from the ultimate "wrath of the Lamb," which will result in eternal judgment and damnation of soul.

**All history is a record of intense tribulation for Christ's Church.**

A thorough study of God's Word reveals that there never was a time when God's people were not subject to intense tribulation and test. Beginning with the record of Israel in the bondage and slavery of Egypt, clear down to the death of Christ, the Scriptures over and over again confirm this fact (cf. The persecution by Canaan, Assyria, Babylon, Greece, Syria, Rome). The book of Acts gives us a most graphic picture of the attitude of the world toward the early church (many times the greatest opposition coming from the apostate forces from within the religious circles themselves). Then, a study of church history — ancient, medieval and modern — confirm the words of our Lord when He declared: "because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also" (John 15:19, 20). Indeed, it is said, that, at the present time, more people are sealing their witness to Christ with their own blood, than in any other period of history known to man.

However, after saying all this, we must realize that God speaks, here in the book of Revelation, of a time of tribulation far more severe than any period of history prior to the Rapture. The fact seems to be that what is being stated here is that this future persecution and sorrow will be world-wide in scope. Pain is pain; and suffering is suffering — all who have sealed their testimony with their own blood have also known the terrors and sufferings of great tribulation. However, during the great tribulation, their number will be multiplied many-fold. Such tribulation will not be localized, but world wide; such will not include only a certain few, but all — who refuse to bow down to the Antichrist and his beast — shall feel the scourge of wrath (cf. Revelation 13:7-17).

**The great tribulation shall be preceded by a short period of peace.**

Before this actual outbreak of world-wide persecution and death, however, John seems to portend a short period of peace when a great revival will break out among the Jewish race (fulfilling the prophecy of the apostle Paul, recorded in Romans 9-11). This will come immediately following the rapture and result in the numbering of the 144,000 (v. 4). It may well be that this number is symbolic of the completion and perfection of God's eternal plan and purpose for His people, Israel — plan and purpose reaching back to the call of Abraham in Genesis 12. This number "144,000" may only suggest a few ("remnant") of Abraham's seed as actually involved in fulfilling this eternal plan and purpose —

but it does imply that there will be a fulfillment. (Note: God's Word is full of the doctrine of the "remnant" — teaching that the doctrine of universal salvation (unconditional) is absolutely contrary to the pure teaching of the Scriptures.

These particular "144,000" are of pure Jewish stock (symbolized in the mentioning of the twelve tribes). However, two tribes are not included (Dan and Ephraim — re-placed here by Joseph and Levi). Strauss makes the following observation at this point: "This omission need not create a serious problem for the Bible student. He (Dan) is omitted because he was guilty of idolatry. . . . The idolatry of Dan is recorded in Leviticus 24:11; Judges 18:1, 2, 30, 31; and I Kings 12:28-30. . . . In the place of Dan, Manasseh, Joseph's son, is given a standing. It is possible that the tribe of Dan will be identified with Satan's work carried out by the Antichrist during the tribulation (see Genesis 49:17). William Barclay points out the fact that in Rabbinic symbolism Dan stands for idolatry and that the Antichrist is to spring from Dan. This conclusion is based upon Jeremiah 8:16" (**The Book of the Revelation**, pp. 172, 173).

Walvoord, however, has a much simpler understanding of this omission: "A more common explanation is that the tribe of Dan was one of the first to go into idolatry, was small in number, and probably was thereafter classified with the tribe of Naphtali, another son of Jacob born to the same mother as Dan" (**The Revelation of Jesus Christ**, p. 141).

Verses 9ff. tell us that after the conversion of this select company of Jews, God will use them to evangelize the world with the Gospel of His coming Kingdom. From such an evangelistic witness, God will gather out of this corrupt and apostate world an innumerable number of Gentiles, many of whom will also seal their witness to the faith with their own martyred blood.

**The picture of the angels and the sealing of the 144,000.**

The imagery used in presenting this brief scene of peace before the tribulation-storm is most graphic in its detail. First, we note, in verse 1, the mention of the four angels which are seen standing on the four corners of the earth and holding the four winds of the earth "that the wind should not blow on the earth, nor on the sea, nor on any tree." Strauss helps us to understand the work of these angels when he declares: "Angels are God's ministers (Hebrews 1:7, 14). Their activity is spelled out clearly in the Scriptures from the creation of man to the ascension of Christ. After the translation of the Church they will become prominent again. Even now we have no idea to what extent God is using them to protect His children and to bridle the forces of evil. Angels seem to appear in times of crises often associated with judgment, as when angels smote that wicked group in Sodom and delivered Lot from the condemned city (Genesis 19:1-17) (Strauss, *op. cit.*, pp. 169, 170).

The statement of Strauss that helps us identify the work of these angels here is that which declares: "Angels seem to appear in times of crises, often associated with judgment." Here, in our Scripture, they are spoken of as standing on the four corners of the earth — symbolizing the impending holocaust (pictured here as "the four winds" in their hands) which will be world-wide in scope. The picture here, however, is that of the angels holding back these judgments, which will "hurt the earth and the sea" (v. 2b), until after the sealing of the 144,000.

Many of the visions of John, found in this book of Revelation, reveal that God will allow His angels to have an active part — both in the dispensing of judgment, and in the helping of the redeemed. What all this will mean, only these end-time events themselves will make clear.

Verse 2 mentions "another angel" which ascends from the east (sun-rising) and holds in his hand "the seal of the living God." It may very well be that this "angel" symbolizes the Holy Spirit of God, returning upon the new branch of His people (perhaps in the same form of office-work as He performed during the Old Testament dispensation). His ascending from the east (or sun-rising) may well symbolize, that, for the tribulation saints, this is truly the beginning of a new day — a time when God's light shines out of the darkness of the tribulation night and provides them with new hope, new horizons and new destinies. The seal with which this "angel" seals the foreheads of the 144,000, no doubt represents the seal of the Holy Spirit of God, mentioned in Ephesians 1:13 and 4:30, and symbolizing God's election, possession, protection and preservation. This seal is in contrast to the mark of the beast which is to be found upon all the followers of the Antichrist and his beast (Revelation 13:16).

Verse 2 also speaks of God as "the living God" which, again, is a strong contrast to the image of the Antichrist (as well as those of the Emperors in John's day). Again, we are indebted to Lehman Strauss for the following observation: "Notice the seal belongs to 'the living God.' This is a phrase in which the followers of Jehovah have always delighted. It is used in contradistinction to the dead gods of the heathen. The gods which are the figment of the imagination of men, and which are made by hands of men, are all dead. Our God is not a created thing, but the eternal living Creator of all things. Man could not fashion Him; He fashioned man" (*Ibid.*, p. 173).

We would note one other truth concerning this "living God" concept of verse 2. That is, our God is not only a living God — "in contradistinction to the dead gods of the heathens." He is far more than this to us personally — for, He is the very author, not only of physical life — but of far more importance — of our spiritual lives. He is the God Who lives — and in Whom, we also live! In the words of the Apostle Paul, we firmly declare: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; . . . For in him we live, and move, and have our being; . . . (Acts 17:24-28a).

#### In conclusion

We would close with a short look at verse 9 — which actually belongs with the consideration of our next message (covering verses 9-17). This particular verse seems to leap clear on past the time of the great tribulation

and again project us into the very throne-room of heaven (first revealed in chapters 4 and 5). Here our attention is once again drawn to the tribulation saints which are made up of "all nations, and kindreds, and people, and tongues." Here we see all such (composed of the redeemed Jews and Gentiles of the tribulation era) standing "before the Lamb, clothed with white robes, and palms in their hands." As we have noted in other references to this imagery — these robes speak to us of their imputed and imparted righteousness and holiness which comes directly from the righteousness and holiness of Christ (Rom. 13:14; Gal. 3:27; 5:16; Eph. 4:24). The added mention of the palms in their hands suggests both their victory and blessing in and through Christ and their constant attitude of worship and praise.

Verse 9, then, pictures for us the end result of the sealing of the 144,000 — the gathering in of an innumerable number of redeemed Gentiles. Perhaps this is meant to emphasize the fact that God's eternal plan and purpose has ever been that Israel evangelize the world — a plan and purpose which was frustrated through their rebellion and unbelief (resulting even in their rejection of the Christ) — but a purpose to be yet fulfilled during this time of great tribulation.

The picture presented in verses 9-17 is one of eternal bliss — to be shared by all the redeemed of God — irrespective their particular dispensation or era of life. Chapters 4 and 5 seem to best picture the redeemed saints of the Old and the New Testament dispensations while here — in chapters 6 and 7 — the picture seems to be of those of the tribulation era. The end result for both is the same — eternal fellowship with God and His Christ! Suffice it to say, that, in that day, we shall know that it was worth all it cost to be faithful and true. No trial, test or tribulation of this world is so great but that one glimpse of Christ in glory will erase all memory of its suffering and pain. God's redemptive purposes will come to ultimate fulfillment, and the end result will far more than make up for any present trends.

This message — and the one to follow — is directed to the Church of the living God, whatever its period of time. It tells us that, whatever God ordains for it — tribulation great or small — He has all things even under His control — and, everything is working out according to His eternal plan and purpose.

Our present message does give us reason to believe that there will be souls redeemed unto God after the translation of His Church. Yet, the whole tenor of Scripture reveals that God's primary plan and purpose for mankind is for salvation this side of the great tribulation era. We would not want to close this message then, without emphasizing the fact that it is far more to our advantage to be numbered among the rapture throng (pictured in chapters 4 and 5), than to find ourselves coming to share with such an illustrious crowd the bliss of eternity by the back door of the great tribulation suffering and death.

**Why not join the  
TEN DOLLAR CLUB?**



# SISTERHOOD

## Devotional Program for March

### PROVERBS

#### Call to Worship:

"For the Lord is great, and greatly to be praised: he is to be feared above all gods" (Psalm 96:4).

#### Favorite Choruses

#### Circle of Prayer

#### Bible Studies:

Senior — Proverbs  
Junior — Psalms

#### Discussion Questions

#### Seniors:

"You're In The Teenage Generation"

#### Special Music

#### Song:

"Spirit of Sisterhood"

#### S.M.M. Benediction

#### Business Meeting

## SENIOR BIBLE STUDY

### FOR NATURE LOVERS ONLY

Read: 1 Kings 4:33; Ecclesiastes 2:4-6;

Proverbs 30:24-28

Key verses: Proverbs 6:6-8

by MRS. THOMAS L. STOFFER

IF YOU WERE asked to write of a moment that you remember with such vividness that it will be forever etched upon your mind and heart, what event would you recall? Having just completed grading a "Crystal Moment" from the pens of 125 students, I am very aware of what high-school sophomores consider memorable in their young lives. One wrote of the day the braces on her teeth were removed, another of the time he became an Eagle Scout. A boy told of pulling an injured couple from a wrecked car which burst into flames seconds later; a girl revealed how the family car had almost jammed into a guard rail on Hoover Dam because her brother and she had been bickering over who should sit

by the window; another explained how he had missed by inches going over a high waterfall after he had slipped on a moss-covered stone. Some chronicled their performances before an approving audience; others their social blunders that still make them cringe to remember.

But most of their crystal moments concerned the love of God's creatures and the beauty of God's creation. Several of my students remembered best the day they received a pony or a horse of their very own, and one recalled winning a blue ribbon at the Ohio State Fair with her mount. Several had met death through the loss of a pet. One boy wrote about spotting a herd of deer

in an orchard and seeing a magnificent buck rearing up for an apple. Their descriptions ranged from the crystalline perfection of a snowflake and the breath-taking grandeur of the mountains and forests of our nation to the vision of a rainbow over the stormy Atlantic and the thrill of a dip in the calm Pacific. Young people are born nature lovers.

So, too, was Solomon, the author of Proverbs. In I Kings 4:33 we read that he could lecture on "trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowls, and of creeping things, and of fishes."

If we could sit at the feet of Solomon, what would he tell us of the world of nature back in 1000 B.C.? From the book, **The Land, Wildlife, and Peoples of the Bible**, by Peter Farb, the chapter on "Nature Wisdom of David and Solomon" reveals a partial answer to this question.

The cedar, the largest tree Solomon could have known, once grew in huge forests in what is now Lebanon, Syria, and Turkey. Indeed, a mature cedar might tower 120 feet and have a diameter of eight feet. Because the tree exudes a fragrant gum, walking through a cedar grove is a delight to the nose as well as to the eye. Cedar wood, a beautiful reddish color, also resists decay and attack by insects.

Solomon had the big trees felled by the thousands to build the Temple and his magnificent palace which he named "The House of the Forest of Lebanon." To cut away these forests, Solomon sent shifts of ten thousand Israelites a month to aid the native workers.

Peter Farb reports that, although most of the hills that once were covered with cedar forests are barren, some scattered groves still survive. One pitifully small grove is preserved in a park about eighty miles north of Beirut, Lebanon. A few hundred cedars stand where once were tens of thousands. A monastery protects a small grove on Mount Lebanon. In fact, all cedars growing anywhere in Lebanon are protected against cutting. An attempt is being made to replant the cedars, but this is a task to awe even a Johnny Appleseed. However, seeds from the cedars of Lebanon have been sent around the world and have taken root in many places in Europe and North America.

The hyssop was one of the smallest plants known to Solomon. The plant we identify as hyssop is not the one of which Solomon would tell us since it is not native to the lands of the Bible. Some believe it was one of the majorams, members of the mint family. The majoram of Solomon's gardens was probably low and shrubby with clusters of white flowers and, as Solomon noted, commonly found among rocks and crevices in walls.

Had we been at Solomon's palace for a lesson on plants, he doubtlessly would have shown us his gardens, for he states in Ecclesiastes 2:4-6: "I planted me vineyards: I made me gardens and orchards, and I planted

trees in them of all kinds of fruits: I made pools of water, to water therewith the wood that bringeth forth trees."

Peter Farb points out that no one has yet found the exact location of Solomon's gardens, but they must have been close to the palace. A few miles outside Jerusalem there are three large reservoirs, called the Pools of Solomon which may be the ones he built to provide water for his gardens. These gardens were actually several different kinds of gardens close together, each probably rectangular in shape and walled, the sides of the walls hidden by hedges. Solomon perhaps had, one of olive trees, another for nut trees such as walnut, pistachio, and almond, and one devoted to spices.

We would have found the spice garden the most unusual, for Solomon's far-flung trade with Arabia and India brought him many exotic plants. One of the prizes of the spice garden was spikenard, found in the Himalaya Mountains of Asia. It is small and bears inconspicuous flowers, but its hairy stem gives off a rich fragrance. The dried stems became an important trade item in the ancient world. They were transported across Asia on camelback and stored in alabaster boxes to preserve their fragrance. That is the reason spikenard was extraordinarily expensive, as John points out when Mary anointed the feet of Jesus with "a pound of ointment of spikenard, very costly" (John 12:3).

The wise Solomon admired what he considered wisdom in animals. Four creatures "which are little upon the earth, but they are exceeding wise" (Proverbs 30:24) are conies, spiders, locusts, and harvesting ants.

The conies — or hyraxes, as they should properly be called — somewhat resemble plump rabbits, except for their small ears. However, their feet end in tiny hoofs, and their closest living relative — believe it or not — is the elephant. Conies live in colonies in holes among the rocks in deserts and mountains in the Holy Land. They can scamper agilely over the rocks because of a peculiar construction of the soles of their feet in which muscles allow the soles to form a hollow air-tight cup which exerts suction when in contact with a flat surface. If a hyrax is shot while climbing up a rock, it may remain attached there, even though dead, held in place by the clinging power of the soles of its feet.

A proverb of Solomon oft quoted is "Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest" (Proverbs 6:6-8). Until about a hundred years ago many people believed that Solomon's wisdom had finally failed him, for there was not a shred of evidence that ants gathered seeds during the harvest and stored them for use in the winter. In fact, so many doubts were raised about Solomon's wisdom on this score that in 1869 the president of London's distinguished Linnean Society suggested that the members investigate the matter. One member finally discovered, in southern France, ants

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**"LET CHRIST BE LORD"**

**Philippians 2:11**



carrying seeds. After much observation he confirmed that these seeds were indeed carried to underground granaries for storage. He learned that the ants not only carried back seeds that had fallen to the ground but also collected them from the plants themselves. Solomon had been proven correct after all, and today we know that harvesting ants are widespread around the world.

Surely, a crystal moment in our lives in 1000 B.C. would have been to sit at the feet of King Solomon for lessons in biology and botany. And so we instinctively trust and accept his Proverbs, those time-tested bits of

wisdom, and feel a closeness to him because he, like each of us, took delight in God's creatures and His creation.

#### Questions for Discussion

1. What crystal moment stands out in your life?
2. Why was Solomon well qualified to write Proverbs?
3. Describe the cedars of Lebanon, hyssop, spikenard, conies.
4. What observation about ants proved Solomon to be an accurate observer of nature?

## JUNIOR BIBLE STUDY

# THE LORD IS GOD AND GOD IS LOVE

## Psalms 24

by MRS. GLENN SHANK

IN ADDITION TO TELLING US that God created all things and that He sustains all things (v. 1), this Psalm speaks about a coming King. Because of His work of creation, naturally it is God who is Lord of the world. All nations are His and all the earth is the Lord's. Why is it the Lord's? He created, preserves and upholds it.

There is a purpose back of the universe. David recognized the world as unsteady for he says the world is founded on restless waters (v. 2). But God's purpose is pure for He is the living God in whom there is no variability or turning. God's love and righteousness are eternal and never waver. Nations may become restless, varying, difficult; but all belongs to God and His Word will stand forever. Surely we can see wars and anxious peoples all about us, but still God is Lord and His Will rules the universe.

This Psalm seems to divide into three parts. After telling about the Creator in the first two verses, the next verse asks an important question, "Who shall ascend unto the hill of the Lord?" Many feel that this Psalm was written by David when the important Ark of the Covenant was being taken to the Tabernacle on Mt. Zion. Who shall go up? It is uphill work for the children of God to reach their Creator. Only when we keep from doing evil will hands remain clean. Not only the hands, but the heart must be pure (v. 4) which means our thoughts must be good. Our inner lives must be free from impurity, dishonesty, and deeds which are sinful; for those who wish to be near God must have clean hands and pure hearts. This verse also says that we are not to lift up our souls unto vanity. What does this mean? Many things delight us in this world—we get pleasure from many things on the earth; but if we take no delight in the Lord, then at the end of our days, the pleasures of this world will be the end for us, and the greater joy waiting in heaven will be missed.

When we vow to do something, we should be as good as our word (v. 4). The word of a Christian should

be worth the oaths of twenty others. Our word should bind us to God, leaving no room for false promises.

Now these verses set some rather hard goals. Actually, until Christ showed us the way, we, ourselves, could not hope to be pure and holy; but His love for us and our love for Him make it possible for us to be cleansed and purified.

Jerusalem was by Jews regarded as a type of heaven. The third and last part of this Psalm deals with the gates being opened for the King of Glory. The gates of the ancient city did not swing on hinges as our doors, but moved up and down in grooves in the posts. The song is a request for the gates to lift to admit the King.

When the King or Queen of England wish to enter London passing through Temple Bar, the voice of their driver calls out, "Open the gate." From within the walls another cries, "Who is there?" Then the answer is given, "The King of England!" Immediately the gate is opened, the King passes through and the crowds cheer.

As Easter approaches we recall the entry of Jesus into Jerusalem on Palm Sunday. Perhaps it was this event, or it may have been the Lord's ascension into heaven which is foretold in this Psalm. Any time Palm Sunday is mentioned, there comes to mind the first time we observed the Nigerian custom of remembering this day. Girls come prancing happily through the church wildly waving their palm branches (and other colorful flowering tree limbs), calling out their, "Hosanna aka Dawuda!" (Hosanna to David). Likewise at the school attended by our missionary children, there is marching, waving of palm branches, and singing of "Hosanna in the highest . . ." to the accompaniment of a small orchestra seated outside the church. Inside fragrant white frangipani blossoms are in abundance on the altar, piano and window sills.

It is hard to judge the enthusiasm of the crowd on the day of Christ's entry into Jerusalem. There were

hosannas recorded that day. But on that day it was not with the richness of an earthly king that Christ entered Jerusalem, for His desire was to show righteousness rather than splendor. In Nigeria it was quite common to see lines of people awaiting the coming of some emir or high official. But people tire while waiting, and then so quickly the important person has passed by and is gone. We wonder how worthwhile it has been to stand and wait so long for such a short event. But not so with Christ; He does not come only to be gone in a flash. Christ satisfies and brings blessings for all who await Him. Evil is strong but Christ is stronger. The forces of Satan are desperate, but it is the desperation of defeat.

"Lift up your heads" (v. 7). Here the voices from the wall call to those within; and the question comes, "Who is this King of Glory?" Christ was the first to ascend and enter the gate. We can follow in His footsteps. He rides triumphantly and would desire us to be in His train.

David found that the Lord is God. He is the King of Glory. This is David's message for us and the world. Is God our Lord? So often we put ourselves (our thoughts, our hopes, our plans, our fun, our friends, our home) before God. Then God is not Lord. He may be God of the universe, but He is not our Lord. God is the Lord of hosts, the Lord of men and angels, the Lord of the universe, the Lord of the world, the Lord of our lives — the King of Glory. All true glory is with God, and through Christ we can receive that glory.

#### Questions for Discussion:

1. Why do we say, "The earth is the Lord's" (v. 1)?
2. Explain: "Who hath not lifted up his soul unto vanity" (v. 4).
3. Are we able to have clean hands and pure hearts? How?
4. Who is the King of Glory?

## Signal Lights Program for March

Prepared by Mrs. Alberta Holsinger

### Bible Theme: "THE CHRISTIAN WAY"

### Project: AUDIO-VISUAL TRAILER FOR ARGENTINA

#### Singing Time:

"For God So Loved the World"

"Jesus Loves Me" (Sing in both English and Spanish)

"Everybody Ought to Love Jesus"

#### Bible Time:

##### The Communion Service

"Go into Jerusalem," said Jesus to Peter and John one day. "You will see a man carrying a jar of water. Tell him who you are. He has a room where we may eat the Passover meal together. Go with him and prepare the meal for us."

Peter and John did as Jesus asked them. Later Jesus and the other disciples came to the room.

While they were at the table Jesus did an unusual thing. He got up from the table, took off His robe and wrapped a towel around Himself. Then He poured some water into a basin and began to wash the disciples' feet.

"What are You doing?" asked Peter. "Washing feet is not something our teacher should do. I'll not let You wash my feet!"

"Now, Peter," said Jesus softly, "you don't understand everything now, but you will later. If I don't wash your feet you can't be a part-ner of mine."

"Oh, then, Lord, wash all of me — not just my feet," exclaimed Peter.

Jesus smiled and shook His head. "Just your feet, Peter, just your feet."

As Jesus knelt to wash Peter's feet He explained, "When you take a bath you are clean all over. Then you go out on the dusty road. As you walk along the dust sifts through your sandals and your feet become dirty. So they need to be washed again. It is the same in our life for God. After we have given ourselves to God we still commit sins. We need to have these forgiven. Then we are clean again."

Jesus stood up and untied the towel. Then He put on His robe again and sat down at the table. "I have given you an example," He told the disciples. "I have washed your feet.

I want you to wash each other's feet."

As they were eating Jesus took a small loaf of bread and gave thanks for it. Then He broke it and gave each disciple a piece.

"Eat this," He said. "This bread represents My body."

Next He took a cup of grape juice and gave thanks for it. "Drink some of this," He told them. "This represents my blood which will be shed for the sins of all people."

After each one had eaten the bread and taken a drink from the cup Jesus said, "Do this often to remember Me."

Then they sang a hymn and left the house.

As Christians we want to obey Jesus. At the Communion Service which is sometimes called the Love Feast we try to do all the things Jesus asked His disciples to do at the Last Supper.

We wash each other's feet. This shows we are sorry for the sins we have committed since we were bap-



ized. It also shows we are willing to serve God in any way He asks us. After the feet washing service we eat together. Then we break and eat bread together and drink a small glass of grape juice. As we do we remember Jesus who is our Savior and we pray that we will obey Him in all things.

(Patroness, explain in more detail exactly how the Threefold Communion Service is conducted in your church. Show a basin and towel used in the feet washing. Take the children to the places where the men and women wash feet.

Perhaps your minister has some communion bread in the freezer. If so, have some of it to display to the children as well as a communion glass of juice. Tell the children how the bread is broken and how the juice is passed at the service.

Your editor has not explained it more fully because details vary in our churches.

(Do be sure your group understands why we have this service. Emphasize the importance of every Christian attending the Communion service.)

#### Memory Time:

##### John 13:14

(Review all previous memory Scriptures. Then give each Signal Light paper with this month's verse printed on it.)

Our verse this month is the one in which Jesus tells us it is important to have the feet washing as part of the Communion Service. Read the verse silently while I read it to you. Now you read it with me.

(Practice reading it a few times. Then have the children turn the papers over and say the verse. Include the reference!)

Put your memory verse paper in your pocket and take it home with you to practice this month.

#### Mission Time:

##### Using the Trailer

"Come to the park!" blared the

voice from the loud speaker on the jeep. The jeep continued down the street. "Music. Films. Stories. Come to the park! Come to the park now!"

John Rowsey, one of our missionaries in Argentina, drives a jeep that makes these announcements. Some day soon when the people hurry to the park for the meeting they will see a brand new audio-visual trailer. The large back door of the trailer will be opened for a platform. The people will be able to see and hear the Christians as they sing, tell Bible stories and pray.

The projector inside the trailer will be used to show the film. Then when the service is over the back door will be closed, the trailer will be hitched to the jeep and they will be ready to move on to the next park for another meeting.

This is one way the trailer will be used.

An important part of the work of our Argentine missionaries is traveling with a large tent which they set up in new communities to hold a week of services. The men who travel with the tent now must sleep in it. When it is time for the service, their clothes must be stored in the jeep.

If it rains the tent has to be taken down. Many times the clothing and equipment get wet.

When the trailer is finished, it will travel with the tent. The missionaries can live in it and will not need to be packing and unpacking their clothes everyday. The equipment will be kept in the trailer and will always be clean and dry.

At the close of the week the tent will be folded and loaded on top of the jeep. The trailer will be hitched behind the jeep and the missionaries will be ready to move on to the next community where they will hold services.

This is another way the trailer will be used.

Remember, you are helping to

build and equip this audio-visual trailer. The offering you bring to Signal Lights each month this year will be used for the trailer. God has missionary work for us to do. By helping with the trailer we are serving God and the mission work in Argentina. How much will you help?

#### Prayer Time:

Let us thank God for our church, our minister and our Sunday school teachers. Let us thank Him for the many people who help us to learn of Jesus. Let us also thank Him for our missionaries who are helping the boys and girls of Argentina to learn of the Savior.

Let us ask God to help us to be willing to share our spending money. Let us ask Him to show us ways we can serve Him at home, at school, at play.

#### Handwork Time:

##### A Tent

(For each child you will need a piece of cloth six inches by three and one-half inches, a piece of cardboard six inches by five inches, cellophane tape and two toothpicks.)

Today we will make a small tent to remind us of the large tent used by our missionaries in Argentina for many of their meetings.

Take the long ends of your piece of cloth to the long ends of the cardboard. Leave about a three-fourth inch margin on each side. Like this.

Break off the points of both toothpicks. Now they will stand up like tent poles. Put one at each end in the center, like this.

Take your tent home. Show it to your family. Tell them of the work of our missionaries in Argentina.

#### Business Time:

1. Give the Signal Lights motto.
2. Roll call and offering. (Tell what you did without this month.)
3. Discuss a visit to a nursing home or a shut-in next month. Plan a short program which will include songs and memory Scriptures.

#### Signal Lights Benediction



## THE CHALLENGE

### ONE DAY'S PAY FOR JUST ONE DAY

Have you taken up the challenge? If you have not yet given your **ONE DAY'S PAY**, won't you please send it in today or take it to church next Sunday? Use the pledge card below.

Elton Whitted, Chairman  
**HEADQUARTERS BUILDING COMMITTEE**

---

### MY GIFT of ONE DAY'S PAY or MORE

I wish to pledge \$\_\_\_\_\_ to be paid within:

30 days\_\_\_\_\_ 60 days\_\_\_\_\_ 90 days\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount of cash enclosed \$\_\_\_\_\_

Amount of check enclosed \$\_\_\_\_\_

Please make check payable to:

**BRETHREN HEADQUARTERS BUILDING FUND**

Mail the above form and check to:

**THE BRETHREN PUBLISHING COMPANY**

524 College Avenue  
Ashland, Ohio 44805



# The Brethren EVANGELIST

Official Organ of The Brethren Church



"BREAD  
and  
LIFE  
through  
SHARING"

March, 1968

Outskirts of  
Seoul, Korea

All the men wearing dark glasses are blind victims of the Korean War. None receive aid from the Korean government, but the World Relief Commission is there with a truckload of needed supplies and Christian concern.

MORE INSIDE. . . .

Vol. XC

March 2, 1968

No. 5

"LET CHRIST BE LORD"  
Philippians 2:11



# The Brethren

## EVANGELIST

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### In This Issue:

Notes and Comments .....	2
Editorial: "World Relief" .....	3
Peace and World Relief Promotional Materials ..	4
"The Blessedness of the Redeemed"	
by Rev. R. Glen Traver .....	11
Dr. Daniel A. Poling Passes Away .....	13
Sisterhood .....	14
The Missionary Board .....	15
"Brethren Missions in Biblical Perspective"	
by Thomas E. Hurley .....	19
"Comparative Love"	
by Dr. Albert T. Ronk .....	21
World Religious News in Review .....	23
"Evening Walks with Jesus through Galilee"	
by Rev. George W. Solomon .....	24
News from the Brethren .....	25
Memorials .....	26
Weddings .....	26
Births .....	27
Coming Events .....	27

## NOTES and COMMENTS

### CONGRATULATIONS

CONGRATULATIONS are in order for Rev. and Mrs. William Anderson of Nappanee, Indiana upon the birth of a son on Tuesday, February 13, 1968. The baby weighed 6 pounds and 15 ounces and has been named William Henry.

This is the first child for the Andersons.

Rev. Anderson is the pastor of the First Brethren Church in Nappanee, Indiana, and is currently serving as president of the Missionary Board of the Brethren Church.

We are most happy for the Andersons and wish to congratulate them.

### THE HEADQUARTERS BUILDING



WE WISH to remind you that plans are progressing very nicely for the new headquarters Building which is to be erected next to the present Publishing Company building. The future of this building depends upon **YOU!**

By now many of you have given your **Day's Pay** toward this most important project. (We would not feel too badly if you should decide to give another Day's Pay.)

Others have not given or pledged as yet. We urge you to do so as soon as possible! If every Brethren wage-earner would give a "Day's Pay" we would have no financial problem in erecting this building. Please give this project your consideration.

Brochures were mailed out by Evangelical Church Building Corporation a few weeks ago. If you did not get one, it is probably because your church list was not sent in as requested. By-the-way, church lists that were mailed to E.C.B.C. have been returned to us, therefore they will not be used for any other mailing purposes. If you have any questions relative to this building, please address them to us!

Sample copies of **The Brethren Evangelist** containing information and pictures of the proposed building have been mailed to many Brethren families. If any church would like more such sample please let us know. We have a few copies left.

Let's get behind this project and make it become a reality!

Letters to the Editor .....

Board of Christian Education .....



# A *Gentle* REMINDER...

## *World Relief*

OFTEN we get the idea that it's foolishness to continue giving assistance to nations less fortunate than we. It seems that the old adage of "biting the hand that feeds you" is most appropriate when we think of the many nations that receive help from us yet turn against us when, seemingly, they feel like it. They demonstrate against us; they burn our buildings; they confiscate our properties; they harass our people; they do all sorts of things which disturb us. We are prone to forget them and leave them alone in their miseries.

### **But we are Christians!**

If you have ever traveled abroad and have seen some of the misery found in the lives of the adults and in the eyes of the children, your heart can't keep from crying out for them. You forget all that has already been done, and perhaps wasted, and you want to do even more to help.

To be sure, much which is sent to such peoples is wasted, or used by those who don't need it, or even sold to those in poverty when it was sent to be given, but even yet, many are helped. The real purpose of our giving is to help even a few!

Let's take a look at Jesus.

It made no difference to Him whom He helped. The rich or the poor; the Pharisee or the tax-collector; the Scribe or the uneducated; when anyone of these needed His assistance, He gave it. He also knew that some would turn against Him and do all they could to get rid of Him. This did not stop Him from wanting to help for His love transcended all bitterness that might have been manifested against Him.

This is exactly what He taught us to do!

We must allow our love to take over and rise above any wrongdoings which nations might do against us.

We must also remember how good God has been to our nation. We are the most prosperous nation on the face of the earth and God expects us to share these blessings with others. It is our responsibility to assist others in their poverty.

Now, someone will be sure to say, "true, but what about the poverty here at home, we should help them first!"

This we have tried to do. Our government (local, state and national) has done much to help. There are many, many undeserving people on the rolls of our relief agencies. There are many, many people who expect this and refuse to help themselves. Also, there are many many people who do not know how to use that which is given to them, therefore never seem to get out of the grips of poverty. No doubt, anyone in our nation who really deserves help can find it!

We cannot be selfish in our manifold blessings!

We cannot do much in helping by ourselves, but by cooperating with agencies already set up for such purpose, we can do much. **Our Peace and World Relief Committee** has found such an agency in which we might funnel our resources. This agency has had much experience in "giving" and in helping, therefore we can be assured of the fact that what we give will be used to best advantage. This is what we want.

Be sure to read all the materials in this issue of the magazine relative to the work which our committee is doing, then give.

Let's give our full support to this program!

## EATING LESS TO FEED MORE

THE Peace and World Relief Committee sponsored the second **Rice Supper for World Relief** during the 1967 General Conference in Ashland, Ohio, last August. Tickets sold for \$1.50, with 80c designated for the actual cost of the food and 70c sent directly to World Relief work. Attended by 176, the supper and other contributions totaled \$186.

Publicity included such thoughts as:

- "Eating Less To Feed More"
- "You've always wanted to do something about **our abundance** and **their need!** This is **your chance . . .**

- "Money usually spent to provide us with 'extras' at the table will be sent directly to feed the world's hungry people with 'essentials.'"
- "GOD WILL BLESS YOUR WILLINGNESS TO DO WITHOUT a **little** FOR THOSE OF HIS CHILDREN WHO HAVE \_\_\_\_ 0 \_\_\_\_!"
- "Join with other Brethren daring 'enough' to 'Eat Less To Feed More.'"
- "May Your Meal Be Meaningful As Well As Nourishing."

May this prayer, suggested for use at the Rice Supper, have meaning as you read it now:

**Dear Father,**

**I thank thee for what I have to eat this evening, though it is less than most of my meals.**

**I thank thee for what this symbolic meal can mean to me.**

**I thank thee, even more, for what my financial gifts and prayers can provide for the hungry people around the world.**

**Help me to live a more appreciative life daily,**

**with less greed, less covetousness, less complaining;**

**but with more thankfulness, more tolerance, more patience.**

**Help me to use all my resources for the material and spiritual benefit of others — not just occasionally, but daily.**

**I thank thee that I can be here tonight to show my love for others, because thou didst first love me.**

**In the name of Christ, Amen**

Most comments heard afterward indicated that the rice was "too tasty and too abundant." Some even suggested purchasing tickets, coming to the dining room, but eating nothing — in an attempt to identify more accurately with those who are genuinely hungry and

starving. A possible compromise would be a "Soup Supper" at the 1968 General Conference. Would you be daring enough to attend? Give the idea a few trials in your own home!



One of several tables of "rice-eaters"



Mrs. George Kerlin (back to camera) sells tickets to several "buyers," including Rev. and Mrs. Clayton Be-shire from Dayton (foreground).



# BRETHREN WORLD RELIEF OFFERING

## IN MARCH

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" I John 3:17)?

"By 1975 world hunger and famine will increase to world-wide dimensions," said Dr. I. W. Moomaw, just returned from India and Vietnam, to the St. Petersburg Ministerial Association on February 7, 1968. This statement is startling! But present conditions around the world are sufficiently severe to cause us alarm and concern right now —

- 12,000 starve daily in Asia
- 65,000 are born in the world daily
- one-third of the world's population is underfed.

For the second consecutive year Brethren people have opportunity to share a united concern for those "unfortunates" in desperate need — just to keep alive. The accompanying financial report indicates the response last year and the listing of the churches participating.

This year the emphasis is in March, following the theme **Bread and Life Through Sharing** — selected by the World Relief Commission of the National Association of Evangelicals. By combining our gifts with those of other evangelicals we can greatly multiply their effectiveness and outreach — as clearly demonstrated by the other pictures and reports. This work far outdistances what our Brethren Peace and World Relief Committee could administer on its own — but still we are a vital and much needed part of the total WRC operation.

The World Relief Commission is the social-concern arm of the National Association of Evangelicals, a cooperative body of 41 denominations representing 2½ million American church members. The WRC originated in 1953 in Korea to feed 10,000 people daily as a result of the Korean War crisis. It still remains active there as a vital factor, creating new areas of spiritual awareness. Since then, the Commission's work has expanded into Vietnam and later to Hong Kong, Burundi (Africa) and, most recently, Chile. The latter nation and, in fact, all of South and Central America offers a fertile area because more than 50 per cent of the population is under 15 years of age. In Hong Kong, about 3,000 children are provided a daily "rooftop feeding" since lack of facilities prohibit using any conventional ground site, such as a school cafeteria.

To date the Commission has supplied more than 15 million pounds of food, a million pounds of clothing and

many thousands of pounds of medicine and self-help training programs along with Bibles and Christian literature in Korea, Hong Kong, Vietnam, Burundi and Chile. 1967 contributions totaled \$160,000.

A resolution adopted by the NAE Convention in April 1967, laid stress on the fact that "it is not spiritual help or food alone that is needed to satisfy man's needs but both measures."

Whether **World Relief** is an item in your church's Unified Budget or a special appeal in March alone, it's an opportunity to join with other Brethren and other evangelicals to help suffering and hungry people find meaning in life. Pastors have received Bulletin Inserts and Offering Envelopes for each congregation's use. Church treasurers and individual contributions are reminded to send all offerings to:

Mr. George Kerlin, treasurer  
Rt. 4, Box 227  
Goshen, Indiana 46526

Thousands will thank you — and so will we!

Brethren Peace and World Relief Committee  
Phil Lersch, chairman  
(Mrs.) Bonnie Summy, secretary  
(Mrs.) Eleanor Porte  
George Kerlin, treasurer  
Thomas Shannon

### What your WORLD RELIEF GIFT will do to HELP OTHERS

- |        |   |
|--------|---|
| \$ 275 | ships one carload of food                   |
| \$ 60  | provides a sewing machine for an orphanage  |
| \$ 25  | ships an abundance of vitamins and medicine |
| \$ 5   | ships 100 pounds of clothing                |
| \$ 1   | ships 300 pounds of food                    |

# CHRISTIAN LOVE AT WORK

## through WORLD RELIEF

Pictures tell the story —

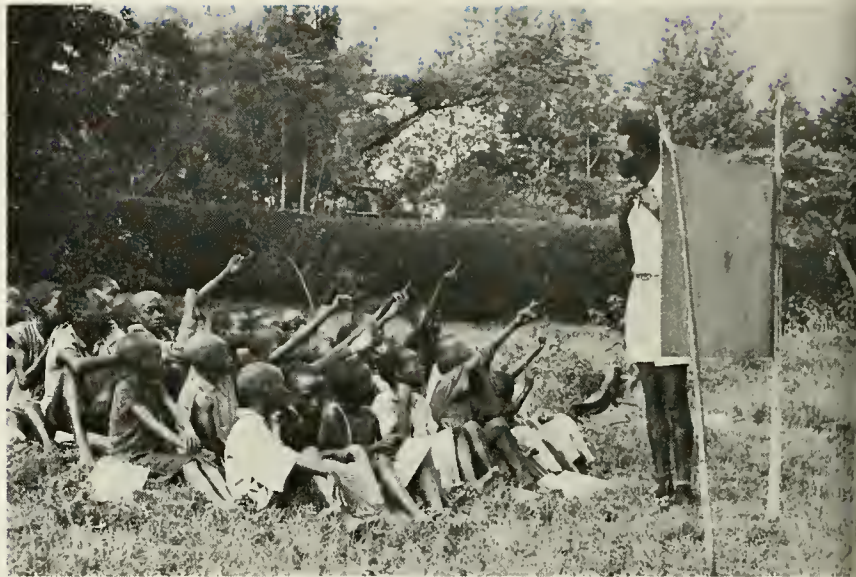
### In Burundi, Africa —

#### Refugee Teacher at Ibuye Mission Station, Burundi --

The mission provided chalkboard and some school supplies, but could only offer lawn for classrooms.

The teacher, supported by WRC, gives instruction in Rwandan language and also French, the second language of the country.

In addition the program includes feeding 1,847 school children, 976 persons in institutions, and 7,124 maternal child welfare cases (total 9,937).



### In Korea —



#### Refugee Village in Korea —

WRC assists in feeding 45,240 people (6,000 school children, 12,740 persons in institutions, 15,000 family workers, 1,500 health cases and 10,000 persons in child care centers).





**and Reclamation Project in Honon, Korea —**

Scheduled for completion in five years, this project employs up to 10,000 men who are paid for work with food and clothing. 50,000 people will occupy the acreage cleared.

**n Vietnam —**



**Christian Lay Leadership Training Center in Hue, Vietnam —**

WRC personnel train workmen to make cinder blocks, as well as how to assume leadership within the church and community life of South Vietnam.



## In Chile —

### Soil Erosion and Road Building and Repair in Port Montt, Chile —

2,700 former miners, now unemployed, work for the town and state but are paid in food, clothing, and medicine through the World Relief Commission.



### Food Program for School Children in Chile —

Your money helps put food in their mouths.





## "STARVING MEN MAKE NO NOISE"

— but Christians dare not let them pass unnoticed!

## 1968 GENERAL CONFERENCE SPEAKER



and want, but will be the foundation for a strong Christian church in the 21st century. We face **opportunities unlimited!** The need for our services, in the name of Christ, has never been greater.

"The WRC is the vehicle through which thousands have been given aid by the distribution of millions of pounds of food, clothing, medicine and equipment; as well as providing leadership toward self-help, and sustenance for mind and spirit in the form of Christian literature.

"Through the linking of hearts, hands, and pocket-books, the evangelicals of the United States and Canada have been sensitive to human need in Korea, Vietnam, Burundi, Hong Kong, and many isolated spots scattered over the world. Much has been done, but much more needs to be done. Millions in South and Central America, India, Pakistan, as well as present centers of service, are crying out in the words of the Macedonian in the Apostle Paul's vision: 'Come over . . . and help us.' The NAE, through the WRC, stands ready to answer this global cry.

"The WRC, a legally chartered non-profit, non-endowed Christian service organization, provides to denominations, independent churches, and individuals an opportunity to share in this ministry to the whole man with the whole Gospel. These gifts are tax-deductible, and are put to maximum use."

**D**R. EVERETT S. GRAFFAM, Executive Vice President of the **World Relief Commission**, will speak at General Conference on Wednesday, August 14, 1968, at Ashland, Ohio.

His presentations include a World Relief Workshop at 1:30 and a special World Relief Address at 6:40 p.m. Dr. Graffam, also has pictures and recordings taken personally among the Auca Indians in Ecuador.

Here is his statement concerning WRC, the agency through which Brethren contributions for World Relief are channeled to reach the needy around the world.

"The World Relief Commission, Inc., is the social-concern arm of the National Association of Evangelicals which has a constituency of over 30,000 Protestant churches. Evangelicals have always made humanitarian concern an integral part of their personal witness of the Gospel of Jesus Christ to all mankind, but the overwhelming world-need now requires a **united** effort and the use of the best organized methods. A well-executed 20th century program will not only relieve present suffering

Special Notice to:

**CHURCH TREASURERS**  
and  
**INDIVIDUAL DONORS**

Please send all contribution for **World Relief** to:

**Mr. George Kerlin, Treasurer**  
**Route 4, Box 227**  
**Goshen, Indiana 46526**

"It's no sin to enjoy a good meal, but it is a sin to be uninformed about the needs of hungry people."

— I. W. Moomaw

# BRETHREN WORLD RELIEF

## Financial Information

**T**HIS YEAR (1967-68) is our second denomination-wide participation in giving for World Relief. In August, 1966, General Conference authorized a denominational offering appeal in either March or April each year (in whichever month Easter does not fall — to avoid a conflict with World Mission emphasis).

One year is history — and we're on the threshold of second attempt to express our love for hungry and cold people (that means one-half the people who live on this earth with us!). The fine response thus far suggests that Brethren people were ready to give serious attention to our involvement in one of the major problems of the world today. Here are the facts:

\$ 2,775.30 — Received from October, 1966 to August, 1967  
(First full year of publicity and giving through the Peace and World Relief Committee treasury).

851.51 — Received from September, 1967 to January, 1968  
(Primarily from churches sending quarterly offerings from their Unified Budgets).

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\$ 3,626.81 — Total given since October, 1966

—93.59 — Expenses for supplies and publicity

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\$ 3,533.22

3,250.00 — Forwarded to World Relief Commission to date

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\$ 283.22 — Bank Balance (January 1, 1968)

Note the low operational expenses involved (only \$93.59), primarily because the World Relief Commission supplies much of the needed publicity materials. The total given to date is noteworthy because it represents the contributions of 38 Brethren Churches and 5 individuals — only one-third of our congregations. With wider support this year the total will jump considerably. These are the churches contributing thus far:

### Southeast District

Maurertown  
St. James  
Washington, D.C.

### Pennsylvania District

Brush Valley  
Johnstown III  
Jones Mills  
Levittown  
Mt. Olivet  
Pittsburgh  
Vinc  
White Dale

### Central District

Lanark  
Milledgeville  
Waterloo

### Mid-West District

Morrill  
Mulvane

### California

(none)

### Indiana District

Bryan  
Burlington  
Corinth  
Dutchtown  
Flora  
Goshen  
Huntington  
Mexico  
Nappanee

### North Manchester

Roann  
Roanoke  
Winding Waters

### Ohio District

Ashland (Park Street)  
Canton  
Dayton  
Gretna  
New Lebanon  
Pleasant Hill  
Williamstown

### Others

Tucson, Arizona  
St. Petersburg, Florida

Phil Lersch, Chairman  
George Kerlin, Treasurer  
Peace and World Relief Committee



# THE BLESSEDNESS OF THE REDEEMED

## Revelation 7:9-17

### Part XXII

by REV. R. GLEN TRAVER

AS WE NOTED in our former message, after the rapture of the Church, and immediately preceding the actual outpouring of the terrible tribulation judgments, God will raise up a remnant from among the tribes of Israel (spoken of as the 144,000) which will become His evangelistic medium in gathering unto Himself an innumerable number of Gentiles from out of the tribulation fires. Upon this 144,000 He places the seal of His election, which — although it does not guarantee them immunity from persecution and even death — it does give them assurance of escape from His eternal judgment and damnation.

Beginning with verse 9, the scene shifts back to the throne-room in heaven (cf. also chapters 4 and 5) where John beholds eternity in all the fulness of its glory and bliss. Although the description, given in these verses of the joys and blessing of God's redeemed, suggests to us the universal Church of Christ of every dispensation and period of time, yet, verse 14 seems to single out the tribulation saints for special attention. This, no doubt, is in keeping with the rest of this chapter which focuses attention upon this Jewish remnant (the 144,000) and their Gentile converts. There are some expositors who hold that only the martyred Gentile saints of the tribulation are included in this description, but, there is neither the implication of martyrdom, nor the limitation of race suggested in verse 14 — only the fact that they have come out of "the tribulation the great one" (original Greek). No doubt many of these will be martyred for their faith, but certainly not all. Also, the view that one of the 144,000 will be martyred and thus cannot be included here, has no Scriptural support. The seal of God placed upon them, no doubt, is the same seal placed upon all God's elect, irrespective their dispensation of time (cf. Ephesians 1:13 and 4:30 which make it clear that this seal is of the Holy Spirit of God) and symbolizes election, possession, protection and preservation. Such a seal does not guarantee escape from persecution and physical death, but rather — deliverance from the eternal consequences of sin, which is spiritual death.

We would also include the 144,000 among those pictured here in verse 14, because this entire section seems to be another projection into the future state of all God's redeemed, including the Old and New Testament saints (the 24 elders) and the renewed creation (the 4 beasts) in verse 11. The purpose behind the mention of the tribulation saints, in verse 14, is in keeping with the whole tenor of this chapter which deals with that period in particular.

Certainly, what we learn of the blessed state of these redeemed tribulation saints, can also be applied to all the elect of God. The main emphasis, in this particular section (vs. 9-17) seems to be, not so much centered upon any particular group of believers, but rather, upon the blessings and glories to be shared by all those washed in the blood of Calvary's Lamb and dressed in the white robe of His righteousness.

#### Note their blessed position.

Verse 9 begins with John beholding in heaven, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, (standing) before the throne, and before the Lamb, clothed with white robes, and palms in their hands." As stated above, we would be inclined to see this innumerable host as made up of all the tribulation saints — those martyred and those who escaped martyrdom; also, Jews making up the symbolic number "144,000," and the innumerable host of Gentiles won to Christ through their evangelistic witness. We would also see this particular group as but representative of all the redeemed of God who will share together in the eternal glory and bliss of those forever washed in the blood of the Lamb and clothed with His white robe of righteousness. Such a picture, one of eternal bliss beyond anything known here on earth, takes us clear beyond the period of time as we know it and gives us a brief glimpse of eternity, full bloom.

These white robes, as well as the palms in their hands, serve also to suggest the glorious victory won by these redeemed ones over all their earthly foes. John was familiar with such imagery, for, Roman generals often would celebrate their conquests dressed in white and marching in to the conquered territory to the waving of palms, by its citizens. The Church of Christ must ever be in conflict with the world, the flesh and the devil — as long as it remains in this present state. But, in and through Christ, we are and shall be, more than conquerors. King Jesus has guaranteed both our security and our victory through the merits of Calvary, stained with His own blood.

Verse 14 adds, to this scene of verse 9, the fact that it is this very blood of Christ — shed on Calvary — that makes it possible for us to wash our robes white (i.e., His death alone makes possible our righteousness and holiness). William Barclay makes this interesting observation in regard to Christ's blood: "The blood of Jesus Christ stands for all that Jesus Christ did, and is, in His life and in His death, whereby, we are liberated from the consequences of our past life, gifted with

a present peace which is beyond understanding, and equipped with newness of life for the days to come" (*The Revelation of John*, p. 39).

Barclay also observes, concerning the fact that verse 14 mentions the saints doing the actual washing of their robes in the blood of the Lamb: "The blessed ones washed their own robes, that is to say, the act of man's redemption is Christ's; it is He who shed the blood and made the sacrifice; but the effect is not passive; man has to appropriate it; man in John's metaphor must wash his robes in the blood of the Lamb. The cleansing is there; the means of purification are there; but man must use them. There might be available to a man all the apparatus which would enable him to cleanse his garments, but all that apparatus remains ineffective until a man uses it for himself" (*Ibid.*, p. 41).

Verses 10 and 11 mention that the song of worship, adoration and praise that comes from the lips of these redeemed ones, is a song that is shared with all the redeemed of all ages — and also with the heavenly angels. Verse 11 gives us another picture, similar to that found in chapters 4 and 5, where God and His Lamb are the central figures, with the 24 elders (Old and New Testament saints) and the 4 beasts (all redeemed creation) surrounding their throne. Eternity, then, will find God, His redemption, and His Christ forever the central theme of all song and the very focal-point of all attention. Their presence and glory (as well as that of the Holy Spirit) will be shared with all the redeemed — and such will make up their most blessed position!

#### Note their blessed profession.

In this particular section, three things are implied concerning the blessed profession of all God's redeemed ones. The first can be noted in verses 10 through 12 which record the song, both of the redeemed tribulation saints and of the angels before the throne. These songs tell us that one of the blessed professions of the redeemed will be that of singing the praises of God and His Son. The theme of our song will ever be God and His redemption: "Salvation to our God . . . and unto the Lamb." The immediate context makes this "salvation" allude directly to the deliverance from the tribulation persecutions and martyrdoms — but in the total economy of God, it suggests far more — our eternal redemption from the consequences of sin.

There will be no desire to draw attention to ourselves — rather, our song will be full of praise and adoration unto our God and His Lamb, Who, together, make our salvation possible and, alone, deserve our eternal praise. They alone (with the Holy Spirit) are worthy of all "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might" (12).

They alone are worthy of our blessing (adoration and praise), for, their goodness and love bring us both our creation and our redemption. They alone are worthy of our glory (boasting), for, they alone are King and Lord and God! They alone are worthy of our recognition of their wisdom, for, they alone are the author and source of all true wisdom, knowledge and truth. They alone are worthy of our thanksgiving, for, they have done what no one else could do — saved us from our sins and translated us from the kingdom of darkness into the kingdom of eternal light. They alone are worthy of our honor, for, they alone are wholly transcendent in position and power — and they alone

demand, and deserve, our complete submission and trust. They alone provide us the benefits of their power and might — power and might which enable us both to perform and to overcome. Thus, they alone are worthy, for, their kingdom shall come (in force and power) and their will shall be done. (Note: this author could not translate this song of the angels, in verse 12, except in terms of the total Trinity, for, what is said here of God must also be said of His Son and of His Spirit. Whether there will ultimately be a convergence of these three into one being and essence or whether there will eternally be three manifestations of the one Godhead, no one is able to say positively. It is best to leave this to future revelation.)

The singing of the praises of God and His Son will be only one of the professions of the blessed redeemed in eternity. A second profession will emerge directly from such song, and is suggested, in verse 11, where we see the angels — and, no doubt, also the redeemed (cf. 4:10 and 5:8), fall down before the throne and worship God. Such is a picture of the submission and allegiance of the inferior to the superior, and suggests to us, that eternity will involve our complete submission and devotion to God and His will. Today men may rebel against His authority and reject His right to rule. In that day, however, only those who willingly fall prostrate at His feet (submit completely to His sovereignty) will have a share in the blessings of the redeemed. Humble allegiance will be one of the highest of our professions.

We would mention one other profession of the redeemed in glory — and that is suggested for us in verse 15: "Therefore are they before the throne of God, and serve him day and night in his temple." As our profession of humble allegiance will be the natural outgrowth of our singing the praises of the triune God, even so shall our profession of service be the natural outgrowth of such allegiance. Heaven will not mean the cessation of labor — rather, it will bring an end to labor within the context of weariness, suffering and pain. Heaven will provide the same opportunities of serving God as did the garden of Eden for Adam and Eve before the fall. Heaven's labors will be "day and night" because there will be no "day and night" — rather, an uninterrupted fellowship with God and an unceasing labor of love. Such labor will be wonderful, glorious and most blessed — it will be a labor from which we will neither shrink nor beg off. What all is involved — only eternity will reveal. Suffice it to say, this, too, will be one of our highest of professions — a profession of the highest ecstasy and delight, for, "he that sitteth on the throne shall dwell among them" — the *Shekinah* presence and glory of God shall envelope us in His love and grace! Note their blessed possession (16, 17).

Verses 16, and 17 have brought great comfort and strength to multitudes of believers down through the centuries. Such reveal the Lamb of God turned Shepherd and offers visible proof of the fulfillment of one of the most precious of all psalms — Psalm 23. It is this Lamb-Shepherd who is our eternal possession, and in and through Whom, we shall forever find complete fulfillment of all our spiritual needs. These verses tell us that there will be complete satisfaction. They tell us that we will never thirst, for, we shall be able to eternally drink from the Fountain of living water, ever flowing with a fresh and abundant supply — guaranteeing eternal delight. They tell us that we shall know



o suffering forever ("neither shall the sun light on them, nor any heat") — in heaven all of our labor will be performed under the glorious rays of the "Son of righteousness" Who will ever shine forth with healing and love and grace — guaranteeing unending bliss. And, these verses also tell us that we shall know no sorrow forever, for, "God shall wipe away all tears from their eyes" — guaranteeing blessed joy and glorious peace.

#### A conclusion

We would close this message by pointing out one of the most beautiful pictures of Christ to be found in the entire Scripture — one we have already compared to the picture of the good shepherd in Psalm 23. Here, in the first part of verse 17, we read: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." In the language of the Psalmist, verse 17 tells us that, in Christ, we shall want for nothing. It also tells us that, in Him, we can find complete rest and refreshment ("He maketh me to lie down in green pastures"); perfect peace ("besides the still waters"); encouragement and strength ("He restoreth my soul"); righteousness and holiness ("He leadeth me in the paths of righteousness"); and protection and care ("I will fear no evil").

This verse also promises us the constant presence of our heavenly Lamb-Shepherd Who will ever "feed" us and "lead" us ("for thou art with me; thy rod and thy staff they comfort me"). In Him there will be no lack of any good thing ("Thou preparest a table before me . . . Thou anointest my head with oil; my cup runneth over"). Above all else, in Him, there is a continuous outpouring of His divine favor and blessing ("Surely goodness and mercy do follow me all the days of my life") — and the constant assurance of an eternal habitation before His presence in glory ("and I shall dwell in the house of the Lord forever").

John, here in our text (vs. 9-17), is picturing for us the blessed state of the total Church of Christ — triumphant and eternally blessed. Such a state is seen as directly the result of God's Lamb Who also is revealed as our Shepherd and Lord. This is a most glorious picture of eternity — one which should encourage each and every one of us to be true and faithful, irrespective of our trials, tests or tribulations. In Christ, and with Christ, our present circumstances are as nothing — compared to the glorious position, profession and possession that are awaiting our future obtainment — and, that will make up the eternal blessedness of the redeemed.

Jesus, the very thought of Thee  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

Nor voice can sing, nor heart can frame,  
Nor can the memory find  
A sweeter sound than Thy blest name,  
O Savior of mankind!

O Hope of every contrite heart,  
O Joy of all the meek,  
To those who ask, how kind Thou art!  
How good to those who seek!

But what to those who find?  
Nor tongue nor pen can show:  
The love of Jesus, what it is,  
None but His loved ones know.

Jesus, our only joy be Thou,  
As Thou our prize wilt be;  
In Thee be all our glory now,  
And through eternity.

Amen.

— Bernard of Clairvaux

## DR. DANIEL A. POLING PASSES AWAY

Columbus, Ohio — Dr. Daniel A. Poling, 83, a past president of the International Society of Christian Endeavor and honorary president of the World's Christian Endeavor Union, died early this morning in University Hospital, Philadelphia. He entered the hospital February 6.

Funeral services will be conducted by Dr. Norman Vincent Peale in Marble Collegiate Church, 1 West 29th Street, New York City, on Sunday, February 11, at 1:00 p.m. There will be viewing in the Poling Chapel of the church Friday and Saturday from 2:00 to 6:00 p.m. Dr. Poling was a minister of religion, editor, novelist, radio speaker, leader in civic movements, counselor of philanthropists, and friend of youth. For over half a century he was an outstanding church leader and a dynamic figure in American life. He logged over two million air miles in worldwide travel and had served several presidents of the United States on commissions and special assignments.

At the time of his death, Dr. Poling was editor-in-chief of **The Christian Endeavor World** and a member of the Executive Committee and the Board of Trustees of the

International Society. He was also a member of the Executive Committee of the World's Union.

In 1925 Dr. Poling was elected president of the International Society of Christian Endeavor; he served until 1949. On the death of Dr. Francis E. Clark, founder of the movement, in 1927, he became president also of the World's Union; in 1962 at the World's Convention in Sydney, Australia, he was named honorary president for life.

He served pastorates at Marble Collegiate Church in New York City and at Baptist Temple in Philadelphia, where he was also Chaplain of the Chapel of Four Chaplains. This is an inter-faith memorial to the four young clergymen of three faiths who lost their lives in the sinking of the U.S.S. DORCHESTER in 1943. His son, Rev. Clark V. Poling, was one of these chaplains.

Dr. Poling served as chairman of the All-American Conference to Combat Communism, which represents officially more than fifty national organizations of all faiths.

Dr. Poling had two earned and 14 honorary degrees. He was the author of more than 25 books, including four

novels. His book reviews, numbering more than 300 annually, are widely quoted.

In 1963 he received the "Clergyman of the Year" award from Religious Heritage in America. He was the first clergyman to receive the Medal of Merit, the highest civilian award given by his country. He wore the Cross of the Huguenot Society and the Silver Buffalo, National Boy Scout award. He was the fourth recipient of Christian Endeavor's International Youth's Distinguished Service Citation.

Leaders of the International Society presented Dr. Poling with a plaque on the occasion of his 80th birthday expressing appreciation to him in these words,

"Friend, confidant, counselor, inspirer, leader — with affection, appreciation, and admiration, for his untiring efforts for Christ and the Church through Christian Endeavor around the world, so wonderfully expressed in his life, his service, his gifts to the movement." At the bottom of the plaque was the scriptural quotation, ". . . always abounding in the work of the Lord. . . ."

In 1966, upon his retirement as editor of **Christian Herald**, he was named chairman and editorial consultant and president of **Christian Herald** Charities.

Dr. Poling is survived by seven children and many grandchildren and great-grandchildren.

# SISTERHOOD

## Schmiller's Chatterbox—

*Kathy Miller*

Attention Patronesses, Secretaries, and Treasurers: Please, Please, Please send your checks for dues and Thank Offering to the **Financial Secretary**. Do not send them to the Treasurer, President or General Secretary. This creates a great deal of confusion and it could mean your check will be lost. The goals state that the dues and Thank Offering are to go to the **Financial Secretary**. A list of your officers appeared in the November 11 issue of **The Brethren Evangelist**, they are printed in the 1968 **Conference Annual**, and in the program booklets. (The booklets this year had some errors, but you should have seen the corrections in **The Brethren Evangelist**, and patronesses should have received a corrected copy. If you did not, write to the Liter-

ature Secretary Becky Baker.)

The project for this year, by the way, is **World Missions**, not **Home Missions**. This also was a mistake in the program booklets that should have been corrected.

Congratulations are in order for Rev. and Mrs. Paul Steiner on the birth of a son, David Paul. Mrs. Steiner is our Assistant Patroness.

And here's the news I promised you the last time. It seems that the rumor I told you about before really is true, and Suzanne Hall is not the only officer wearing a ring. Would you believe Schmiller herself finally made it? I don't know if being a National Sisterhood officer is really the reason, but something worked! Love, maybe?

## The SMM Mailbag . . .

from . . .

### WATERLOO, IOWA

The First Brethren Church of Waterloo, Iowa just organized a new Jr. Sisterhood of Mary and Martha. We have 14 active members. All 14 girls have been working hard and are so interested in seeing our organization be a success its first year and reach all the Sisterhood goals.

Our first money making project was selling "Christmas Packets" containing tags, seals, and cards. The girls did so well and built up our treasury.

In December we enjoyed a Christmas party and also sent a box to Margaret Lowery. We dressed dolls and made scrapbooks for her to give out at her Mission.

In January we are meeting one of our goals by having a bandage rolling party with our mothers.

My girls have found fellowship and fun working together for others and our church. I'm finding it's quite rewarding to work with this fine bunch of Jr. Sisterhood girls.

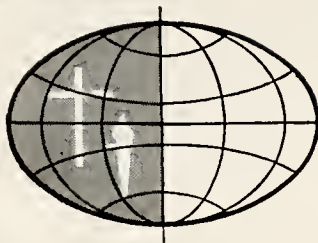
Mrs. Roberta Gutknecht  
Patroness

## "LET CHRIST BE LORD"

Philippians 2:11



# MISSIONARY NEWS



## ST. PETERSBURG CHURCH'S FIRST YEAR

The query often comes as to **HOW** Home Mission works begin and we are delighted to share with you how the work at St. Petersburg was born and is developing today.

April, 1966, the Missionary Board of the Brethren Church purchased a five-acre site just outside the city limits of St. Petersburg, Florida, in anticipation of a new Home Mission work there within reasonable distance from the established church at Sarasota. At the same time Reverend Phil Lersch, then pastor of the Park St. Church in Ashland, accepted the call to serve as pastor of the St. Petersburg Church. He resigned from the pastorate at Park St. in September of 1966 and attended Payton Theological Seminary to complete some courses toward his master's degree. The Board had secured a man that it was willing to entrust with this important job at St. Petersburg.

A parsonage was then purchased at 6301 56th Avenue North and March, 1967, the Lersch family moved into their new home.

The Sarasota Church, long separated geographically from other churches in the brotherhood, accepted this new work in their state as a personal challenge. They held a "Welcome to Florida" Fellowship Supper for the Lersch family and their financial aid from Sunday School offerings in the amount of \$1400 supplied the funds needed to purchase office furnishings and equipment. Also, Joe Wolford of the Sarasota Church built shelves for the pastor's study.

The Lersch family and two Brethren couples in the area began disciplined Bible Study on Sunday evenings and looked to the Lord for guidance for future planning. After having visited churches in the community on Sunday mornings for worship, they determined to hold their first Sunday morning worship April 23rd at the parsonage and had three couples and two children present.

May 14 a twelve-week Bible School Course was offered to include children from the age of 3, teenagers and adults. Leaflets announcing the program were distributed at 40 homes in the immediate neighborhood and 110 homes were visited in the Jefferson Manor area. The program was designed similar to that of Vacation Bible School except that they met only on Sundays. All ages met together for the Opening Worship, including Hymn study and singing, learning the books of the Bible and

an introduction to the day's theme. Then individual departments presented the Bible Study, handbooks and handcrafts. Then the morning closed with combined worship geared for the children's benefit. The six adults committed to the Lord's work in this new venture were matched by six eager children attending regularly.

Midweek Study sessions were held for teachers to study the Biblical content of their lessons so that their understanding would be as broad as possible. On work nights they produced two tables made from doors with special folding leg brackets and four low-height benches for the children.

Following the Bible School Course and more contacts throughout the neighborhood and the area through the St. Petersburg Ministerial Association, Kiwanis Club, P.T.A. and Cub Scout Pack Meetings, adults along with the children started participating in the regular services.

At their first business meeting they determined to divide offerings into three parts — one-third each to the operating fund, benevolent fund and the building fund. Their first offering to missions in the 1966-67 fiscal year was \$28.00.

The Ten Dollar Club Call for the St. Petersburg work in 1967 brought receipts in the amount of \$10,815 used in



A view of **Brethren House** where the St. Petersburg congregation now worships.

part payment of the Revolving Fund Loan for the purchase of the church site acreage. The \$12,843 received from the Brethren Youth Project retired that remaining indebtedness and left funds for a down payment and monthly payments on a new meeting hall.

The house next to the parsonage had been empty for several months and when moving parsonage furnishings became impossible to accommodate all those attending services, the Missionary Board purchased this adjacent property. Now called **Brethren House** the building is used for regular services. The average attendance between September, 1967, and January, 1968, was 19. A weekday women's study group averages 7 and Monday night men's group averages 4.

In the fall Sunday evenings were set aside for the study of prayer, neighborhood prospects were invited to the parsonage for meals and visiting and then three Christmas carol sings were held in December and a Christmas Eve Service with 33 present and the New Year's party with 18.

Two Saturday workdays at **Brethren House** helped all to get better acquainted and verified the genuine interest of the workers. They continue to have a two-hour Sunday morning schedule of study and worship, ministering on a regular basis to 12 adults and 14 children, plus others in the Bible Study groups.

Brethren Churches and individuals have been upholding the work with their prayers and special offerings and gifts. The church has a very well equipped pastor's study, filmstrip and slide projector, screen, an Altar Bible and stand, hymnals and various teaching materials and aids donated or made possible through cash gifts.

The work at St. Petersburg is growing and progressing well in becoming a fellowship of believers witnessing in

the community. Visit them when you are in the vicinity and pray that this Home Mission will establish and nourish individuals to the point where they will be able to take over the full responsibilities of mature Christians. Also, pray for the Lersches as they help in the continued study of the Word of God to sustain and guide lives of men, women and children in St. Petersburg.



Sunday School children at St. Petersburg grouped around the sign made by a fireman (friend of Bud Hamel) in the Sarasota community.

## WORLD MISSIONS OFFERING REPORT

### July 1, 1966 — June 30, 1967

This report has been based on receipts during the last fiscal year of the Missionary Board of the Brethren Church.

#### TOP TEN BRETHREN CHURCHES IN WORLD MISSION CONTRIBUTIONS

1. Elkhart, Indiana, Church	\$ 8201
2. Vinco, Pennsylvania, Church	6712
3. Goshen, Indiana, Church	6653
4. New Lebanon, Ohio, Church	5359
5. North Manchester, Indiana, Church	4981
6. Nappanee, Indiana, Church	4542
7. Bryan, Ohio, Church	3942
8. Smithville, Ohio, Church	3937
9. Park St. (Ashland), Ohio, Church	3674
10. Canton, Ohio, Church	2811

Total Church Offerings	\$ 99,581.00
Individual's Contributions	2,106.00
Bequests	730.00
Dividend and Interest Income	1,726.00
Memorial Gifts	217.00



Miscellaneous Income	251.00
District and National Organizations	20,982.00
	<hr/>
	\$125,593.00

(figures have all been rounded to the nearest dollar)

Church	Location	Contribution
<b>Southeastern District</b>		
Bethlehem	Harrisonburg, Virginia	\$1,372.00
Chandon	Herndon, Virginia	15.00
Cumberland	Cumberland, Maryland	200.00
Gatewood	Fayetteville, West Virginia	22.00
Haddix	Haddix, Kentucky	27.00
Hagerstown	Hagerstown, Maryland	2,491.00
Kimsey Run	Kimsey Run, West Virginia	25.00
Liberty	Quicksburg, Virginia	3.00
Linwood	Linwood, Maryland	222.00
Lost Creek	Lost Creek, Kentucky	86.00
Mathias	Mathias, West Virginia	36.00
Maurertown	Maurertown, Virginia	796.00
Mt. Olive	Pineville, Virginia	300.00
Oak Hill	Oak Hill, West Virginia	102.00
Rowdy	Rowdy, Kentucky	14.00
St. James	St. James, Maryland	1,849.00
St. Luke	Woodstock, Virginia	17.00
Washington	Washington, D.C.	1,476.00
<b>Pennsylvania District</b>		
Berlin	Berlin, Pennsylvania	2,517.00
Brush Valley	Adrian, Pennsylvania	124.00
Calvary	Pittstown, New Jersey	108.00
Cameron	Cameron, West Virginia	8.00
Conemaugh	Conemaugh, Pennsylvania	172.00
Fairless Hills-Levittown	Levittown, Pennsylvania	519.00
Highland	Marianna, Pennsylvania	175.00
Johnstown First	Johnstown, Pennsylvania	1,061.00
Johnstown Second	Johnstown, Pennsylvania	589.00
Johnstown Third	Johnstown, Pennsylvania	1,008.00
Masontown	Masontown, Pennsylvania	83.00
Meyersdale	Meyersdale, Pennsylvania	259.00
Mt. Olivet	Georgetown, Pennsylvania	152.00
Mt. Pleasant	Mt. Pleasant, Pennsylvania	4.00
Pittsburgh	Pittsburgh, Pennsylvania	230.00
Quiet Dell	Cameron, West Virginia	13.00
Raystown	Saxton, Pennsylvania	39.00
Sergeantsville	Sergeantsville, New Jersey	498.00
Valley Church	Jones Mills, Pennsylvania	124.00
Vandergrift (Pleasant View)	Vandergrift, Pennsylvania	27.00
Vinco	Mineral Point, Pennsylvania	6,712.00
Waynesboro (Wayne Heights)	Waynesboro, Pennsylvania	358.00
White Dale	Terra Alta, West Virginia	60.00
<b>Ohio District</b>		
Akron (Firestone Park)	Akron, Ohio	1,474.00
Ashland (Garber)	Ashland, Ohio	311.00
Ashland (Park St.)	Ashland, Ohio	3,674.00
Canton (Trinity)	Canton, Ohio	2,812.00
Columbus (Co-operative)	Columbus, Ohio	34.00
Dayton (Hillcrest)	Dayton, Ohio	1,069.00
Fairview	Washington Court House, Ohio	—0—
Fremont	Fremont, Ohio	12.00
Glenford	Glenford, Ohio	38.00
Gratis	Gratis, Ohio	252.00

Gretna	Bellefontaine, Ohio	1,035.00
Louisville	Louisville, Ohio	2,761.00
Mansfield	Mansfield, Ohio	321.00
Massillon	Massillon, Ohio	366.00
Mt. Zion	Logan, Ohio	\$ —0—
Newark	Newark, Ohio	189.00
New Lebanon	New Lebanon, Ohio	5,359.00
North Georgetown	North Georgetown, Ohio	119.00
Pleasant Hill	Pleasant Hill, Ohio	1,087.00
Smithville	Smithville, Ohio	3,937.00
West Alexandria	West Alexandria, Ohio	17.00
Williamstown	Williamstown, Ohio	317.00

**Indiana District**

Ardmore	South Bend, Indiana	353.00
Brighton Chapel	Howe, Indiana	153.00
Bryan	Bryan, Ohio	3,942.00
Burlington	Burlington, Indiana	431.00
Center Chapel	Peru, Indiana	366.00
College Corner	Wabash, Indiana	161.00
Corinth	Twelve Mile, Indiana	188.00
County Line	LaPaz, Indiana	989.00
Denver	Denver, Indiana	148.00
Dutchtown	Warsaw, Indiana	106.00
Elkhart	Elkhart, Indiana	8,201.00
Elkhart (Winding Waters)	Elkhart, Indiana	308.00
Flora	Flora, Indiana	1,622.00
Goshen	Goshen, Indiana	6,653.00
Huntington	Huntington, Indiana	137.00
Kokomo	Kokomo, Indiana	321.00
Loree	Bunker Hill, Indiana	831.00
Matteson	Bronson, Michigan	102.00
Mexico	Peru, Indiana	360.00
Milford	Milford, Indiana	520.00
Mishawaka	Mishawaka, Indiana	367.00
Muncie	Muncie, Indiana	154.00
Nappanee	Nappanee, Indiana	4,543.00
New Paris	New Paris, Indiana	1,200.00
North Liberty	North Liberty, Indiana	363.00
North Manchester	North Manchester, Indiana	4,981.00
Oakville	Oakville, Indiana	521.00
Peru	Peru, Indiana	52.00
Roann	Roann, Indiana	2,750.00
Roanoke	Roanoke, Indiana	131.00
South Bend	South Bend, Indiana	513.00
Teegarden	Teegarden, Indiana	195.00
Tiosa	Rochester, Indiana	110.00
Wabash	Wabash, Indiana	240.00
Warsaw	Warsaw, Indiana	628.00

**Central District**

Cerro Gordo	Cerro Gordo, Illinois	179.00
Lanark	Lanark, Illinois	966.00
Milledgeville	Milledgeville, Illinois	2,479.00
Udell	Udell, Iowa	319.00
Waterloo	Waterloo, Iowa	1,421.00

**Midwest District**

Carleton	Carleton, Nebraska	34.00
Cheyenne	Cheyenne, Wyoming	12.00
Derby	Derby, Kansas	312.00
Falls City	Falls City, Nebraska	380.00
Fort Scott	Fort Scott, Kansas	159.00
McLouth	McLouth, Kansas	78.00
Morrill	Morrill, Kansas	96.00
Mulvane	Mulvane, Kansas	14.00



## Northern California District

Lathrop	Lathrop, California	315.00
Manteca	Manteca, California	318.00
Stockton	Stockton, California	90.00

## Arizona

Papago Park	Tempe, Arizona	15.00
Tucson	Tucson, Arizona	157.00

## Florida

St. Petersburg	St. Petersburg, Florida	28.00
Sarasota	Sarasota, Florida	492.00

## BRETHREN MISSIONS IN BIBLICAL PERSPECTIVE

by **THOMAS E. HURLEY**

Thomas Hurley is a student at the Ashland Theological Seminary and is a member of the Gretna Brethren Church near Bellefontaine, Ohio. This article is a paper written recently for a class in Missions.

### Introduction.

The purpose of this paper is to give an analysis of the Brethren mission program in order to measure to what extent the mission program is matching the idea of a Biblical theology of the Christian world mission and offer constructive criticism for improvement where necessary.

The first section of the paper is an analysis of the Biblical Theology of World Mission.

The second section of the paper is an analysis of the Brethren mission program. First, I present the historical position of the Brethren Church. Second, I present the primary concern for today. Finally, I offer some constructive criticism.

### Biblical Theology of World Mission

The theology of mission can be traced throughout the entire Bible. However, I am concerned only with the New Testament and primarily with the Great Commission. The Great Commission is found in each of the Gospels and in Acts. The best two examples are Matthew 28:19, 20 and John 20:21.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. . . ." (Matt. 28:19, 20).

"Therefore Jesus said to them again: Peace be to you: as my Father has sent me, even so I send you" (John 20:21).

The Great Commission of all Christians is to "Go!" proclaiming Christ to all men who do not know Him.

Johannes Blauw points out that "the only distinction which is relevant 'to the uttermost parts of the earth' is whether one has heard of Christ or not."<sup>1</sup> Therefore, we must remember that world mission is just as concerned with the man across the street as the unsaved soul in Asia, Africa, or South America.

Robert Glover states that the mission of the Church is: "The Church was charged not with the task of winning the whole world, but of witnessing to the whole world; not with the responsibility of bringing all men to Christ, but of taking Christ to all men. In other words, the goal set for its missionary effort was not world-wide conversion, but world-wide evangelization."<sup>2</sup> Along with the responsibility of world-wide evangelization, there is also a responsibility to instruct Christians in the way of Christ. The Apostle Paul both proclaimed the Gospel to those who had not heard of Christ and nurtured the new-born Christians.

The motive of missions must always be the impelling voice of Jesus Christ to proclaim, to baptize, and to teach. As Johannes Blauw aptly put it, "the great prime mover of the preaching of the Gospel does not come from outside (the 'need of the world') and not from within either (the 'religious impulse') but from above, as a divine coercion."<sup>3</sup> Recall the words of Paul in I Cor. 9:16—"Woe unto me, if I preach not the gospel!"

The Apostle Paul was concerned that as many as possible could hear the Gospel. Glover tells us that Gospel means good news which he explains thus — "news can only be news to those who have not already heard it, and news can be good news to those who hear

it in time to secure its benefits."<sup>4</sup> Paul, as well as the early Christian Church, was expecting an immediate return of Christ to gather His believers unto Himself. Therefore, it was urgent that the Gospel be carried to as many people as quickly as possible. It was also important to spread the Gospel as quickly as possible because everytime someone died without Christ, he died without the saving grace of God (John 3:18).

The Theology of Mission is summarized by Paul in II Cor. 5:17-21 where Paul says that when God reconciled us to Himself through Christ, He gave us the ministry of reconciliation; that is, God was in Christ reconciling the world unto Himself. But we are now ambassadors for Christ so that God can make his appeal through us.

## II. Brethren Theology of Mission

I now want to turn to the "Brethren" Theology of Mission. First, I want to report upon the historical position of the Brethren Church. Second, I want to report upon what I have been able to find out about motives and activities today.

The purpose of "The Brethren Foreign Mission Society" reads: "The purpose of the society shall be to carry out the Great Commission of the Lord, Matt. 28:19, 20."<sup>1</sup>

Dr. A. T. Ronk in chapter XI of **History of the Brethren Church**, which is not published yet, says that J. C. Cassel is "The Father of Foreign Missions in the Brethren Church."<sup>2</sup> Cassel made the following statement about missions in 1901: "To the model Christian the commission is a direct, personal command, obedience to which becomes the impulse and motive of his daily life, whether in the ministry, in the factory, in the store, on the farm or at the wash tub. The "go ye" of Jesus will constantly ring in the ears of every model Christian so that he will have neither rest nor peace until the Gospel has been preached to every creature, preparatory to the Lord's coming again."<sup>3</sup>

Later in 1911, Rev. G. W. Rensch commenting on "Missionary Motive" said, "The man who is 'out and out' for Jesus Christ soon discovers that missions is the very heart of the Gospel. Every man who preaches the Gospel preaches missions. The Brethren Church is, and always has been emphatically a missionary church."

In the same article of the **Brethren Evangelist** on page 9 we find these "Missionary Mottoes." "It is the mission of the whole church to give the whole Gospel to the whole world." "Jesus alone can save the world, but Jesus cannot save the world alone."

In an article written in 1916 concerning a social gospel the writer says that the Gospel is to individuals not society. The writer is stressing that we cannot save society, but we can save individuals within that society.<sup>4</sup>

I am now going to jump thirty years of time. (Dr. A. T. Ronk told me that with the exception of a few men the "Brethren" Theology of Mission has always been that of Matt. 28:19, 20). I am now quoting Rev. Spencer Gentle in 1948. "This Great Commission was given for you and for me. It was not given for the disciples only, it was not given for missionaries only, it was not given to preachers only, but it was given to every Christian. Each and every Christian has to go to the missionary field, and he can go in prayer, by giving, or by going himself."<sup>5</sup>

As my current representation of the "Brethren" Theol-

ogy of Mission I would like to quote Rev. Jerry Flora in 1960. "And what is the commission of the Brethren Church? It is to fulfill His commission — to go, to make disciples, to teach them how to live as His and how to reproduce their experience in others. Missionary work is important to the Brethren Church because it is Christ's work. . . . The primary motive for missions is the command of Christ. "If we fail to send out missionaries, we will become a mission field. This is not prophecy; it is history."<sup>6</sup>

In talking with Dr. A. T. Ronk, Professor D. B. Flora, Rev. Glenn Shank, and Rev. Robert Bischof I have concluded that the primary concern of the Brethren Church today is still the command of Jesus in Matthew 28:19, 20. Rev. Shank and Rev. Bischof both emphasized that in Africa the primary motive is the commission of Christ to go, to teach, and to make other disciples to go. Although I have not been able to question Rev. Ray Aspin all directly, I have not detected any primary motive other than a divine coercion for the saving of men's souls. As near as I can tell, the "Brethren" Theology of Mission has always matched that of section I.

In order to avoid any misunderstanding I want to acknowledge that I know that the "specialized missionaries" of today are filling positions that free the National Evangelists so that they can take the Gospel to their fellow men more effectively than we can. The missionary today is working with the National Christian teaching and making disciples of them. Their role is increasingly becoming that of a pastor rather than an evangelist. As it is evident in Paul's journeys that there is a place for proclamation to diminish and teaching, how to live as a Christian to increase, so it is in Africa.

The only criticism of the Brethren Missionary Program I have is the lack of support at home. For some reason the Brethren Church has not been able to maintain proper teaching concerning the missionary program in order to maintain a proper attitude at home. Consequently, we have not had the money to finance our mission program. The conclusion that I have come to is that ministers need to manifest a better attitude toward missionary programs. The minister needs to teach his congregation Matthew 28:19, 20 and its importance. I feel a general definite program needs to be established.

## Footnotes:

### I

1. Johannes Blauw, **The Missionary Nature of the Church**, New York: McGraw-Hill Book Co., Inc. 1962, p. 112.
2. Robert Glover, **The Bible Basis of Missions**, Chicago: Moody Bible Institute, 1965, p. 101.
3. Blauw, *op. cit.*, p. 126.
4. Glover, *op. cit.*, p. 23.

### II

1. **Brethren Evangelist**, Vol. XXII, No. 37, 9/20/1900 p. 7.
2. Dr. A. T. Ronk, **History of the Brethren Church** Ch. XI, p. 23 of manuscript.
3. **Brethren Evangelist**, Vol. XXIII, No. 15, 4/11/1901 pp. 6 & 7.
4. *Ibid*, Vol. XXXVIII, No. 17, 4/26/1916, pp. 3 & 4.
5. *Ibid*, Vol. LXX, No. 12, 3/20/48, p. 12.
6. *Ibid*, Vol. LXXXII, No. 6, 2/6/60, p. 4.



# COMPARATIVE LOVE

by DR. ALBERT T. RONK

IN COMPARING LOVE with two other graces, the Apostle said, "The greater of these is love." Any translation which declares love to be the **greatest** is in error, for the Greek form is in the comparative degree. One might philosophically ask if a **greater** can ever be the **greatest**. Such question cannot be answered by a yes or no, for it depends on whether comparison is of a lesser, only. In comparing several things, all of which are greater than a lesser, keen discernment, or specific knowledge, may declare one of the greater as the greatest. Furthermore, the matter of kind may enter largely into a judgment depending on similarity or diversity.

Paul was comparing three diverse graces all in the field of theology. He laid a foundation for his conclusion, that love was greater, by necessitating faith in the enigma of the beclouded glass of human limitations obscuring sight (v. 12a), and justifying hope of the juvenility of life's concepts, reasonings and occupations in the **now** (v. 12b); he excluded a future need of both faith and hope with an emphatic **then** — a **then** to fully know, and to see clearly face to face. The three **abide now**, but **then**, of the three, only love, which exists in the greatest perfection in heaven, will continue as a soul-enhancing function. The shadowy semblance of love in time will ripen in the divine nurture of eternity. Paul's judgment was sound, that love is the greater.

The entire chapter of Paul's analysis of love points to the Corinthian contention in the exercise of spiritual gifts. He held up to view three greater gifts for them to "desire earnestly," and, in comparison, set the essentiality of love.

The love, as delineated by the Apostle, is the kind of love "shed abroad in your hearts" in the outpourings of heaven from the heart of God (Rom. 5:5). This is the **agape** of heaven which stands in opposition to all other concepts of life's great motion. To the word love cling the most sacred, the most elevating, the most inspirational and the sweetest

of human experiences, as Mrs. Maxwell says, but to it cling also the greatest of life's tragedies, its coarsest comedy, and its worst vulgarity. We get out of life what we put into it, says the philosophers. There blossoms in life, truth for truth, lying for hypocrisy and for vanity only repentance and grief.

Have we as believers ever set ourselves to the task of adequately defining love? Or does love in its highest sense tend to defy definition? It is here that we must leave the grosser and more sensuous elements of love and envisage this function of the soul as a part of the divine revelation.

Paul approached as near a defining thought of inspired love as any biblical writer. The thirteenth chapter of first Corinthians is a masterful attempt. He revealed his insight and emotional involvement in his imperative exhortation to the Church at Rome to, "Let love be without hypocrisy" (Rom. 12:9, 10). He used a most revealing word to convey the thought, a word from which we anglicise **hypocrisy**, and which means **play-acting**. Paul is saying, "Do not play act or pretend in the business of love." Then he was not satisfied with the force of the admonition, but continued, "In love of the brethren be **tenderly affectioned** one to another." What a choice of words! In Paul's language, he said, "Be glued together with the tenderness of a mother for her babe." Is that comparable to the twentieth century concept, or practice, of Christian love?

Peter approximates the thought of Paul in his first letter in this sentiment, "Seeing ye have purified your souls in your obedience to the truth

unto **unfeigned love** of the brethren, love one another from the heart fervently" (1:22). **Unfeigned love** in Peter's thought is non-hypocritical love. He seems to add a new dimension to **brotherly love** by saying, "Add to your **philadelphia** the **Agape**" (1:7), that is, add to the non-hypocritical fervency of the heart an active, participating love. Doubtless Peter was referring back to Jesus' teaching that, "By this shall all men know that ye are my disciples, if ye have **agape** one for the other" (John 13:35).

The marvelous sign of discipleship was given at the last supper and the apostles from then on applied the new word of Agape to the supper, one of the three-fold sacraments of the Holy Communion. Jude so used the word in verse 12 when he so bitterly condemned "certain men who crept in privily . . . denying our only Master and Lord Jesus Christ," labeling them as "**hidden rocks** (spots or defilement) in your agape (love-feasts) when they feast with you." It was in reference to **spots in the agape** that Paul condemned the tolerance of the church in Corinth, and their glorying in knowledge of sin in the congregation. See how sharply he indicted them, "Your glorying is not good. . . . Purge out the old leaven . . . wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Therefore, to the brotherly love, they were to add a participating love (agape), an objective, participating love in the Church, in the **communion of saints**, where all meet around the common table confessing that the slate of brother to brother is wiped clean due to self-examination, personal confession of sin and the symbolic cleansing of the footwashing.

How high is our concept of **agape**? Great is the challenge to rise in our agape to that which is "like to that above." The Apostle John makes it crystal clear in his declaration that " . . . he who loveth God loveth his brother also" (I John 4:21).

It seems quite evident to this



preacher, at times, that the Church today ought to take its seat among the believers of Corinth and have drummed into its consciousness the sturdy words of the Apostle. How we, as they, like to do or be something spectacular. In Corinth was great confusion because they all wanted to voice the loudest gift. Paul must call to their attention that the "diversities of gifts" were of the Spirit, and that it was "God who gave some in the Church as apostles, prophets, teachers, miracles; the gift of healing, government and speaking in tongues." As outstanding and eye-catching as these things were, Paul's counsel was to "desire earnestly the greater gifts." Moreover, he said, "a more excellent way show I unto you." What could be more important than to prophesy, work miracles, govern or speak with tongues? After twelve verses of analysing love, Paul wrapped the whole matter up in the simple comparison of three greater things with love as the greater of the triad.

The burden of what we have been saying on our theme thus far is in reference to the love of the brethren. We must not leave the discussion here. The love to be exercised and matured in the life of the saint extends beyond the circle of believers.

The writer of the Hebrews in 13:1 said: "Let love of the Brethren continue." But he followed quickly with the forward statement "Forget not to show love unto strangers: for thereby some have entertained angels unawares." It certainly is not suggested here that one should show love to strangers solely in the hope of angelic visitors, but rather that, if a heart of love is cultivated to encompass strangers, there is reasonable possibility that angels may minister to the saint. Strangers in this context are without doubt those who are alien to the Christ and the way of faith. Herein lies the burden of activity as specified by the Lord for His saints. Here is the great missionary challenge. Here is the commissioned business of discipleship. Jesus therefore said to them again, "Peace

be unto you: as the Father hath sent me, even so send I you." When the Master first entered their barred and bolted room, He had said, "Peace be unto you." Now, introducing their sending forth, He again said, "Peace be unto you." Was the peace promised on that eventful night tied in with the "breathing on them" and the "sending forth"? Just before the ascension Jesus outlined the believer's work and explained the ability to pursue it. Hear His words of authority. "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses . . . unto the uttermost parts of the earth."

Now was this witnessing to those outside of the Church to be a cold-blooded thing of blind obedience or was it to be the outpouring of warm and loving hearts? Next to the evidence of discipleship in loving the brethren stands this love of lost souls. This is a challenge to love in the superlative. Dare to love the unlovable. Dare to love the variant levels in the social order. Dare to bridge the prejudices of race or creed or color. And dare to love them enough to "open to them the Scriptures" and dare to suffer if need be in implementing that love. This means fulfilling the requirement of Jesus as second only to loving the Lord with all of ones being; "to love thy neighbor as thyself." And this means a heap of loving, for the most of us, for our ego-centric love ranks high in our personalities.

When the Father revealed Himself in the incarnation, He gave a new dimension to the concept of love. In the catalogue of truths which outshine the requirements of the law, as recorded in the Sermon on the Mount, Jesus made many statements that set the Jewish formalists back on their heels. Among them glows the new light on love. (Matt. 5:43) "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies. . . ." Here is a test of believers. It is comparatively easy

to love the lovable, the friendly, those who love us, but, to love the enemy!

Like the question "who is my neighbor," we should ask ourselves, who is my enemy? It seems to this preacher that the only enemies a believer should have are those referred to by Paul, as those who are enemies in spite of the good graces of the believer. To the church in Rome (12:18) the Apostle postulates a principle for the whole church, even to you and me. "If it be possible, as much as in you lieth, be at peace with all men." "Avenge not yourselves, beloved, but give place unto the wrath of God: for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger (the one who is an enemy through no fault of yours) feed him; if he thirst, give him to drink: . . . be not overcome of evil, but overcome evil with good." That is love in action and, like the soft answer, will often turn away wrath.

Here is our challenge, brethren. Here is the love superlative. And what is love? Is it a softness of sissies? Is it a will-o-the-wisp? Is it the result of man's struggle upward from the brute? Or is it the essence of the profoundest element in the attributes of God handed down to fallen man to lift him up to the portals of heaven.

Someone has factiously called love a sickness — if so, it is a "Desirable Disease."

Let me then

Be weakest, most unsound of men!  
Let love's high fever play its part  
Till it shall melt my frozen heart;  
Let love's chill ague shock and shake  
And all my selfish bondage break;  
Let love's consumption eat away  
The hardness of mortal clay:  
Let love's neuralgia prick and sting  
My faults that ever closely cling  
And let love's lameness hold me fast  
And bind me to her side at last!  
By such desirables as these  
I welcome love, the dear disease,  
And count it veritable hell  
If doctors ever call me well!

Amos R. Wells

**Why not join the  
TEN DOLLAR CLUB?**



# World Religious News

## in Review

### CHURCH TO ERECT RENTAL APARTMENT BUILDING

**Tacoma, Wash. (EP)** — First Baptist Church here has been given the finances to build a 14-story apartment unit for the elderly.

The building will have 53 one-bedroom apartments, 145 efficiency apartments and dining, lounge and laundry facilities. Rents will start at \$8 per month.

The \$2,528,000 loan was approved by the Department of Housing and Urban Development and endorsed by the American Baptist Churches of the Pacific Northwest.

### BIBLE RACKETEER STRIKES OUT

**Albuquerque, N.M. (EP)** — The Better Business Bureau reported here that a "bunco Bible hustler" was completely unsuccessful.

The hustler mailed an unordered Bible to the Albuquerque mother of a private serving in the Army. In its racket a Bible, when shipped, is accompanied by a bill and a note saying that a son had ordered it for his mother.

The woman in this case called the Better Business Bureau to complain, "I know my son didn't order the Bible. We're Jewish."

### PRESBYTERIANS SUSPENDED RARE CHURCH TRIAL

**Iowa City (EP)** — Dr. and Mrs. Joseph E. Baker were indefinitely suspended from membership rights in the United Presbyterian Church of the U.S.A. following a rare church trial.

The couple had been charged with "disrupting the peace and unity" of the first Presbyterian church here in their efforts to persuade other members to oppose the razing and replacement of the congregation's 112-year-old church building.

The verdict of the four ministers and three laymen who heard the case was that Dr. and Mrs. Baker may not take communion, vote, or hold of-

fice in any church of the denomination, although they are not barred from attending worship services.

Dr. Baker, 62, a University of Iowa professor, said that he would appeal the case to the Iowa Synod of the Church, and if necessary, to the denomination's General Assembly.

### RUSSIAN, SPARE THAT CHURCH!

**Moscow (EP)** — While bulldozers crash through slums to build an impressive new dwelling in an urban renewal project here, they carefully steer around the small, white church of Simeon Stolpnik nearby.

Its preservation is another victory for Nikolai N. Sobolev, a man who has saved other old sanctuaries in this citadel of atheism.

The 17th century Russian Orthodox church has green Byzantine domes and vaulted arches. Its case was taken up by Sobolev, chief inspector for state preservation of architectural monuments in Moscow. The white-haired official also fights to save other old buildings. His most famous achievement is the restoration of the Red Square Cathedral of St. Basil's, a fairy-tale cluster of onion-shaped domes and slender pyramidal towers atop nine churches.

### MOST TEACHERS IN BRITAIN FAVOR RELIGIOUS INSTRUCTION

**Durham, England (EP)** — Eighty per cent of the teachers in Britain's state-run schools are satisfied with present arrangements for religious instruction, according to the results of a nation-wide survey published here.

The survey was organized by P. R. May, lecturer in education at Durham University. It was conducted in 1967 among teachers in all types of schools, in all types of communities.

Mr. May, in summarizing his findings, said the response to his survey was encouragingly high, and added: "The proportionate breakdown of replies according to the type of school, sex, subject, position and length of

service of respondents shows that the strong support for religious education in maintained schools is consistent in all groupings."

(There is a wide range of "maintained" schools in England and Wales but all come under county authorities and, therefore, the state, as distinct from privately owned schools.)

Some church observers saw Mr. May's findings as a definite shock for Humanists who are always campaigning against such education in state schools.

### PRESIDENT'S PASTOR APOLOGIZES FOR EARTHA KITT TIRADE

**Washington, D.C. (EP)** — Quickly apologizing for any "ill-mannered, stupid and arrogant actions" by any American, the Rev. Dr. George R. Davis sent a telegram to the nation's First Lady after singer Eartha Kitt loudly charged in her presence that American youth are rebelling because of the war in Vietnam.

Mrs. Johnson said she was sorry that what she called the good, constructive things discussed at the celebrated White House luncheon was not heard above the "shrill voice of anger and discord."

Mrs. Johnson's press secretary, Elizabeth Carpenter, said hundreds of telegrams and phone calls had come in from all over the country expressing indignation at Miss Kitt's action. She said her staff had seen none of the other viewpoints.

However, pickets for the Women Strike for Peace organization demonstrated in front of the White House with signs declaring: "Eartha Kitt speaks for the woman of America."

### FLORIDA DROPS INTERRACIAL MARRIAGE BAN

**Tallahassee (EP)** — The Florida State Supreme Court has thrown out a 136-year-old statute banning interracial marriage.

In a 5-2 ruling, the high court ordered Dade County Judge W. F. Blanton to issue a marriage license to James Van Hook, a Negro, and Liane Peters, a white woman.

Said the court: the law forbidding miscegenation is invalid because it conflicts with the 14th Amendment of the U.S. Constitution, calling for equal protection under the law.

The law's penalty had been 10 years in jail and a \$1,000 fine since 1832 for anyone participating in a mixed marriage.

# Evening Walks with Jesus

## "THROUGH GALILEE"

Text: John 4:43-54

### Part VI

by REV. GEORGE W. SOLOMON



LAST WEEK WE JOURNEYED with Jesus to Jacob's well and Sychar, a city of Samaria where Jesus led an immoral Samaritan woman out of a life of shame into a life of faith. Jesus abode there two days and there was a great revival with many coming to accept Christ as the promised Messiah and Redeemer. We then read in John 4:43, "Now after two days he departed thence, and went into Galilee."

Now this area of Samaria was the scene of much Old Testament history. Less than 2 miles from Sychar Jesus would have passed through the town of Shechem. This town was a Levitical city and was also one of the cities of refuge set up in the times of the Judges. Shechem was the first residence of the kings of Israel after the division of the kingdom. It was the first city visited by Abraham when he came into Canaan. Joshua delivered his farewell message to the people here. Abimelech was elected king here in 1235 B.C. and all Israel gathered in this city in 975 B.C. to make Rehoboam their king. Shechem is also the birthplace of Justin Martyr, one of the great church fathers (A.D. 100).

I thought that it was also significant that one of the most tragic stories in the Old Testament resulting from an immoral sexual act occurs in this town so near to where Jesus met and talked with this immoral Samaritan woman in New Testament times. When Jacob dwelt in this area, Hamor was king of Shechem and he had a son named Shechem. Prince Shechem saw Dinah, one of Jacob's lovely daughters and he lusted after her. Finally his lust conceived and brought forth sin — he forced her, or we would say he raped her. Now the Scriptures tell us that following this act, he claimed a deep love for Dinah and wanted to marry her. But Jacob's sons, Simeon and Levi, to avenge this defilement of their sister, tricked the men of Shechem and slew them all with the sword. The Old Testament story has an unhappy ending — the New Testament story has a happy ending. The Old Testament story ends in death — the New Testament story ends in salvation and life for the sinner. This is the difference between the Old Testament and the New. The Old Testament shows us man in a hopeless struggle with sin and death —

the New Testament shows us how man may have the victory over sin and death. This also illustrates for us the great contrast between Law and Grace.

Shechem is mentioned in connection with another familiar story in the Old Testament. It was to this town that Jacob sent Joseph to find his brothers, who later sold him into captivity in Egypt.

Seven or eight miles further on, Jesus would have passed through the city of Samaria. We read in I Kings 16:23, 24: "In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years he reigned in Tirzah. And he bought the hill of Samaria of Shemar for two talents of silver, and built on the hill, and called the name of the city he built after the name of Shemar, owner of the hill, Samaria. Samaria continued as the capitol of Israel until the captivity — about 200 years. Samaria was the seat of idolatry in Old Testament times. Ahab built a temple to Baal here which was later torn down by Jehu, the king noted for his furious driving. It was twice besieged by the Syrians, unsuccessfully. It was the center of activity for Elijah and Elisha. In New Testament times it became the center of a great revival under the preaching of Phillip, the lay evangelist. On this journey Jesus would also have passed through the plain of Dothan where Joseph's brothers actually sold him to the Ishmaelites who then carried him in to Egypt and slavery.

Arriving back in Galilee, Jesus returned to Cana, the site of his first miracle. At Cana, a nobleman, or king's officer, who lived in Capernaum, some 15 - 18 miles from Cana, came to Jesus beseeching him to come down to Capernaum and heal his son who was at the point of death (John 4:45-54). First of all the nobleman regards Jesus as merely a miracle worker. He came to Him in time of need, like a person would call a doctor. He believed that Jesus could heal his son who was at the point of death, but he also believed that Jesus would need to go down to Capernaum, to the nobleman's home, and up to the room where his son lay. Jesus' reply was: "Except ye see signs and wonders ye will not believe." (This was the attitude of all the Galileans.) Jesus' purpose in these words seems



ve been to elicit a higher faith from this man. Jesus is claiming to be more than a miracle worker. He wanted people not only to believe that He could work miracles, but he also wanted them to know and trust and commit themselves to Him as their Messiah and Redeemer. The nobleman's only reply is: "Sir, come down ere my child die."

Now Jesus applies the severest of tests. "Go thy way; thy son liveth." How difficult it must have been for this nobleman to leave and go back to Capernaum without Jesus. He had come to Jesus for the express purpose of getting Jesus to return with him. What would you have done in his place? We must assume by the nobleman's response, that Jesus had challenged him sufficiently and his faith, while yet imperfect, was adequate, for the son is healed.

When the nobleman is informed of his son's recovery, John tells us "that he and his whole family believed." His faith became mature, real, dynamic, saving! He left his entire house, committed themselves to Jesus! You couldn't have convinced this nobleman and his family that Jesus wasn't all He claimed to be. He was now thoroughly convinced!

Jesus has now worked two miracles in Cana of Galilee and how strange the contrast! The first was in a home ended with joy and gladness — a marriage feast. The second was in a home filled with anxiety and pain and the shadow of death. **But Jesus met the needs in both homes!** And Jesus can still meet the needs of every home in which its occupants will believe and commit themselves to Him!

Following this Jesus returned to Nazareth (see Luke 4:16-30). He availed himself of the opportunity afforded to read the Scriptures in the synagogue. He read from Isaiah 61:1, 2. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

ed. To preach the acceptable year of the Lord." When he first came back to Galilee we read: "And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through out all the region round about. And He taught in their synagogues, being glorified of all." But now, as He claims to be the fulfillment of this prophecy, the people became very angry, and they attempt to kill Him.

They were willing to believe that He could work miracles. They could not deny that He spoke with great eloquence. They could not deny His dynamic nature, so different from the scribes and Pharisees and priests of the day. **But they refused to believe in Him as the Son of God . . . the fulfilment of their hope . . . the Messiah of God . . . the Redeemer of Israel!** And this was their undoing!

I want you to take a couple of thoughts home with you this evening. The Jews today still recognize Jesus as a great teacher, a prophet, a miracle worker . . . **but not as the Messiah!** Many Gentiles are in the same Hell-bound condition. They believe that Jesus was a wonderful person; a great teacher; a tremendous individual . . . **but they will not accept Him as the Son of God and the Saviour of men . . . as their own personal Saviour!** But this is the very heart and soul of the message of God's Word! This is the Gospel! This is the Good News! God gave His Son . . . Christ died for our sins . . . and as many as believe on Him to them He gives the power to become the sons of God (John 1:12)!

Again Jesus' claims to Divine Sonship are declared and affirmed. His divine power is demonstrated in the healing of the nobleman's son. His divine mission is declared in the reading of Isaiah 61:1, 2 and the claims He made. His Divine Sonship is claimed as he says: "This day is this Scripture fulfilled in your ears!"

The tragic thought that I would leave with you is this: It is still true today that those who have enjoyed the best opportunity for knowing Christ, often reject Him!



yan, Ohio. Rev. M. W. Dodds reports that the First Brethren Church congregation voted to accept preliminary building plans for a new church edifice. The proposed building is a two-floor structure with 16,580 square feet. This will provide educational facilities for 390 persons with a possible forty classes. Worship facilities will provide for 330 in the sanctuary, 44 in the choir and an over-

flow of 50 making a possible total of 424.

At a recent business meeting the following people were called as Deacons and Deaconesses: Mr. and Mrs. Kenneth Kerr, Mr. and Mrs. Jack Oxenrider, and Mr. and Mrs. Jack Stombaugh.

**Bronson, Michigan.** Mrs. Donald French, Moderator of the Matteson Brethren Church, reports the

following: As of October, 1967, our pastor has been Burdette Lewis, Colon, Michigan. Mr. Lewis and his family have been faithful members of the church for many years and have served as officers of the church in many capacities. He has felt that God has called him to serve in this capacity and has dedicated himself to this task.

**North Manchester, Indiana.** It is reported in the "Manchester Monthly" that Miss Marie Creager, a member of the church for many years, was the guest of honor at a reception held on Sunday afternoon, January 14, 1968, at the Shelter Hotel. Miss Creager had served as Librarian at the Manchester Community Library for the past 49 years and had recently retired. Congratulations to Miss Creager!

**Tucson, Arizona.** Rev. Clarence Stogsdill reports through his bulletin that the "ABC Committee" (Arizona Brethren Churches Committee) recently met at Casa Grande, Arizona, to make plans for the forthcoming conference and summer camp. The matter of purchasing a camp site was also discussed.

## Memorials

**BARBER.** Mr. Albert Barber, age 61, was buried on January 5 at Apollo, Pennsylvania. He was a member of the Pleasant View Brethren Church, Vandergrift, Pennsylvania. The undersigned was in charge of the service.

Rev. John T. Young

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**WARD.** Mr. Theodore Ward, age 63, was buried on January 30, 1968. He had been hospitalized since 1939. He was a member of the Pleasant View Brethren Church of Vandergrift, Pennsylvania. The undersigned was in charge of the memorial service.

Rev. John T. Young

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**DAILEY.** Mr. David Dailey, age 43, was buried on February 1, 1968, at West Leechburg, Pennsylvania. He, too, was a member of the Pleasant View Brethren Church of Vandergrift, Pennsylvania. The undersigned was in charge of the funeral services.

Rev. John T. Young

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**FARLEY.** Mrs. Millard Farley, age 89, passed away following three years of illness. She was a member of the First Brethren Church, North Manchester, Indiana. Memorial services were in charge of Rev. Woodrow Immel, Pastor.

Mrs. Maxine Burton

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**HARRIS.** Mr. Oman Harris, age 82, passed away recently at his home. He was a member of the First Brethren Church of North Manchester, Indiana. His Pastor, Rev. Woodrow Immel, conducted the memorial services.

Mrs. Maxine Burton

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**FREY.** Mr. Ralph Frey, age 68, passed away on Sunday, January 28, 1968, in Sarasota, Florida, while on a visit there. He was a member and

a deacon of the First Brethren Church in North Manchester, Indiana. Rev. Woodrow Immel, Pastor, was in charge of the services.

Mrs. Maxine Burton

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**RIPPEL.** Mrs. Arthur Rippel passed away on December 11, 1967. She was a member of the Mulvane Brethren Church, Mulvane, Kansas. Memorial services were conducted by the undersigned.

Rev. Carl L. Barber

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**HOOKE.** Mrs. Clara Hooks passed away on January 14, 1968, at the age of 94 years. She was the eldest member of the Brush Valley Brethren Church, Adrian, Pennsylvania. Memorial services were conducted by the undersigned on Wednesday, January 17, 1968, by the undersigned.

Rev. Thomas Kidder

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**FINNING.** Mrs. Daisy Finning passed away on January 24, 1968, at the age of 66. She had been ill for some time. Services were conducted on January 26, 1968, with Rev. Jack McDaniel in charge. Interment was in the Steele Cemetery.

Mrs. F. P. Schroedl

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**RACHOW.** Mrs. Ida Rachow, age 78, passed away on January 10, 1968. She was a member of the Brethren Church in Carleton, Nebraska. Services were held in the church with the Rev. Francis Shenefeld, pastor of the Church of the Brethren, in charge. Burial was in the Carleton Cemetery.

Alta Rachow

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**BAKER.** Mr. Lloyd Baker was laid to rest on Sunday, February 4, 1968, following his death earlier in the week. He was 75 years of age. Memorial services were conducted by the undersigned assisted by Rev. George Pontius, a former pastor. Burial was in the local I.O.O.F. Cemetery.

He had been a member of the First Brethren Church in Roann, Indiana, for many years.

Rev. Herbert Gilmer

## Weddings

**SMITH-BEEKLEY.** Miss Linda Kay Smith and Mr. Charles G. Beekley, both of Ashland College, Ashland, Ohio, were united in marriage in Cleveland, Ohio, on Saturday, Janu-

ary 27, 1968. The double-ring ceremony was performed in the Highland Christian Church where the bride is a member.

Chaplain and Mrs. Eugene J. Beekley came from Kadena Air Base Okinawa, for the wedding, which was conducted by Chaplain Beekley.

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**SHRUM-CLARK.** Miss Linda Lee Shrum became the bride of Mr. Wayne Elwood Clark in a double ring ceremony performed by Rev. Glenn Shank on Saturday, June 17, 1967, in the Maurertown Brethren Church, Maurertown, Virginia.

Mrs. Clark is the daughter of Mr. and Mrs. Austin Shrum of Maurertown, Virginia; and Mr. Clark is the son of Mrs. Claude Clark of Moun Jackson, Virginia, and the late Mr. Clark.

Mrs. J. Frank Derflinger, Jr.

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**RUTZ-SHRUM.** The vows uniting in marriage Miss Sandra Kay Rutz and Mr. Ronald Lee Shrum were spoken at 3 o'clock in the afternoon on October 21, 1967, in the Maurertown Brethren Church, Maurertown, Virginia. Rev. Glenn Shank, pastor officiated at the double-ring ceremony. He was assisted by Rev. Harry Crim of Strasburg.

Mrs. Shrum is the daughter of Mr. and Mrs. John Rutz of Strasburg and the groom is the son of Mr. and Mrs. Marvin Shrum of Maurertown.

Mrs. J. Frank Derflinger, Jr.

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**HEPNER-DUERR.** The marriage of Miss Beverly Ann Hepner to Special Michael H. Duerr was solemnized on December 9, 1967, in the Maurertown Brethren Church, Maurertown, Virginia. Rev. Glenn Shank, pastor officiated in the double-ring ceremony.

The bride is the daughter of Mr. Charles Lantz of Woodstock, Virginia, and the late Mr. Lloyd E. Hepner, Jr. The groom is the son of Mr. Robert Erickson of Titusville, Florida.

Mrs. J. Frank Derflinger, Jr.

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**SINK-HENRY.** Miss Helen Sink and Dr. R. W. Henry were married in the First Brethren Church of Flora, Indiana, on Sunday, January 14, 1968, in the presence of the immediate family.

Rev. Clarence Kindley, pastor of the church, solemnized their vows in a double-ring candlelight ceremony.



Dr. and Mrs. Henry will be at me in Louisville, Kentucky.

Mrs. Gladys Flora

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**WHITLEY-GRIEVE.** Barbara Whitley and John Grieve were united in marriage by the undersigned in the Mulvane Brethren Church, Mulvane, Kansas, on Saturday, November 25, 1967. Both have been active members in the church for many years, and are now residing in Cedar Falls, Iowa, assisting in the new church here.

Rev. Carl L. Barber

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**ULREY-SANSON.** On January 14, 1968, at the First Brethren Church, North Manchester, Indiana, Rev. Woodrow Immel performed a wedding ceremony for Miss Sara Lou Ulrey and Mr. Richard Sanson. Mrs. Sanson is the daughter of Mrs. Joe Conrad and the late DeWayne Ulrey.

Mrs. Maxine Burton

## Births

Mr. and Mrs. William Winter are proud parents of a son, Todd William, born on January 30, 1968, Ashland, Ohio. He weighed in at 10 pounds and 8 ounces.

Grandparents are Rev. and Mrs. William Fells of Massillon, Ohio, and Mr. and Mrs. Paul Winter of Topeka, Kansas.

Mr. Winter is a student at the Ashland Theological Seminary where he is preparing for mission work.

### Central District

Spring Camp

Cerro Gordo, Illinois

March 15 - 17, 1968

Rev. Elmer Keck, Pastor

### Waterloo, Iowa

Revival Services

May 12 - 19, 1968

Rev. Paul D. Steiner, Guest Speaker

Rev. James Black, Pastor

### Mulvane, Kansas

Revival Services

April 15 - 28, 1968

Rev. James Naff, Evangelist

Rev. Carl L. Barber, Pastor

### MEMBERSHIP GROWTH

**Levittown, Pa.** — 2 by baptism . . .

**Pittsburgh, Penna.** — 9 by letter . . .

**Pleasant View (Vandergrift), Penna.**

— 4 by baptism . . . **Dayton, Ohio**

— 2 by letter . . . **Massillon, Ohio**

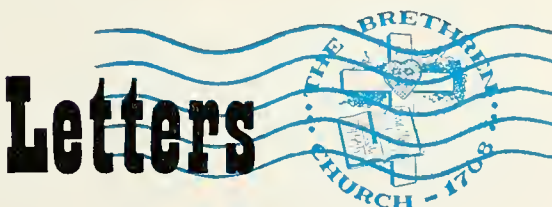
— 5 by baptism, 1 by letter . . . **New**

**Lebanon, Ohio** — 23 by baptism, 2 by

letter during the past year . . . **War-**

**saw, Ind.** — 1 by letter . . . **Morrill,**

**Kans.** — 1 by baptism, 1 by letter.



### AN IDEA FOR YOU

The following was sent to your Editor by Mrs. C. Worth Logan of Harrisonburg, Virginia:

"Since this is the beginning of a new year, I would like to make a suggestion about an easy way to write a history of your church. This is what I have been doing since we first had printed bulletins in the Bethlehem Church at Harrisonburg, Virginia, which was in 1958.

"I keep all the church bulletins, punch holes, and put them in a loose-leaf note book. Any special happenings can be written along the edge of the bulletins and you can also file marriages, births and death announcements in this book as they occur. After each year these note books can be placed in your church library for reference later.

### 'OLD FASHIONED REVIVAL HOUR' MARKS 43rd ANNIVERSARY

**Los Angeles, Calif. (EP)** — Completing what he believed was "something of a record in the history of radio evangelism," Dr. Charles E. Fuller celebrated on January 21, 1968 the 43rd continuous broadcast of the "Old Fashioned Revival Hour."

Converted in 1917 under the ministry of Evangelist Paul Rader, young Fuller left lucrative employment to study at the Bible Institute of Los Angeles and thence in 1925 to enter pioneering ventures with radio.

Charles E. Fuller, 80, was unable to deliver the message on the anniversary Sunday because of weakness resulting from lingering illness. However, he did participate in the broadcast by introducing his son Daniel, dean of the Fuller Theological Seminary in Pasadena, Calif. Dr. Dan Fuller spoke on his father's chosen text: John 6:68.

Mrs. Fuller, heard for 35 years by millions each week over the 600 stations carrying the broadcast worldwide, died June 11, 1966, at the age of 80.

## COMING EVENTS

### Moscow, Florida

Missionary Conference

March 17 - 24, 1968

Rev. and Mrs. Ray Aspinall, guest speakers

Rev. J. D. Hamel, Pastor

### Chattanooga, Virginia

Pre-Easter Services

April 9 - 11, 1968

Rev. Spencer Gentle, Guest Speaker

Rev. Marlin McCann, Pastor

### Cincinnati, Ohio

Evangelistic Services

March 25 - 31, 1968

Rev. C. William Cole, Evangelist

Rev. M. W. Dodds, Pastor

"They have become very dear to me, and sometimes I print something like: 'This was in our bulletin 5 years ago today,' etc. The little things, the nice happenings that you ordinarily forget, can be recorded this way. It is so simple, and yet so valuable for your church.

"I keep all letters and little notes from our minister, Rev. John F. Locke, whom we all love very much, and these are very interesting to read later on. If you have Conference, Rally Day, or any special program at your church, it is a neat way to file any statistics you would like to save, such as how many attended, how many ate meals, or needing lodging.

"I have about 8 volumes so far. Want to try it this year?"



## THE BRETHREN CHURCH AND URBAN AMERICA

by **FRED BURKEY**

**I**T IS a well known fact that seven out of ten Americans now live in urban areas. In fact, we are nearly all a part of the process of urbanization.

The shift of people from rural to urban communities has been going on throughout most of the recorded history of mankind. Centuries ago, people began to congregate in cities largely for protection from other people or from a hostile environment. Quite naturally, these cities became centers of trade, industry, enjoyment and culture.

The process of urbanization is not alone the fact of persons moving from the country to the city. It also involves a change in the "life-style" of both individuals and family units. Agricultural life has traditionally been a rather self-sufficient, individualistic economy in which people are more dependent upon themselves and their family for support and assistance than upon their neighbors or the society of which they are a part.

The modern urban dweller is not simply a "rural" person living in the city. He is different, he thinks differently and his value structure differs greatly from that of his rural neighbor. He is aware that, while his metropolitan area is more prosperous than ever before, his city has been dying ever since it was born. Death starts at its very core. This death has been an inescapable product of growth, exploitation and population increase.

The product of the undirected, unemployed, uneducated urban mind was experienced by thousands personally and millions vicariously during the riots in a dozen urban areas last year. The fact is that masses of people are in open rebellion against almost everything.

Through the mass news media we are all aware of the need for the restoration of order in American communities and most of us have ideas on how this could be done. The fact remains that these "cures," even the best of them, cannot be expected to take effect overnight.

Until these social, economic and ideological problems are solved, what are the churches going to do? Seven percent of our nation's people are urban dwellers. What strategy — or series of strategies — can we use to meet their needs? More specifically, what plans have the Brethren devised for directing our message and ministry to the great urban areas of our growing nation?

Dr. William Bennett, Professor of Christian Ethics and Social Work at Southern Baptist Seminary, outlines five challenges which the urban community poses for the church.

**First**, the church is challenged to demonstrate the attitude of a servant in a positive involvement with humanity. Basically, the Protestant Church must shift its emphasis from being a "come church" to a "go church" thus reaching out to minister to the needs of men without reservation.

**Second**, urban centers challenge the church to apply the best principles of empirical and scientific research to the diagnosis of the problems and needs of both the church and community. Social research can help find the areas of specific need to which the church may address its ministry.

**Third**, the church's ministry must be redesigned to provide more flexibility, and therefore gain relevance. We must think in terms of innovation, new approach and involvement for ministry. Our resources should



ever be invested in a ministry that duplicates work at state or federal government projects can do better. When this occurs, we must redesign our ministry or waste it.

**Fourth**, the church must enter into more appropriate operation with the helping professions in joint efforts to improve the life of people in the cities. Our function may best be served by working through some of these specialized channels in addition to the traditional ones.

**Fifth**, the church is challenged to maintain its identity and be true to its purpose. The church must be more than an institution for social betterment, it must always seek to bring people into a personal, saving relationship with Christ.

In short, we Brethren can employ these basic ideas as guidelines in our thinking as we accept the challenge to minister in the cities of America. Cannot such a challenging work be a call to mission for youth and adults, pastor and congregation alike? The cities are where the people are . . . 25 by 75 anyone?

## Youth Reports from . . .

### . . . Johnstown II, Pa.

We have an average attendance of 16 youth with 20 on our roll. Our Senior group is under the new leadership of Mrs. Eva Petry and each Senior is taking a turn preparing and presenting the program for our meetings. The Junior-Intermediates are still under the leadership of Don and Nancy Markley and this group has also been preparing their programs with some adult supervision.

Our combined projects so far were selling linen calendars and building a Residence Home replica that is our project in Argentina. We had a Halloween Party and a bowling party for extra activities. We also went carol singing.

Our youth presented our Public Service on December 17 with Tom Grove, our president, in charge. We also shared in a Christmas program with Third Brethren Youth hosted by our church.

— Kathy Miller, secretary

## Educational Emphasis for April: WORLD MISSIONS

**M**ISSIONARY education is at once one of the most vital and the most neglected needs of the contemporary Brethren Church. During April is our desire that each and every church member be confronted with his responsibility to mission. It is the task of the local church to produce candidates for both Home and Foreign Mission work. How can we expect people to pray, give or to unless we provide a plan for missionary education?

In recent years many churches have arranged Missionary Conferences; this is fine. Each church should have at least one such conference every year. Enthusiasm for such conferences is high. At the conclusion of each conference, many have decided that there is much to be done and that they should be doing something . . . but what?

If there is no educational program for continuing missionary education, enthusiasm and interest wane until the next Missionary Conference. Mission is everybody's responsibility.

Plan now for a Mission education program. One of the best guides available is **Missionary Education Helps for the Local Church** by Dick Pearson. It is a paperback of suggestions and resources and sells for about \$1.00. Secure this resource item, use it, and strengthen your educational work.

### . . . Meyersdale, Pa.

Our Jr. High youth elected officers on September 19, 1967 and they are:

President .....	Robert A. Hoffman
V. President .....	Joe Fisher
Secretary .....	Tom Courtney
Ass't. Secretary .....	Ginger Folk
Treasurer .....	Robin McIntyre
Ass't. Treasurer .....	Susan Shuck

Along with the Jr. BYC we made and sold approximately 80 quart of vegetable soup. Of course, the ladies of the church did most of the actual making of the soup. Our youth groups delivered it after school. Garden vegetables were plentiful in our area so it was unnecessary for us to buy anything but the meat for seasoning. This has always been a successful venture for us, and each year we have orders for more soup.

Prior to Christmas we went caroling, after which we had a party. Gifts were exchanged, refreshments were served by the Summit Mills W.M.S. and then we engaged in a ping pong tournament.

### . . . New Lebanon, Ohio

Our Senior Youth have done many things since our fall meetings started. In October, our leaders — Mr. and Mrs. Blosser and Pastor and Mrs. Rowser — planned a real nice Halloween party. In December our group put on a Christmas play called "They Presented Gifts."

Our Sunday night youth meetings started out as a study of other religious cults and recently we have been studying about alcohol and smoking and the effect they have on our lives physically and spiritually. These films

and discussions may help us to help others with problems such as these also.

We have set our goal for \$700 for the National Youth Projects.

— Debbi Rusk, secretary-treasurer

## . . . New Paris, Ind.

New Paris BYC combined started this year with about 30 members. Officers elected for this year are:

President ..... Doug Smoker

V. President and Program Chairman . Dale Sommers

Secretary-Treasurer ..... Dana Sommers

Mr. and Mrs. Robert Geiger are leaders of the Junior age group and Mr. and Mrs. Warren Swartz are leaders of the Jr. High and Senior age groups.

Our program this year is varied; we have special speakers, discussions led by one of the youth on any subject they choose, and films.

The sale of candy was our major money-making project, the Youth hired out for Slave Days and the money they earned goes to our National Project and we are also using Thank Offering Boxes again this year.

Some of our activities so far have been a Skating Party with Nappanee and Milford; Nappanee joined us on a trip to Skid Row in Chicago, Ill.; this was an interesting and enlightening experience. We have attended a hockey game at Ft. Wayne, Indiana, and have met with the Goshen BYC and Elkhart BYC.

During a week of special services in our church, we held a Youth Banquet with Dr. Shultz of the Seminary speaking to the youth. This proved very successful and we plan to make it an annual affair.

At Christmas time we collected "Gifts for Mental Health" and went caroling with a party afterward.

To end the year of '67 the youth, with Dennis Yoder as chairman, were in charge of games at the church Watch Night Service.

— Dana Sommers, secretary

## SNOWMAN'S RALLY IN PENNSYLVANIA

The frigid temperature and snow that has been the Pennsylvania weather story since Christmas provide appropriate atmosphere as the Brethren Youth of the Keystone State District converged on Vandergrift Pleasant View Church for a Snowman's Rally, Saturday, January 20th.

Young people from Levittown, Pennsylvania, and Segeantsville, New Jersey, made the cross-state trip along with Pastors Keplinger and Schwartz. Arriving Friday evening, they were quartered in various homes overnight.

Pastor Ed West and clan journeyed from Cameron, West Virginia, timing their long drive to arrive almost as opening exercises were starting.

The day's program (which was coordinated by Clarence Hesketh and the Vandergrift BYC) included welcome, devotions, an inspiration address, sack lunch, business sessions, movie and turkey dinner.

The speaker of note was Reid Carpenter, director of Young Life in the Western Pennsylvania area. Reid is also on the staff of the Pittsburgh Experiment. His unique ministry is to teenagers: down-and-outers, up-and-outers, and in-betweeners. Our youth and leaders alike were impressed by the honest, straight-forward manner in which he presented the claims of Jesus Christ to today's teenagers. In 1967 Mr. Carpenter was selected as one of Pittsburgh's Men of the Year in Religion.

The movie "Beloved Enemy" was screened in the afternoon and was found to be both interesting as well as challenging.

The Vandergrift BYC reluctantly relinquished the attendance banner to their cross-state rivals from Levittown. Congratulations are in order and appreciation noted to all who helped make the Rally successful.

— Rev. John T. Young

## NEW FILMSTRIPS FOR EASTER!!

A NUMBER of new Easter filmstrips were obtained last year and additional ones have just been received in the Board of Christian Education library. All filmstrips listed below are available for a rental fee of \$1.00 per filmstrip. Please allow at least two weeks for delivery since this will be a very busy time for the library and mail service is slow. When ordering, give your name, address, number and title of filmstrip/s desired and second choices since it is not always possible to supply your first choice. Descriptions following each title tell you how many frames are in the filmstrip, what style it is done in, whether it has a record and manual—manual only—captions only, length of running time if a record is available and the approximate age group/s for which it is designed.

**K-13 The Easter Dawn** - 54 frames, color draws, rec & man, Jr.-adult, 13 min.

Events of Passion Week are told in dramatic prose as rich and moving art provides a visual imagery.

Events from the crucifixion through Pentecost are depicted. Included is a suggested worship service.

**K-14 Easter in the Arts** - 54 frames, color art paintings, rec & man, jr.-adult, side A-12 min, side B-18 min.

To present the Easter story as depicted on the canvasses of the world's greatest artists.

**K-15 The Easter Donkey** - 56 frames, color draws, rec & man, pre-school-jr., 13 min.

Purpose is to help children learn the importance of humility, the need to be faithful to the opportunity for service that lay nearby rather than to always waiting for greater opportunities that may or may never appear. This is the story of the little donkey, Christopher, whose grandfather was the donkey that carried Mary to Bethlehem at the birth of Jesus. Because of an emergency, he misses an opportunity to bear riches to the palace of a king, but is chosen to carry Christ into Jerusalem.



**-16 The Easter Witness** - 65 frames, color draws, rec & man, jr.-adult, 17 min.

This is the story of Lucius, young son of a Roman Centurion, who lives in Jerusalem; Lucius has little interest in growing up to be an officer in Caesar's army like his father is. More than anything else, he wishes to be an artist. Lucius has talent, but the faces he paints are cold, showing little emotion. Through the coincidence of time and place, young Lucius has an opportunity to observe many of the events leading up to and following the Crucifixion. Jesus' love through all the cruelty that surrounds him reaches out and touches young Lucius. The effect on the boy is startling.

**-17 In Joseph's Garden** - 29 frames, color draws, rec & man, children-adult, 13 min.

The story of the first Easter impressively portrayed in new and original art work. Ideal for worship services and for teaching purposes. Selected hymn frames, includes complete worship program and guide. Record contains both a children's version and an adult version of the story.

**-37 God's Easter Plan** - 38 frames, color draws, rec & man, jr.-adult, 10 min.

Scenes showing how the renewal of life in the springtime is a part of God's plan—coded into every living cell from the beginning—lead viewers to consider how it was also a part of God's plan from the beginning that God would send his beloved Son to live among the people, speak for Him, demonstrate His nature, and finally to atone for man's sins. Biblical sequences show Jesus in the garden of Gethsemane, his betrayal by Judas and arrest, his trial, crucifixion and resurrection.

**-38 Jesus Is Not Afraid** - 37 frames, color draws, rec & man, primary, 7 min.

Jesus returns to Jerusalem and receives a joyous welcome from his followers. A few days later after observing the Passover supper with his disciples, he is arrested by his enemies, tried and crucified.

**-39 Jesus Lives!** - 36 frames, color draws, rec & man, primary, 6 min.

A group of women who have come to the tomb to anoint Jesus' body find the body gone and are told that Jesus is alive. Finally on a mountain in Galilee, Jesus tells them, "Lo, I am with you always."

**-11 Jesus Rides to Jerusalem** - 39 frames, color draws, rec & man, pre-school - pri, 10 min.

It is springtime, and at Sunday Church School the children and their teacher discuss the preparations that are being made for Easter Sunday and the weeks leading up to it. This prompts one youngster to ask how Palm Sunday got its name. In answer, the teacher tells them of Jesus' Triumphal Entry and the Cleansing of the Temple that followed. Then they all discuss the many ways in which they could prepare for Easter.

**-29 The Word from the Cross - Forgiveness** - 36 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline when requested "Father, forgive them."

Reconciliation is offered to us, too, whose sins still nail Him to the cross.

**-30 The Word from the Cross - Repentance** - 36 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "Today you will be with Me."

Christ died for all sinners. We, too, may be with Him in Paradise.

**N-31 The Word from the Cross - Concern** - 35 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "Woman, there is your son!"

Even in death He thought of those He loved. Love is faith in action.

**N-32 The Word from the Cross - Security** - 35 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "Why did You forsake Me?"

Christ took on the despair we earned so we have God's peace.

**N-33 The Word from the Cross - Service** - 37 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "I am thirsty."

Christ shared our mortal physical suffering. Our service is to quench His thirst.

**N-34 The Word from the Cross - Fulfillment** - 35 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "It is finished."

Triumphant fulfillment of God's grace. It is finished for us. Death is going home to God.

**N-35 The Word from the Cross - Freedom** - 37 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request "He is risen. He is not here."

As Christ kept His promise, we, too, may rise in new life.

**N-36 In Our Stead - The Messiah** - 31 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request.

We still misunderstand God's promises today.

**N-37 In Our Stead - The New Covenant** - 32 frames, color draws, rec & man, 9 min., jr. high-adult, sermon outline available upon request.

Sealed for God's people by the Lord's Supper.

**N-38 In Our Stead - The Betrayers** - 33 frames, color draws, rec & man, 8 min., jr. high-adult, sermon outline available upon request.

The betrayal of Christ by Judas . . . and by ourselves.

**N-39 In Our Stead - The Proud** - 34 frames, color draws, rec & man, 9 min., jr. high-adult, sermon outline available upon request.

We share the pride and failure of Caiaphas and Peter.

**N-40 In Our Stead - The Uninvolved** - 31 frames, color draws, rec & man, 7 min., jr. high-adult, sermon outline available upon request.

People try to remain aloof, as Pontius Pilate did.

**N-41 In Our Stead - The Redeemed** - 34 frames, color draws, rec & man, 10 min., jr. high-adult, sermon outline available upon request.

Believers, unbelievers still stand at Christ's cross.

**N-42 The Peace of Easter** - 46 frames, color draws, rec & man, 11 min., jr. high-adult, sermon outline available upon request.

If we find no peace, perhaps we do not believe those who saw Him.

Other filmstrips concerning the Passion Week and its events are available as listed in the regular catalog which you should consult in addition to the filmstrips listed here.

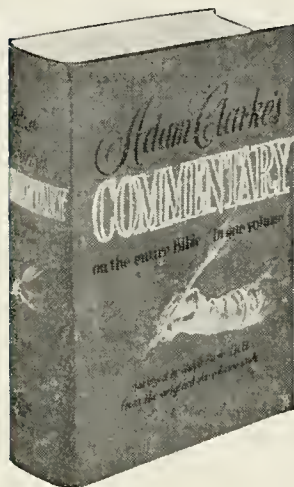
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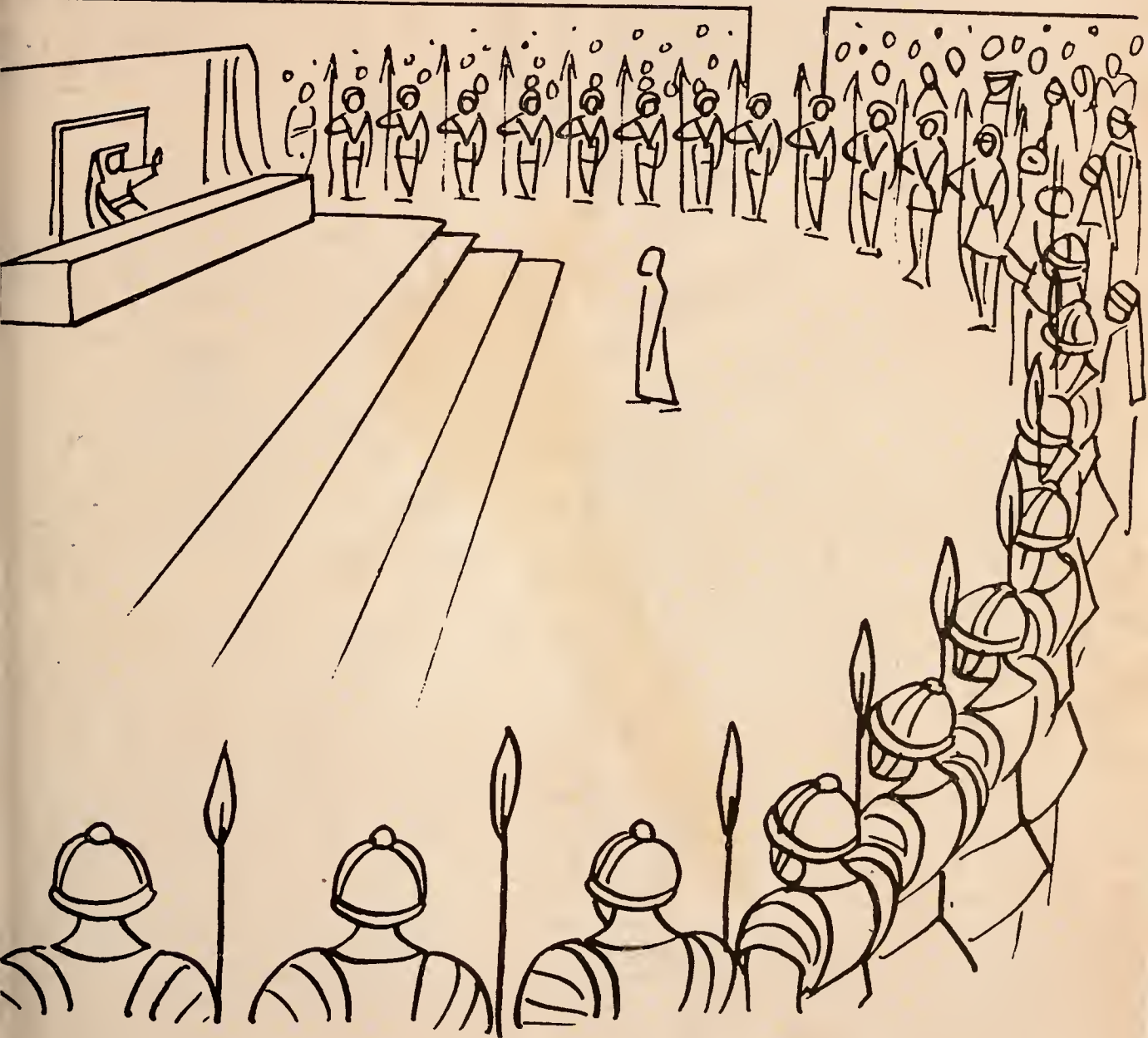
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# *The Brethren* EVANGELIST



*see page 4 . . .*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Demonstration vs Destruction" .....	3
Cover Page: "Jesus Sentenced to Death" .....	4
The Missionary Board .....	5
Headquarters Building Fund Report .....	8
The Brethren Layman .....	9
Boys' Brotherhood Program Materials for April ..	10
"The Seventh Seal and the First Four Trumpet-Judgments" by Rev. R. Glen Traver .....	13
"Evening Walks with Jesus by the Sea" by Rev. George W. Solomon .....	15
The Seminary Sweetheart Banquet .....	17
The Board of Christian Education .....	18
"Ecological Disequilibrium — a Challenge for the Church: Will We Trample the Globe to Death?" by Norman B. Rohrer .....	21
"A Letter You Should Read" .....	22
Letters to the Editor .....	22
World Religious News in Review .....	23
Pastors' Conference on Faith and Order Program .....	25

## NOTES and COMMENTS

## RALLY! RALLY! RALLY!

Southeast District Laymen

## SPRING RALLY!

Hagerstown, Maryland

April 20, 1968

4:30 P.M.

## CONGRATULATIONS!

CONGRATULATIONS are in order for the following couples who recently have had additions to their families. God has given these little ones to these parents in order that they might be given back to Him for His use.



Rev. and Mrs. Ronald Laudenschlager of Wabash, Indiana, announce the birth of a daughter, February 20, 1968.

She weighed in at seven pounds and ten ounces and has been named Ruth Lynne.

Rev. Laudenschlager is the pastor of the Corner Brethren Church near Wabash. Besides Ruth Lynne the Laudenschlagers have three boys.

On February 24, 1968, Rev. and Mrs. Jerry Witt became the proud parents of a boy. He weighed eight pounds and nine ounces and has been named Timothy Mark.

Rev. and Mrs. Witt live in Udell, Iowa, where he is pastor of the First Brethren Church. The Witts have another son.

On February 26, 1968, a son was born to Rev. and Mrs. Jack McDaniel of Falls City, Nebraska. He has been named Larry Alan.

Rev. McDaniel is the pastor of the First Brethren Church in Falls City. They have another son.

The Woman's Missionary Society .....  
Sisterhood Program Materials for April .....  
Signal Light Program Materials for April ...



# A *Gentle* REMINDER...

## *Demonstration vs Destruction*

AGAIN, we are beginning to hear that this coming summer is going to be a "hot" one. Certain individuals are making plans to destroy property, loot, fight, rape and intimidate under the guise of demonstrations! A voice heard on the radio recently insisted that his group was going to get what they want in way of material things even if it took destruction and force to get them. He went on to say that his group had been treated out of these things long enough. It made no difference to him that there were laws against such thievery.

Then there are those who burn their draft cards to demonstrate their unwillingness to face up to the facts of war in our society. Again, the law is being broken. If the individual is sincerely opposed to war, there are ways for him to express this feeling without breaking the national law.

Now, there is nothing wrong with peaceful demonstrations! Every individual has the right to express his convictions within the confines of the law. If an individual wishes to demonstrate by marching along a certain way to a certain place, he has this privilege as long as he does not break any laws on the local, state or national levels. So, this right is upheld as long as he does not infringe upon the rights of others! Our American society has been founded upon this principle! The problems come when those who advocate demonstration also advocate violence.

What did our Lord do, He did not always agree with society about Him?

He was always very careful to voice His opinion even when it was different than those around Him. He taught a way of life that was definitely opposed by those in authority. You will note, however, that He never destroyed the other man's property; He never looted or stole another's

wealth; He never harmed those who were in opposition to Him.

The sad part of our problem today in America is that many Christian people see no wrong in this type of action as long as they get what they want! There are also those who uphold such action on the part of others!

It is sort of a paradox when our demonstrators demonstrate for peace, for equality, for personal safety, at the same time destroying property, injuring others and stifling the freedom of those around them. They demonstrate for freedom at the same time denying freedom to others. For instance: it was somewhat disgusting to see the demonstrators in various universities blocking the doorways to the offices of Army, Navy and Marine recruiters to keep fellow students from counselling with these men, refusing to leave when asked to by the authorities. Some, when forced to move, denounced the authorities for "interfering with their freedom" while at the same time they were interfering with the freedom of their fellow students.

Something is happening to our American way of life. To be sure, some of this is being agitated by outside force, however, we cannot condone any part of a demonstration that infringes upon the rights of others!

Let it be said again that you and I have the right to demonstrate as we see fit just as long as this demonstration is done in the confines of the law! When done otherwise it is wrong!

Our Lord taught us to respect the law of the land. He also taught us to live peaceable with those around us. We Christians need to take a long look at the problems of society around us, and perhaps get a little more involved in seeking solutions to them!

the cover page...

## JESUS SENTENCED TO DEATH

"Good News for Modern Man"

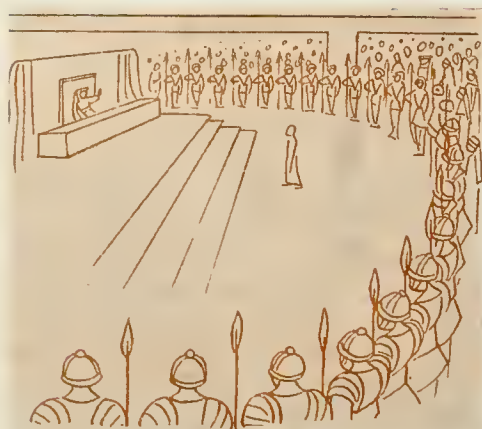
AT EVERY Passover Feast the Governor was in the habit of setting free any prisoner the crowd asked for. At that time there was a well-known prisoner named Jesus Barabbas. So when the crowd gathered, Pilate asked them, "Which one do you want me to set free for you, Jesus Barabbas or Jesus called the Christ?" He knew very well that they had handed Jesus over to him because they were jealous.

While Pilate was sitting in the judgment hall, his wife sent him a message: "Have nothing to do with that innocent man, because in a dream last night I suffered much on account of him."

The chief priests and the elders persuaded the crowds to ask Pilate to set Barabbas free and have Jesus put to death. But the Governor asked them, "Which one of these two do you want

me to set free for you?" "Barabbas!" they answered. "What, then, shall I do with Jesus called the Christ?" Pilate asked them. "Nail him to the cross!" they all answered. But Pilate asked, "What crime has he committed?" Then they started shouting at the top of their voices, "Nail him to the cross!" When Pilate saw it was no use to go on, but that a riot might break out, he took some water, washed his hands in front of the crowd, and said, "I am not responsible for the death of this man! This is your doing!" The whole crowd answered back, "Let the punishment for his death fall on us and on our children!" Then Pilate set Barabbas free for them; he had Jesus whipped and handed him over to be nailed to the cross.

Matthew 27:15-26



From "Good News for Modern Man," the New Testament in Today's English Version with line drawings by Sue Artist Annie Vallotton, published by the American Bible Society, 1865 Broadway, New York, New York 10023. Copyright 1966.



# MISSIONARY NEWS



## THE FUTURE OF CHRISTIAN WORLD MISSIONS

by REV. GEORGE W. SOLOMON



Dr. Arthur M. Climenhaga

THE PARK STREET CHURCH in Ashland, Ohio, was richly blessed and challenged in a week-long Missionary Conference held February 4-11, 1968. The theme of this conference, "The Future of Christian World Missions" help us not only to be appraised of the present picture of World Missions, but challenged us with the future and its opportunities and possibilities. From the keynote address by Dr. Arthur M. Climenhaga to the closing fellowship dinner with the Aspinalls and the pictorial presentation of Eden Bible Institute and its work and outreach, the Conference was inspirational, informative and involved all who came in interesting dialogues on missions.

The program for the week was planned by our Missionary and Evangelism Committees and reflected an interest in the future of World Missions in the light of present day problems related to the growing spirit of Nationalism in our world.

### SUNDAY — February 4

- 10:30 A.M. — Dr. Arthur M. Climenhaga, Keynoter, speaking on "The Challenge of the Harvest"
- 6:30 P.M. — Discussion of the mornings message
- 7:30 P.M. — Pictures of Brethren African Missions — Rev. Glenn Shank

### MONDAY — February 5

- 7:30 P.M. — Rev. Raymond Aspinall speaking on "The Training of National Leaders in the National Church"

### TUESDAY — February 6

- 7:30 P.M. — Dr. Arthur M. Climenhaga speaking on "The Evangelical and World Missions"

### WEDNESDAY — February 7

- 7:30 P.M. — Rev. Glenn "Doc" Shank speaking on "The Christian Mission in Relation to Growing Nationalism"  
Refreshments and Fellowship in Church Parlor.

### THURSDAY — February 8

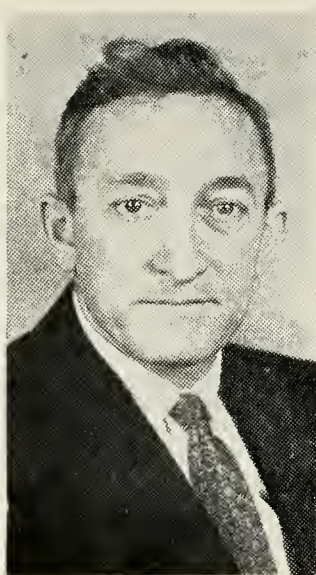
- 7:30 P.M. — Reverend Robert Bischof speaking on "The Spontaneous Growth of the Church in Africa"

### FRIDAY — February 9

- 7:30 P.M. — Rev. Aspinall, Bischof and Shank on "The Future of Brethren World Missions"



Reverend H. Raymond Aspinall  
Missionary in Argentina



**Reverend Glenn "Doc" Shank**  
Missionary in Nigeria for eleven years

**SUNDAY — February 11**

- 10:30 A.M. — Reverend Raymond Aspinall brought an inspirational message using the great missionary text found in Acts 1:8.  
6:30 P.M. — Carry-in Supper "Farewell To the Aspinalls"  
7:30 P.M. — Pictures of Eden Bible Institute

The unique innovation of this conference was the involvement of each of the speakers and the congregation in dialogue. Each evening the speaker presented his message on the suggested subject. Then the other three men, forming a panel with the speaker, each made additional comments on the evening's theme and posed any questions they might have to the speaker. In addition to this, the congregation was invited and encouraged to offer thoughts, or pose questions to this panel of experts. This proved to add new interest and involved our people in actual sharing rather than only listening. In fact, an opportunity came early in the conference to share. On Sunday evening, February 4, at 6:30, a group gathered in the Church Parlor to discuss the theme presented by Dr. Climenhaga — "The Challenge of the Harvest."

The conference presented some informative and inspiring challenges for us. Some conclusions were: Christian World Missions does have a future — there will always be a need! The National Churches need trained leaders, not only in the pulpit, but in the pew. The harvest is ripe, but the laborers are few. The Brethren Church needs to conserve its Lifework Recruits by establishing a program that will involve them from the time they make their commitment until they find their place in the Lord's work. The Brethren Church needs to involve the laity in mission . . . in Christian Service. The suggestion was made that we encourage every new convert to render at least two years of active Christian Service and that the Church should provide opportunity for this type of short-term service at home and abroad. It was said that the

future of Christian World Missions rests squarely upon the "home base" . . . not just upon the "Home Church," but upon each individual member of this "Home Church" and his active involvement in the work of World Evangelism at home and abroad, through personal work in the local community and the giving of his wealth and of his posterity to the world-wide mission of Christ. Parents need to encourage their children to consider the challenge of this world of which we are apart — a world in desperate need of the Gospel of Jesus Christ!

Our prayer is that the spirit of this conference will prevail in our church for years to come!



**Reverend Robert P. Bischof**  
Missionary in Nigeria for thirteen years

**Note:** The offerings lifted each evening were given to help equip a Sound Truck for Evangelistic work in Argentina.

**North Georgetown's  
Christmas Gift  
to  
Missions**

UPON the suggestion of Moderator, Carroll Hieronimus, of the North Georgetown, Ohio, Church it was decided to forego sending Christmas cards within the church membership. A card was placed on a tray addressed to all members of the church and the cost of cards and mailing was placed in an envelope for missions.

The total amount realized for missions was \$65.00 which was forwarded to the Missionary Board.



# MEN FOR MISSIONS AT THE CHANDON BRETHREN CHURCH

A MEN'S MISSIONARY PROGRAM recently got underway at the Chandon Brethren Church. The program was planned to study the Biblical Basis for Missions and to learn more about the Brethren Church's missionary program so that each of the men might work more effectively in missions.

Mr. Howard Young is giving the lay leadership and will take excerpts from his recent monthly bulletin reporting on the first meeting they had.

"Pastor Kuns spoke for about 15 minutes on the Bible Basis of Missions. He read Genesis 22:18; 26:4 and 28:14, which are God's covenant promises to Abraham, Isaac and Jacob that through them and their seed all nations and families of the earth would be blessed. In Psalm 67 he noted that God blesses Israel "so that they might show to the rest of the nations that God is concerned." Then he read John 20:21 "... as my Father hath sent me, so send I you." The Pastor feels that this is a commission to all the church and that we are charged to do all possible and to prevail in prayer to aid those working for Christ in other lands.

Since we want prayer to be the most important part of these meetings, we prayed together for the missionaries by name and for their special individual needs which we had mentioned in their December letters.

Everyone expressed the need to learn more of the specific needs of the field and to start work on some practical projects that would help the missionaries. So we discussed the following ideas:

1) Writing to the missionaries.

- 2) Exchanging tapes with the missionaries whenever possible.
- 3) Publishing a monthly paper and activity bulletin.
- 4) Plan a Mission Sunday with full emphasis upon overseas evangelism.
- 5) Visit the Brethren Service Center in New Windsor, Maryland, to find out about medical projects.
- 6) Prepare biographical sketches of national workers as soon as the information is available.

They ended the meeting with a social time and planned to meet again in a month's time.



## WINFIELDS' ADDRESS REMAINS THE SAME

ALTHOUGH Kitty and Dick Winfield moved to the Kulp Bible School late in February, their address will remain the same for our mailings. Perhaps you have been aware of the fact that mail to all our missionaries has been handled through the Field Secretary's office in Jos. The address of each is c/o Church of the Brethren Mission, Box 626, Jos, Nigeria, West Africa.

The Winfields are anxious to get more permanently settled and to get their things out of the rest of their barrels. They enjoyed their stay in Mbororo and had some regrets leaving the Bolingers and the beautiful valley among the mountains. They will have about two months to prepare for classes which will begin around the first of May. Part of their preparation there also includes painting the house in which they will live.

Pray for the Winfields in their new location, their adjustment to the work, in their preparation for teaching and in their fluent use of the Hausa language.



picture taken by Mr. Holmes Bayliss of the men present for the first Men's Missionary Program. They are from left to right: Holmes Bayliss, Pastor Richard Kuns, Ron Estep, Howard Young and Bruce Stark.

## THE HEADQUARTERS BUILDING FUND



**Y**OU WILL note here that the total offerings so far on the Headquarters Building project only come to \$3,054.19 as of March 5, 1968! Of course, we realize that this amount only represents two or three churches, but much of it is individual gifts from people who are unable to attend a Brethren Church, or who are elderly people on pension, or students. We truly appreciate these gifts!

We are a little concerned about some gifts that have come in, however, for they are not "A Day's Pay." By the gifts received, some of us are only earning \$25 per week! And with a family to support!

Then, on the other hand, we are thrilled with some gifts that have come in! One student (full time student) with a family has given and pledged \$40 to the fund! This is sacrificial giving!

We would call your attention to the fact that the Denomination stands behind each local church in all aspects of church life. Many of our churches have benefited from such organizations of the denomination as the Missionary Board, the Board of Christian Education, the Publication Board, etc. Some of you have received finances from the Missionary Board through the Ten Dollar Club, special financial calls, loans from the Revolving Fund, etc. Now it is your time to help us out! Remember, when you were in need of help, the people of the Brethren Church came to your assistance — you can help to repay this kindness by helping us in this time of need!

All you need to do is come to Ashland and visit our various offices and you will see immediately the need of this new building!

Honestly, now, have you given your Day's Pay?

**\$ 160,000.00 Needed**

**3,054.19 Received**

---

**\$ 156,945.81 Balance Needed**



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for April

### Topic:

## SOME MARKS OF A CHRISTIAN

**Scripture:** I Thessalonians 4:1-12

#### Introduction:

It is interesting to note that Paul described the church as the world sees it, earlier in this epistle; then, it was the walk before men — now it is the walk before God. According to the Scripture now before us, **it is possible to walk to please God.** How this is accomplished is the center of our thought tonight. The first 5 verses of this chapter are an exhortation to "personal purity" — from verse 6 to 10 exhortation to "practical piety."

**What did Paul constantly emphasize (1)?**

Thought provokers — Do we walk to please God? By what authority does Paul exhort all Christians? What does it mean "**to abound more and more**"? (Refer to the revised Standard Version.)

**What is the will of God for every Christian (3, 4)?**

What does sanctification mean? If we are set apart to God, then our lives should be clean. All lusts of the body must be subdued. Since the body is the temple of God, it is necessary that we dedicate it to righteousness and holiness (I Cor. 6:16-19 RSV).

**Let no man defraud his brother (6-8).**

Cheating and defrauding will be dealt with, for the Lord is the avenger. We are called unto holiness. "He therefore that despiseth, despiseth not man, but God, who hath also given unto us, his holy Spirit." The Mosaic law says, "Thou shalt not defraud thy neighbor, neither shalt thou" (Lev. 19:13a).

**But as touching brotherly love (9, 10).**

All Christians should love one another, but should go beyond that and have love toward all men. A spirit

filled life is a love filled life. Race, color or creed knows no boundaries to the true Christian.

**5. Aspire to live quietly (11).**

(The following is taken from **New Light From Old Lamps**, by Roy L. Smith.) The Apostle Paul was a man of remarkable common sense. Read his letters to the churches, bristling with sensible advice, and you get the feeling that he would have been a wonderful neighbor next door. The infant church at Thessalonica was composed of people who had grown up under paganism. All their table manners, household habits, and concepts of citizenship were derived from their pagan surroundings. And one of the major responsibilities Paul faced was the necessity of training them according to Christian standards. There is very definite religious virtue associated with the spirit of neighborliness. "Study to be quiet and to do your own business" (KJV). The busybody and the meddler are as wrong as those who deny the deity of Jesus or the doctrine of salvation. The worker who loafs and the employer who exploits him are as surely wrong as the agnostic or the unbeliever. The life of a Christian speaks for itself.

**6. Walk honestly toward them that are without (12).**

The honest walk is more than meets the eye. We can't expect to win souls for Christ if we do not walk honestly before them. The life of a Christian is always under scrutiny by the unconverted soul. The constant aim of the Apostle Paul is to advise Christians how they ought to live. "There is therefore now no condemnation to them which are in Christ Jesus, who **walk not after the flesh, but after the spirit**" (Romans 8:1).

## Boys' Brotherhood Study Article —

## God's world in the Bible

## MINERALS

by VIRGIL L. BARNHART

THE PRESENT SCIENCE of mineralogy with its names and exact terminology is a young science coming later than physics, chemistry, astronomy, or mathematics. Mineralogy as a science probably did not exist at the time the Bible was written. It is quite impossible to be certain in all cases that when a mineral name is used in the Bible, it is used with the same meaning as that attached in modern mineralogy. The gem stones, or precious stones of the Bible, are minerals with identities in a considerable state of uncertainty and confusion.

There are of course a number of minerals that present no problems. Water is a mineral, the identity of which has always been certain. No one questions the meaning of gold, silver and iron.

This article will not contain all the minerals listed in the Bible, but will attempt to present the well known ones concerning their facts and locations of Biblical references. The minerals will be grouped as follows: (a) Precious stones; (b) Metals; (c) Common Minerals.

## A. Precious Stones

There is much uncertainty in the identification of specific minerals as precious stones of the Bible. In spite of this difficulty, man's reaction to beauty and the things that endure does not change. Thus we share with the ancients certain facts in the evaluation of precious stones. There must be beauty in terms of color, transparency, luster, and brilliance. There must be some degree of durability, especially if the gem is to be worn or handled extensively.

There are four principal lists of precious stones recorded in the Scriptures. They are as follows:

(1) The twelve precious stones of Aaron's breastplate, each stone representing one of the tribes of Israel (Exodus 28:17-20 and Exodus 39:10-13).

A replica of this breastplate was presented to the Baptist Assembly at Green Lake, Wisconsin, in 1960. The replica and the story of its making are fully described (*Aaron's Breastplate*, by A. Paul Davis, St. Louis, Mo.).

(2) The wisdom list of Job (Job 28:16-19).

(3) The gems of the king of Tyre (Ezekiel 28:13).

(4) The precious stones of the Holy City (Revelation 21:18-21). There is a precious stone for each of twelve foundations.

**Amber** (Ezekiel 1:4, 27; 8:2) —The Hebrew word *hashmal*, refers to the color of a bright fire. This would be some shade of yellow. Amber as we know it today is a fossil resin generally found on seacoasts or in sandy soils. The characteristic color is yellow, with brown and red shades possible. Specimens in our museums often show entrapped beetles or other insects. It is such a mixture that it cannot be classified as a single mineral. It takes a high polish and has been valued for beads and other ornaments.

Young men and boys, as we read this, it might be very significant to apply these facts to our daily lives. Our lives are highly polished with airs and mannerisms on the outside, but how often do our lives mirror entrapped sins, lusts, and temptations of our inner being. Are our lives such a mixture of greed, lust for fame and desire for material possessions, that we fail to allow our lives to reflect the values of the righteousness and salvation of souls that is available to all who call upon the name of the Lord (Acts 2:21 and Romans 10:13). This should be of great concern in our prayers and witnessing actions.

**Amethyst** (Exodus 28:19; 39:12; Revelation 21:20) This is one of the loveliest forms of quartz, and there is general agreement that the amethyst of the Bible is our present amethyst. It is a purple to blue-violet form of quartz. Amethyst was the ninth stone of the breastplate, and the twelfth of the foundations of the Holy City of Revelation. The museum in Denver, Colorado has a magnificent display of clusters of amethyst crystals of priceless value.

**Beryl** (Exodus 28:20; 39:13; Ezekiel 1:16; 10:9; Revelation 21:20), a beryllium aluminum silicate, is mined and valued as a source of the light metal, beryllium. This metal was not known until 1828. A single crystal taken from a mine in South Dakota weighed as much as 75 tons. Gem varieties include yellow or green beryl, emerald which is a highly prized translucent to transparent sea-green stone, aquamarine which is blue, and morganite a rose red variety. Beryl was the tenth stone of the breastplate, and the eighth of the foundations of the Holy City.

**Carbuncle** (Exodus 28:17; 39:10; Isaiah 54:12; Ezekiel 28:13), the third stone in the breastplate, could have been any one of a series of red precious stones.



modern carbuncle is the almandite garnet, an iron aluminum silicate. Much of the garnet available is not clear enough, and sufficiently free of cracks, to be of gem quality, and is used for abrasives. Salida, Colorado, is well known for its unusually large-sized crystals.

**Chrysolyte** (Revelation 21:20). The seventh foundation of the Holy City is chrysolyte, a yellow to greenish-yellow form of olivine. The green olivine is known as peridot. The mineral is a silicate of magnesium and iron. Even today most gem quality olivines come from an island in the Red Sea.

**Chrysoprasus** (Revelation 21:20), the tenth foundation of the Holy City, may have been the apple-green form of chalcedony, sometimes called green jasper. A small percentage of nickel may account for the green color. Leads of genuine chrysoprase, dating to 1500 B.C., have been taken from an Egyptian grave.

**Diamond** (Exodus 28:18; 39:11; Jeremiah 17:1; Ezekiel 28:13), the sixth stone of the breastplate. What was it? Very probably not a diamond, for it is claimed we have no evidence that the ancients ever cut diamonds. The reference in Jeremiah is to writing with a pen of iron having a diamond point. This pen could have been tipped with various hard minerals, capable of writing on very hard substances.

**Emerald** (Exodus 28:18; 39:11; Ezekiel 27:16; 28:13; Revelation 4:3 21:19). The emerald, the fourth gem of the breastplate, and the fourth foundation of the Holy City, is indeed a stone worthy of such a high position. It is a lovely transparent to translucent deep green form of beryl. An emerald is a magnificent gemstone which was available to the Hebrews, and it would be odd if they did not prize it sufficiently to include it among the precious stones.

**Jasper** (Exodus 28:20; 39:13; Ezekiel 28:13; Revelation 4:3; 21:11, 18, 19). The last stone of the breastplate and the first in the foundation of the Holy City, jasper is described under chalcedony. It should be noted that the characteristic of this stone, as we know it, is its opaqueness, not letting light through. However, we read Revelation 21:11 that a jasper stone was clear as crystal. There is evidence that the petrified wood of Arizona is largely jasper.

**Pearls** (Job 28:18; Matthew 7:6; 13:45, 46; I Timothy 2:9; Revelation 17:4; 18:12; 21:21). Pearls, like coral, develop in the sea by the abstraction of calcium carbonate from sea water. The pearl develops around a bit of foreign matter within the shells of oysters or mussels. It is of soft structure, and is easily destroyed. A small amount of acid would convert it to nearly worthless calcium chloride, a water-soluble salt, and the gas carbon dioxide. The reference in Matthew 7:6 implies a fragile structure. Halley's Bible Handbook also gives this message concerning Matthew 7:6 and the casting of pearls before swine. "This means we should use common sense and tact in talking about our (Christian) religion, else we may do our cause more harm than good." As we listen to God speak to us through His Holy Inspired Record (the Bible), let us also pray to Him through His Son and our Savior for guidance by the Holy Spirit in our lives, thoughts, action, word, and deeds. Our concern and zeal for witnessing and salvation of souls, as well as our own dedicated Christian life, should be entirely under the guidance of the Holy Spirit. You young men and boys can have this true and

factual association if you so desire and seek, it is available.

**Ruby** (Job 28:18; Proverbs 3:15; 8:11; 20:15; 31:10; Lamentations 4:7). Corundum as a mineral usually occurs as a dull, unattractive but hard form of aluminum oxide, often crystallized in hexagonal forms. Corundum of a rich, clear red variety is the ruby, while the other colors of gem quality corundum account for the sapphires. The best source for good rubies is Burma. In the first four of the references above, rubies are used as a norm for evaluating wisdom. In the fifth reference, it is used for measuring the worth of a virtuous woman.

## B. Metals

Of the 103 elements now known to man, 78 are metals. Of these only gold, silver, iron, copper, lead, tin and mercury were known to the ancients. The brass of the King James Version of the Bible was copper in some instances and bronze in others. Brass was the most modern alloy of copper and zinc, bronze being the copper-tin alloy. A metal is an element with a metallic lustre. It is usually a good conductor of heat and electricity. A metal such as gold, silver, and copper may occur in nature as the free recognizable metal, or as is the case with most metals, it may occur in compound form, chemically united with other elements in such a way that the ore appears dull and non-metallic.

Metallurgy is the science of winning the metal from its ore and the subsequent refining and treating for adapting it to its many and varied uses. The earliest reference to a man skilled in iron and bronze work is that in Genesis 4:22, this man being Tubal-cain.

Archaeologists recognize a copper-stone age (4500-3000 B.C.) preceding the bronze age (3000-1200 B.C.). The iron age (1200-300 B.C.) follows. There is, of course, overlapping and none of these ages have really ended. In fact, when one considers the tonnages used, it should be apparent that we are still living in the iron or steel age.

**Gold** was known and used freely and skillfully in the oldest of civilizations. A multitude of gold ornaments in excellent condition in the museums of the world amply verify this. The earliest evidence of gold mining is that of rock carvings of Egypt, showing the washing of gold sands, and the melting of gold in a small furnace. This went back to at least 2500 B.C. (G. Wilkinson, *The Manners and Customs of the Ancient Egyptians*, London 2:137, 1874). Strabo (*Geographia* 3.2) describes the country of the Iberians (Spain) as full of metals, gold and silver, copper, and iron. He further tells of mining gold by digging for it in the usual way, and also by washing for it (hydraulic mining). This he wrote approximately 60 B.C. Pliny the elder was killed in A.D. 77 when Vesuvius erupted. He had written 37 books of natural history; in his 33rd he accurately describes the occurrence of placer gold in stream beds, including the finding of nuggets. In addition he describes hydraulic mining that would put recent operations to shame; he claims a river was brought from a distance and from the heights, with enough fall to wash away whole mountain sides, leaving the gold in sluice baffles. Most surprising of all, Pliny describes in some detail the use of mercury to capture the gold from the ore by amalgamation. This method is definitely used today by such large and efficient operations as that of the Homestake Gold

Mine in the Black Hills of South Dakota. Pliny mentions gold as the only metal unharmed by fire, in fact he said each time it went through a fire it came out better or more refined than before.

Gold is named very early in the Bible (Genesis 2:11, 12). We are told that in the land of Havilah, in the vicinity of the Garden of Eden, there was gold and further that the gold was good.

Gold is also mentioned at the very end of the Bible in Revelation 21:15, 18, 21. Here the most precious of metals is envisioned as constituting the Holy City and its

streets, gold transparent as glass. The reed used to measure the city was a golden reed.

In chapter 37 of Exodus, gold is mentioned twenty times, and many items are described as being made by the skilled craftsmen Bezaleel of the tribe of Judah.

When the writer of Job in chapter 28 raises the question of where wisdom should be found, he points out that wisdom is so priceless that gold, silver and precious stones could not buy it. Wisdom is the ability to use one's knowledge correctly.

(study to be continued in May)

## BOYS' BROTHERHOOD PROGRAM FOR APRIL —

by Rev. Bradley Weidenhamer

### People who met the Master

### "NICODEMUS, CAUTIOUS INQUIRER"

**T**HE OBJECT OF THIS STUDY is not merely to cover the material presented. Throughout the study the leader should be very sensitive to any questions or thoughts that the members of the group might raise. Give these primary attention if they arise. Be sure that there is an atmosphere which lends itself to the asking of questions and the promotion of discussion.

#### Aim of the study:

This study shows that we should be searching for truth as Nicodemus was, and that we should be willing to stand for the truth we find. It also reveals to us that Christ issues the greatest challenge that we will ever meet in our lives.

#### For Discussion:

1. Nicodemus was a \_\_\_\_\_ and a member of the religious sect called \_\_\_\_\_ (3:1).
2. Instead of coming to Jesus during the day Nicodemus came at \_\_\_\_\_ (3:2).
3. Why did Nicodemus come to Jesus at night? (To avoid being seen by other Jews and to have time to speak with Jesus on his own).
4. Nicodemus said Jesus must have come from God because \_\_\_\_\_ (3:2).
5. Discuss how, just as the actions of Jesus showed Nicodemus something, our actions speak louder than our words.
6. Jesus told Nicodemus that in order for him to see the kingdom of God he must be \_\_\_\_\_ (3:3).
7. Discuss what our response involves in connection with God's plan of salvation that is mentioned in verse 3.

8. Jesus said that each man must be born of \_\_\_\_\_ and the \_\_\_\_\_ (3:5).
9. The leader should point out that when we come to Christ we should want to be baptized in water in order to symbolize the putting on of the "new man," but we should also realize that the Holy Spirit must come upon us so that we might grow as new Christians.
10. In verse 9 Jesus identifies our lives as guided by the Holy Spirit with the \_\_\_\_\_.
11. Discuss the characteristics of wind and then show how the wind is the same as the Holy Spirit when we let Him guide our lives.
12. At this point you could enter into a discussion of the work of the Holy Spirit in our lives today.
13. In verse 14 and 15 Jesus brings in the example of Moses lifting up the \_\_\_\_\_ in \_\_\_\_\_\_. Take some time to look at Numbers 21:8 and 9 to understand the story.
14. Point out that God gave the people a remedy for the dangerous serpents and it involved their faith. He also did this for us; He gave us a remedy for our sins and it involves our faith.

#### For Additional Discussion:

Discuss the idea of a challenge for your life with regard to:

1. becoming a Christian
2. living a consistent Christian life
3. entering the full-time Christian ministry



# THE SEVENTH SEAL AND THE FIRST FOUR TRUMPET-JUDGMENTS

## Revelation 8:1-13

### Part XXIII

by **REV. R. GLEN TRAVER**

AS WE NOTED in our last message, chapter seven serves as a parenthesis between the description of the events making up the opening of the first six seals (chapter 6) and the events which follow the opening of the seventh seal (chapters 8 through 19). The first four seals picture for us the natural consequence of sin upon man — resulting in tyranny, warfare, famine, pestilence and death. Such consequences began way back in the time of Cain and Abel and shall continue until God writes a finish to all history as we now know it. The fifth seal presents us with a picture of the tribulation martyred saints as they wait the ultimate vindication of their earthly persecution and death. The sixth seal serves to reveal some of the terrible judgments of God to be visited upon this earth during the final period of history spoken of as "the great tribulation" (Matt. 24:21; Rev. 7:14).

Chapter 7 outlines briefly the events that are to immediately take place following the translation of the saints — and preceding the actual outpouring of God's tribulation-judgments. These events will include the calling out and sealing of a select remnant of Jews from the twelve tribes of Israel (spoken of as the 144,000) and their subsequent evangelizing of the Gentiles and the converting of an innumerable number of the same. Chapter seven closes with another picture of the eternal blessings which await all the redeemed from "all nations, and kindreds, and people, and tongues" (7:9).

Beginning with chapter eight, we come back to the opening of the seals which are pictured in chapter 5, the sealing God's book (symbolizing His title-deed to all creation and containing all the hidden mysteries of His eternal plan and purposes for the same). The One Who is pictured as opening each of these seals is the "Lamb of God" (the Lord Jesus Christ) Who alone can reveal and fulfill these hidden mysteries of God's redemptive purposes.

The seventh seal deals with those events which shall come upon this earth immediately before the Second Coming of Christ (i.e., His Revelation) and shall be followed by the period spoken of as the Millennium (Rev. 20:4-6). This seventh seal gives us a panoramic view of the entire seven-year tribulation period (Daniel's

seventieth week), but especially draws attention to those events making up the closing days of that period, described in terms of the seven trumpet and the seven vial-judgments. Walvoord quotes C. A. Blanchard as explaining the inter-relation of these symbols in the following manner: "It is interesting to note that the series of three sevens are really included in one series of seven, that is, the seven trumpets are included under the seventh seal and the seven bowls are included under the seventh trumpet, so that we have in fact a single series in three movements — the first six seals opened, then the seventh seal which includes the seven trumpets blown, and then the last trumpet sounding, introducing the seven bowls and concluding the opening of the seven seals" (The Revelation of Jesus Christ, p. 151). In chapter 8, we will deal only with the first four of the trumpet-judgments, which — as we have noted above, are part of this seventh seal and its opening.

#### **The opening of the seventh seal (1, 2).**

John tells us that when the Lamb opened the seventh seal, "there was silence in heaven about the space of half an hour." This could be a symbolic presentation of the same truth suggested in 7:1-3, which implies that between the rapture of the Church and the actual outpouring of the tribulation judgments, there will be a short period of relative quiet and peace (during which God will call out the 144,000). This symbolism may also serve to suggest that the events about to be described are so horrible and cataclysmic that even heaven with all of its vast host of angels and redeemed saints are stunned unto silence. Several expositors, however, see in this picture an allusion to the old Jewish custom of keeping silence between the time of the sacrifice offering and the incense offering in the daily ministrations of the priests in the temple. This would connect verse 1 with verses 3 and 4 (dealing with the prayers of the saints as mixed with incense and offered before the throne).

Verses 2 and 6 both mention seven angels with seven trumpets which seem to serve as announcing the imminent intervention of God in the affairs of men and nations in the form of judgment and doom. The angels appear to be His administering servants, the number "seven" probably symbolizes the completion and per-

fection of their part in God's eternal plan for judgment, and the trumpets serve to summon to attention and to announce the events about to be unfolded. Throughout all of Revelation, one note keeps sounding forth as clear as the blast from a trumpet — God has a plan and purpose for all history, and such will come to fulfillment. The part that the angels in heaven shall play in the fulfillment of that plan, in these end-time judgments, can only be speculated upon. However, there seems to be little doubt that God will have their help in this ministration from His hand, even as He does in the ministration of salvation (cf. Ps. 103:20; Heb. 1:14, etc.).

#### The angel before the altar of incense (3-5).

Verse 3 begins with the mention of another angel who stands before the altar. Here, again, heaven is pictured in terms of the earthly tabernacle or temple. However, the center of attraction is not the altar of sacrifice (as in 6:9) but, rather, the altar of incense which here is pictured as before the throne (alluding to the altar of incense in the earthly temple which was placed just before the curtain, behind which was the ark of the covenant).

Some expositors feel the angel here described is the angel Michael (whom the Jews believed continually prayed for them), while others would see here another allusion to the Old Testament symbol of Christ as the "Angel of Yahweh." Thus, this angel could represent our Lord Jesus Christ Who is our eternal High Priest before the throne of grace — or, His Holy Spirit (cf. Rom. 8:26, 27; Heb. 4:14, 15; etc.). The picture here is that of the angel offering incense mingled with the prayers of all the saints (probably the tribulation saints). If this angel is Christ or His Holy Spirit, then this is a beautiful picture of Christ and/or His Holy Spirit sharing with the tribulation saints in all of their sufferings and sorrows, and even death. It is also a promise that their prayers for vindication of God's justice and equity shall be heard and answered (symbolized in the smoke ascending up before God — cf. Heb. 4:16).

There is an eye that never sleeps  
Beneath the wing of night;  
There is an ear that never shuts  
When sink the beams of light.

There is an arm that never tires  
When human strength gives way;  
There is a love that never fails  
When earthly loves decay.

That eye is fixed on seraph throngs;  
That arm upholds the sky;  
That ear is filled with angel songs;  
That love is throned on high.

But there's a power which man can wield,  
When mortal aid is vain,  
That eye, that ear, that love to reach,  
That listening ear to gain.

That power is Prayer, which soars on high,  
Through Jesus, to the throne;  
And moves the hand which moves the world,  
To bring salvation down!

(quoted by J. A. Seiss, *The Apocalypse*, p. 187)

Verse 5 pictures the angel as taking the censer (which had contained the prayers of the saints) "and filled it with fire of the altar, and cast it into the earth." This seems to suggest that God heard the prayers of the martyred saints and now the answer to such prayers comes in the form of "voices, and thunderings, and lightnings, and an earthquake (i.e., tribulation-judgments)

#### The first four trumpet-judgments (6-12)

There was a day when to interpret the events described under these trumpet and vial-judgments as figurative language (perhaps symbolizing great political unrest and upheaval) made one very popular. However, in the light of modern weaponry and scientific warfare, there are many who see these trumpet and vial-judgments as more literal representations of what actually might be visited upon mankind in that terrible day of God's tribulation judgments.

Verse 7 mentions the outpouring of hail and fire mingled with blood. This could be descriptive of a terrible electrical storm with all of its terrifying possibilities. Such could come by, either God's use of natural means or perhaps, by man-induced atomic and hydrogen warfare. The mention of the fire being mingled with blood suggests the terrible death-producing effects of such a judgment upon man and beast. This judgment, however, seems directed especially at the vegetation of earth for, verse 7 declares that "the third part of trees was burnt up, and all green grass was burnt up." Anyone who has seen films of an atomic fire-storm (as has this author) cannot help but see the possibility of this being a literal description of the kind of judgment God will send upon sinful man through this first trumpet-judgment.

Verses 8 and 9 speak of the second trumpet-judgment in terms of "a great mountain burning with fire (and being) cast into the sea." This could imply some great volcanic eruption, again, through natural means or induced by man through atomic and hydrogen blast. Verse 9 tells us that the force of such a condition as here described will turn a third part of the sea into blood and destroy a third part of all marine life and a third of all the ships of the sea.

Verse 10 and 11 mention a great star as falling from heaven, "burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood." This may suggest that our God, "Who holds all things in check — against that day" — may open His hand and allow all the universe to take part in His judgment upon mankind for his rebellion and sin. Perhaps He will use stars or meteors, or even something else, especially prepared for just such a time. But, again, there is every reason for us to believe that this, too, could be a man-induced judgment through satellite warfare with its terrible possibilities for suffering and death. John tells us, in verse 11, that this star is called "Wormwood," which implies that its judgment will be in the form of bitter or poisonous characteristics which will cause man to die of the contamination of the water systems of the world ("because they were made bitter").

Verse 12 speaks of the fourth judgment of the trumpets in terms of 1/3 of the solar system as being blacked out, and thus, bringing further judgment upon man in the form of darkness and cold. It is impossible for one to be dogmatic as to just what all God intends to visit upon man by this symbolism (as also the symbolism



referring to the first three trumpet-judgments). Suffice it to say, it will be a far happier experience to be prepared for the translation of the saints, than to find ourselves unprepared and, thus, left to find out just what all these judgments will mean — to us personally!

#### In conclusion

Verse 13 closes this chapter by picturing an eagle (not "angel" as in the KJV) "flying through the midst of heaven, saying with a loud voice, Woe, woe, woe . . ." This may be understood in at least two ways. Perhaps this eagle is meant to convey that this message of God's coming judgment demands the most utmost urgency — both as to our hearing and to our proclaiming. Even as the eagle is a bird which flies swiftly in the carrying out of his purposes, so, God's messengers must ever be engaged in urgently sounding forth the warning of coming judgments and doom. Such messengers have never been popular (consider the prophets of old, John the Baptist, Christ, the Apostles, etc.) but this has nothing to do with the importance of their message or the need for urgency in its declaration.

This word "eagle" can also mean "vulture," however, and it is possible that John here uses this symbolism as another picture of the terrible destruction and death that will accompany the outpouring of these tribulation-judgments. In our study of the last three of these trumpet-

woes, we will see that they become even more intense in severity and consequence, than the ones already studied here. It seems most possible that verse 13 is meant to wake man up before there is no further possibility of escape: "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

Whatever may be our own personal interpretation of these many imageries, the message they seek to convey does demand our most serious attention and concern — and our most urgent proclamation. God will have the last word — right will ultimately triumph over all wrong! Only those identified with God and His Lamb will be able to hide from the terrors of eternal judgment and damnation which can be only faintly suggested — even by these most horrible of tribulation judgments. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:7-9).

May God help us to flee to Christ while we still have time — and find in Him our eternal refuge from all the coming storm!

## Evening Walks with Jesus

### "BY THE SEA"

Text: Luke 5:1-11 and Mark 1:16-20

#### Part VII

by REV. GEORGE W. SOLOMON



WHEN JESUS RETURNED from Judea, through Samaria, to Galilee, six disciples had been with Him. They may have left Him at Cana and returned to their homes and occupations, for they are not mentioned as being in His company when He was rejected in the synagogue in Nazareth. Following this experience in Nazareth, Jesus returned to Capernaum where He moved His family and established His headquarters.

Capernaum was a notable city of sufficient size to always be referred to as a "city." Some think its population to have been at least 15,000. It had its own synagogue, its own detachment of Roman soldiers, a

custom's house, and an official representative of Herod Antipas the king. Jesus was brought up in Nazareth, but Capernaum could emphatically be called "His own city." Capernaum was located on the western shore of the Sea of Galilee.

I am told that the Sea of Galilee is a most beautiful sea. In Jesus' day it was an important center of industry and trade. Luke refers to it as the Lake of Genesareth. It is also called the Sea of Tiberias and Sea of Chinnereth in the Bible. It was some 12 - 13 miles in length and some 6 - 8 miles wide. Its waters ranged in depth from 80' to 160'. It is situated 681 feet below

sea level. The Jordan River descends rapidly from the hills surrounding Mt. Hermon and for the last 25 miles before it enters the north end of the Sea of Galilee, it falls at the rate of 60 feet per mile. The waters of the Sea are a beautiful blue and, due to the low altitude, they are warmer than most similar bodies of water, being about 69 degrees on the surface and 59 degrees at 65 feet and below. Its waters teem with fish of many varieties and fishing is one of the principle industries of the area. Bethsaida (house of fish) is located at its NE. end and Tarichoea (to cure for purpose of preservation) is at its southern end. The Sea of Galilee is located in a volcanic region. The mountains on the north and east are full of lava formations and basalt rock. In the days of Jesus, some nine important cities with populations not less than 15,000 were located on its shores. George Adam Smith says concerning the industry: "They were agriculture, fruit growing, tanning dying, boat building, fishing and fish curing." The Sea of Galilee was the scene of many of the most remarkable events recorded in the Gospels. The stilling of the storm, the feeding of the 5,000; in fact, 18 out of the 33 miracles of Jesus were performed in the immediate area surrounding this inland sea.

One day Jesus went for a walk by the sea. As He walked, He came upon Peter and Andrew, James and John cleaning and mending their nets following an unsuccessful night's fishing. They were His friends. No doubt He had set out with the intention of seeing and talking with them. As He stood there on the shore, a great crowd gathered (for His popularity had spread throughout all Galilee). They pressed upon Him and probably would have, by their zeal to get near Him, have pushed Him into the sea. But He stepped into one of the boats and asked Peter to push out a little into the sea, and He sat down in the boat and taught the people. It may seem strange that we have no indication of what He taught them on this occasion, but Luke presses on to tell about the miracle and the call to discipleship issued to these four fishermen.

Jesus said to Simon (after He had finished teaching): "Launch out into the deep, and let down your nets for a draught." Simon protested because he said they had fished all night and caught nothing, but he adds: "nevertheless at thy word I will let down the net." When they had done as Jesus commanded, they inclosed a great multitude of fishes; and their net brake. Now I think the miracle is closely related to the call of the fishermen. It served to illustrate how through faith and obedience they would be empowered to "catch" men if they responded favorably to the call He was about to issue.

Matthew and Mark recorded in more detail the account of the call given to these men. "Now as He walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little further thence, He saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants and went after Him" (Mark 1:16-20).

Now these men were not stupid, ignorant, lower class men as some have tried to picture them. Some men have taken the verse found in Acts 4:13 and tried to paint these fishermen as dolts. I think this is far from the truth. The Greek word **Agrammatoi** (translated unlearned) simply means "unlettered" as opposed to **Grammateus**, a Biblical scholar — a teacher of the law. It simply meant that the men making the appraisal, who themselves were highly educated, professional men, recognized that these men had not graduated from the higher schools of learning. They were not Ph.D.'s. The Greek word **Idiotas** (translated "ignorant") literally means "a private person as opposed to a public official. Or one without professional knowledge. I think we must recognize who it was that used these terms and understand the meaning of the Greek in this case. These men simply recognized that Peter and John had not been trained in the formal schools of the Rabbis; nor did they hold any official positions in the religious or governmental circles. These men were prosperous business men. They had formed a partnership — they had the latest equipment — the special training. They were experts in their own field. Their business was so good that they had hired hands to help them. Besides this, if we consider their achievements in later life, we must reject the idea that they were dolts or stupid persons. John wrote the Gospel which bears his name, plus three epistles and the book of Revelation. Peter also wrote two epistles. John became a teacher of men like Polycarp, Ignatius, and Papias. How could illiterate, ignorant persons have accomplished all these things? Nor were these men destitute of religious background or spiritual sensitivity. John and Andrew had been down to the revival in Judea where John the Baptist was preaching. How many Christians today would travel 60 to 70 miles to hear the Word of God? Apparently Peter had gone down with them also. After his meeting with Jesus, Andrew went and got Peter and brought him to Jesus. It is possible that James was also in their company at that time. These men believed in the Scriptures. They looked for the promised Messiah. They were spiritually sensitive. They probably knew the Scriptures better than most Christians today!

Jesus called these men to follow Him. This is the call to discipleship. They had perviously answered the call to become believers. They had already declared their belief in Jesus and had made a personal commitment to Him. They had accepted Him as the Messiah — the Anointed of God! This must always precede a call to discipleship. Jesus never calls anyone into His service who is not committed to Him. Some may imagine such a call, but Jesus can't use anyone who doesn't believe in Him as the Son of God and accept Him as their personal Savior! Jesus said: "Follow Me." He makes loyalty to his own Person the basis for this call. Later these disciples were to receive a third call — a call to **apostleship**. A disciple is a learner; and apostle is a "sent one." They were called to follow Jesus that He might teach them to become fishers of men. Following a time of special training and service, He sent them out as apostles. "Straightway they left their nets, and followed Him." Their faith in Jesus was such that, regardless of the cost, when He called, they immediately left all to follow Him!

**Jesus calls all believers to discipleship!** He calls us all to become fishers of men! We are saved to serve! Jesus



expects us to share with others the good news we have come to know. Not all are sent out as apostles, but all could be soul-winners!

Again, I believe we have a witness to the Divinity of Jesus in this story. His power over the creatures of

creation is demonstrated in the miraculous draught of fishes, caught at the wrong time of day, in the wrong place, after experienced fishermen had spent an entire night in unsuccessful efforts to make a haul. Who but the Divine Son of God could possess such power!

## THE SEMINARY SWEETHEART BANQUET



From left to right: Mrs. Raymond Aspinall, Rev. Raymond Aspinall, Mr. Charles Berkshire and Mrs. Charles Berkshire.

THE ANNUAL Seminary Sweetheart Banquet for seminary students, faculty, and their sweethearts was held at the Emmanuel EUB Church in Ashland, on February 16, 1968. Master of ceremonies, Charles Berkshire, welcomed those present, and introduced a trio of Sem. Wives — Roberta Gilmer, Miriam Eberly and Ruth Ober — who sang for us.

After a delicious meal, we enjoyed a violin solo by Sharon Fields, and a vocal duet by Stephen and Connie Foxel. Our speaker, Rev. Ray Aspinall, shared with us some of the language difficulties one might encounter as a foreigner in Argentina. The food and fellowship was enjoyed by sixty-four persons. Many then went to the Seminary to enjoy parlor games and light refreshments.

The Sem. Wives organization has a membership list of forty-nine students and faculty wives for the 67-68 year, with an average attendance of twenty.

In September, we held our annual Fall Fellowship at the Park Street Brethren Church, with fifty-seven enjoying the carry-in dinner and fellowship around the tables.

Our programs this year have included a talk by Dr. Robert Ronk on "What is Expected of a Minister's Wife?" and a book review of "Rebels With a Cause," by Frank Mead done by Mrs. Edwin Boardman. We learned about Argentine Christmas customs and mission work in Argentina when Marilyn Aspinall spent an evening with

During our March meeting, Mrs. Sylvia Zimmer, guidance counselor at Ashland Jr. High School, and former missionary to China, will give us some tips on counseling. We will also make communion bread using recipes from several of the churches in the denomination.

This year we have taken the project of helping with a book jacket file at the Seminary Library. We also write to one of our missionaries' wives during each of our regular meetings.

Sharon Winter  
Secretary



A view of one table of guests attending the banquet.



## IOWA LEADERS

### COMPLETE COURSE

by **FRED BURKEY**

**T**EACHERS and leaders of the First Brethren Church of Waterloo and Cedar Falls, Iowa, recently completed a five-day teacher-training course held at the Waterloo Church. The course, "Teaching for Results," was well attended, having an average of nineteen persons for each session.

It is apparent to the author, who was privileged to teach the class, that great things may be expected from these energetic and alert scholars. Despite the concentration and hard work required, seventeen persons completed the course requirements and have been awarded certificates of recognition by the Board of Christian Education of The Brethren Church.

During the course of the five days spent in the Waterloo area, it was possible to learn much about the educational programs of both churches. Waterloo, under the guidance of Rev. James Black and superintendent, Mrs. Helen Jordan, has experienced a steadily increasing

church school attendance with a number of classes consistently having perfect attendance.

The facilities have been completely remodeled and are attractively decorated and well equipped. The classrooms are beautifully carpeted and painted in pastel colors. In addition to such equipment as filmstrip projectors, 16mm projector, screens, sound equipment, etc. the church has two tape recorders which are regularly employed to take the worship service to those who are shut in.

At the present time, the church school is closed, graded from the nursery through the high school. The adults have several choices this quarter. The first class, taught by Rev. Black, is a study of Biblical doctrine



Rev. James Black teaching a Doctrine class



**Left to right:**

**Front Row:** Rev. J. Black, Lyn Peck, L. L. RuLon, Henry Reitz, Kathryn Lichty, Helen Jordan, Ethel Lichty

**Back Row:** George Bunn, Rev. G. Hollinger, Lucille Lamb, Marlys Priebe, Gwen Boldt, Mary Jan Shafer, Jo Ann Coleman, Barbara Grieve, Lelia RuLon, Doris Coleman

**Absent:** Erma Lamb



Each student is supplied with a workbook, listing suggested readings on selected topics, discussion questions, space for answers and notes. This quarter many substitute teachers are teaching while the regular teachers take advantage of this well organized course.

A second course, using the Brethren Adult Quarterly, is also in progress under the direction of Mr. Edgar Vassam. Abe Glessner teaches the third class, which is a Survey of the Bible.

The Cedar Falls Church, represented at the teacher-training course by Rev. Gene Hollinger, Mrs. John Grieve and Mr. and Mrs. Don Coleman, is also moving forward. Recent attendance has been averaging about twenty each Sunday morning.

With the city growing in their direction, all have high hopes for this new church. Rev. Hollinger is confident that this new work will continue to expand. His workers are willing, the field is developing, and the Spirit is leading. We can expect to hear plenty of good work from Hawkeye land!



## FROM THE BOOKSHELF

Listed here are four books recommended for your reading and for inclusion in your church library.

1. Donze, Sara Lee, **The Robin and The Thorn**. Minneapolis: Augsburg Publishing House, 1964. 32 pages. \$1.95.

This beautiful Easter story is based on an old legend — how the robin's breast became red. The events of Holy Week are related from the viewpoint of a little bird that follows Jesus through the events of the Passion.

The author skillfully combines fantasy with the Passion narrative, making a story that will delight children while at the same time teaching them the meaning of Easter.

2. Martin, Sylvia Parsons, **Ride On! Ride On!** Minneapolis: Augsburg Publishing House, 1968. 27 pages. \$1.95

This delightful Easter season story tells of Jairus and his most prized possession, a small brown donkey named Shimri. Each day Jairus would feed and take care of his little colt. And each day he would beg his father for permission to ride him. His father would always tell him the same

thing, "No, Jairus, no one can ride upon Shimri until he is broken. We will break him when the time is right." Then one day two strangers took Shimri away saying, "The Lord has need of him."

How the Lord used Shimri and how Jairus rode his colt for the first time will delight young readers.

3. Olson, Arnold, **Inside Jerusalem — City of Destiny**. Glendale: Regal Books-Gospel Light Publications, 1968. 95c

This account of the June, 1967 Israeli/Arab War is written by a man who has spent much time in the Holy Land and was there only days before the conflict began. He reveals current attitudes of Israel and those nations around her, shows the results of this six-day war and applies Scripture to many phases of the subject.

4. Narramore, Clyde S., **How to Succeed in Family Living**. Glendale: Regal Books-Gospel Light Publications, 1968. 95c

This new paperback on family living should be in every church library, used for personal reading and in courses dealing with this vital subject. It is also the new adult VBS course.

The books listed above may be ordered from: **Brethren Publishing Company**, 524 College Avenue, Ashland, Ohio 44805.

## BRUSH VALLEYS REPORTS from the Great Keystone State

The Mulvane BYC'ers in the Jr. High and Sr. High groups (combined) have been quite active this year.

We have had a Christmas Caroling party, a New Year's Eve Watch Night party, a Bowling party, started a youth choir and have had regular Sunday night meetings.

We made a New Year's resolution to invite as many kids as possible to the February 4th Youth for Christ rally in Wichita, which was featuring Bobby Richardson that night.

Our average attendance each Sunday night is 10.

Our hope is to grow into a larger, soul-winning group.

— Debbie Barber, secretary

## MULVANE REPORTS FROM the Great Mid-West

January 16th — The youth groups from Pleasant View Brethren Church went skating with the BYC from Brush Valley. Fifty-four youth were in attendance as we enjoyed a good time together.

## TUCSON REPORTS FROM the Great Southwest!

**T**HIS summer and fall have been busy ones for our Senior BYC. First of all, in July, came our summer camp. During the Junior week five Seniors stayed to help out as Junior counselors, tribe leaders, newspaper editors, etc. It was a real experience for all of us in the Lord's work. Valuable lessons in Christian leadership were gained, which are unobtainable in any other way.

During the summer, before and after camp, our Senior BYC edited a church newspaper. This provided more fellowship over the long stretch of summer, and gave us a chance to see how much we had grown in the Lord. Also in writing the articles, it brought back many happy memories of past years at camp and of doing things together. The newspaper served as a testimony to our church as to what the youth are doing, and all the fun they miss if they don't go to camp. We hope to print other editions of "The Cactus Sticker" as soon as we get enough news and time.

At the close of summer, we did a very interesting project; it was called "Sharing Christ." We learned to share our faith with others, and took several trips to local parks for personal experience. We had one first time confession, which was really a thrill. In March we will be concentrating our programs on teen-age evangelism and how to share our faith even more freely with our friends.

In the fall we elected new officers as follows:

President .....	Gwen Stogsdill
V. President .....	Sheri Hite
Secretary .....	Marcia McKinney
Treasurer .....	Scott McKinney

Around Halloween time, we decided to throw a party for the Junior Youth and smaller children. It was a big success, with a haunted house and apple bobbing. Jill Carson wrote a skit for the devotions. Since the kids enjoyed it so much we will probably give another one next year.

Our Thanksgiving dinner this year was one to give thanks to God for. It is an annual money raising project for our youth and usually has a big turn-out. This year we wanted to do it a bit different, and had to rely on the Lord for the outcome. We planned for 120-140 people but 176 showed up. Even then the Lord was with us and the food came out exactly right. Our guests seemed even more hungry for their spiritual food, because almost all of them stayed for our program afterwards. We are very grateful for all who helped, especially our prayer partners.

Christmas was merry as we caroled with the Junior Youth, followed by a party and a time of fellowship. As usual we presented our Christmas Eve candle lighting service. To add to the sacredness of the program, two people were baptized just prior to the service. This year we gave a pantomime called, "Mr. Jones Goes to Bethlehem." The play was about a brusque business man who finds humbleness and love through the Christmas Story.

We have not been as busy this quarter, but with the Lord's help we'll have an even more exciting year. We are seeking the Lord's guidance so we can serve Him to the best of our abilities.

— Marcia McKinney

## P-P-B-B-Y-C Reporting In!



Quizzers Hard at Study



Conducting the BYC Meeting



It is about that time again — to hear from the Papago Park Brethren BYC — that is, concerning our activities — what we have been doing lately, etc. Well, we have been busy as only young people can be.

First, we had our Winter Retreat in November. In December we gave a three-act play entitled "To All People." The message was very good and was well received by the large crowd attending the play.

At the present time we are really concentrating on the Bible Quiz. This has become a real learning process for us and we look forward to it each year. The picture above shows part of our group hard at work studying the questions. Have you ever tried to pronounce Kirjath-arba????

However, we do not allow the Bible Quiz to take the place of our regular devotional program. These programs are set up three months at a time, so we know in plenty of time to be well prepared. The picture below shows one of our group conducting the meeting. We have gotten into some very worthwhile discussions at these sessions.

The first Sunday of the month our pastor is talking to us concerning the various cults and religions. The idea is to acquaint us with what they believe and make us better able to be a strong witness for Jesus Christ.

In February we had a Valentine party at our presi-

dent's home. It was a come-as-you-are party. We had some pretty odd outfits, (but rumor has it that our pastor, who is also our co-sponsor, sort of chickened out!!!).

We are looking forward to Arizona State Conference which will be held at Casa Granda, April 19-21.

We are also looking forward to our annual Formal Senior Banquet in May. This is when we give special honor to our high school seniors.

In checking over our goals, we have already made or are up-to-date and working hard on nine of the eleven goals. We plan to be an Honor Society again this year. We do this not only to be an Honor Society but we feel through out efforts to meet these goals we will grow spiritually.

We are working toward our share of the National Project. We are a younger group this year than last year (having lost several of our members through marriage and to college, etc.). We do not have the jobs or the incomes but we feel that **faithful tithing** will be a big help in reaching our goal and we know assuredly that we will learn a good lesson.

So you see we are busy as usual this year and we pray with Christ's help we will meet all of our goals but most of all that our lives will glorify His name.

— Connie Tschumy, secretary

## Ecological Disequilibrium — a challenge for the Church

### WILL WE TRAMPLE THE GLOBE TO DEATH?

by **NORMAN B. ROHRER, Director**  
Evangelical Press News Service

**G**OD TOLD ADAM to replenish the earth but man is rapidly overflowing it, casting more and more people under the shadow of starvation and the spectre of disease.

Consequently, the church is faced with an opportunity to act in the face of a worsening world situation. Daring and massive efforts must be exerted at once toward the lowering of birth rates. But will the people or God accept the moral challenge? Or was Reinhold Niebuhr correct in concluding that religion "is more fruitful of philanthropy than of social justice," more concerned with remedial than preventative measures?

Max Frankel in the New York Time Book Review suggested two years ago that "what we are beginning to sense . . . is tragedy: the inexorable yet continually surprising march of incidents, evoking almost predictable responses, driving the drama along."

It is high time, says Professor Charles G. Chakerian of McCormick Theological Seminary in Chicago, that conception control policies be taken out of political and religious controversy. He sees the population crisis as an "opportunity for constructive ethical response" on the part both of the masses and leaders of society.

The Rev. Arthur McCormack of the Mill Hill Fathers

was quoted in the National Council of Churches' Information Service bulletin as saying that "the solution of the population explosion must come from a more responsible attitude to the sacred privilege of passing on new life . . . It is completely naive in the new circumstances of lessened mortality rates to expect nature unaided to redress the balance."

A new book has appeared which speaks for the evangelical. Dr. Sherwood E. Wirt, editor of Decision, says in The Social Conscience of the Evangelical: "What is important for the record is that many . . . are dissatisfied with what has been done and left undone in their relations with society, and they intend to spend the rest of the twentieth century amending and balancing the account."

Here is our opportunity to examine the values related to the sacredness of life and the love ideal in the Gospel. A lot of the problem of inequality would be instantly remedied if we would heed Deuteronomy 15:7-11 which Evangelist Billy Graham read when he testified before a Congressional hearing on antipoverty legislation last June. The passage ends thus: "You shall open wide your hand to your brother, to the needy and to the poor, in the land."

# a letter you should read

Mr. George Kerlin, Treasurer  
Peace and World Relief Commission  
Rt. 4, Box 227  
Goshen, Indiana

Dear Mr. Kerlin:

Greetings in Jesus' name!

How grateful we are for your continuing interest and financial aid. The crisis in Vietnam not only accelerated the problems but also the crying need to help the many thousands of homeless refugees.

You will be pleased to know that your gifts will help us to give both spiritual and physical aid to more than 50,000 Vietnamese each month this year. I am sure you can see that the number who will still be needing help may be multiplied by many, many thousands.

Our report for 1967 indicates that services rendered and food and clothing delivered was in

excess of 15,000,800 pounds with a value of \$1,600,000. The total number of men, women, and children helped in so many ways during 1967 exceeded 3,600,000. This represents several countries where we are privileged to serve in His name.

We are grateful for all you have done through prayer and participation. With kindest Christian regards,

Yours in the JOY of His service,

Everett S. Graffam  
Executive Vice President  
World Relief Commission, Inc.

## Special Notice to:

### CHURCH TREASURERS and INDIVIDUAL DONORS

Please send all contributions for **World Relief** to:

**Mr. George Kerlin, Treasurer**  
**Route 4, Box 227**  
**Goshen, Indiana 46526**

## Letters

*Here are some excerpts from letters received by your Editor relative to the front page format of the February 17, 1968, issue of The Brethren Evangelist; we are hoping that we will be able to do more of this in the future.*

Congratulations!

The current issue of **The Brethren Evangelist** really turned me on when it arrived yesterday.

Especially I enjoyed the different cover and layout you gave to Carl Barber's article. It must be difficult

for you to try to come up with something imaginative all the time, for there's only so much you can do.

But I just wanted you to know how much I appreciated your special effort in this issue.

Rev. Jerry Flora  
Washington, D.C.

I took time to read the new **Evangelist**. Just wanted you to know how nice the cover is on the February 17 issue. Could something like this be done more often? It is much more

attractive than the standard one.  
Good work!

Judith Steiner  
Lanark, Illinois

We received our new **Evangelist** yesterday.

Just had to drop you a line and let you know how **very** impressed we were with the new cover. Is this a new face? We all found it very impressive.

Helen Dickson  
Tempe, Arizona





# World Religious News

## in Review

### **CALLS FOR COMMUNICATION IN CHURCH WHERE PREACHING HAS FAILED'**

**Minneapolis (EP)** — A communication crisis exists in the Christian church which can no longer rely on preaching, the Minnesota State Pastors' Conference was told here.

The Rev. Clyde H. Reid, associate director of the Institute for Advanced Pastoral Studies, Bloomfield Hills, Mich., said, "I am convinced that we have reached the end of the preaching era."

What is needed, Mr. Reid said, "is a redefinition of preaching. When we understand that genuine communication requires dialogue, we realize that preaching falls short."

He said the old preaching structure, which "elevates the clergyman to a position of special status over the passive laity" and "relies upon the brilliance of the minister's speaking ability to hold the church together" belongs to the past.

"Not only do the laity express dissatisfaction with sitting week after week listening to one man's version of truth, but the clergy themselves are widely disillusioned with preaching," Reid charged. "They feel the emptiness of their words and their failure to communicate with people."

The speaker called on pastors "to reach modern man in new creative ways. We must reach him through all the senses, with sound as well as print, with color as well as black and white, with pictures as well as sentences, with dialogue as well as monologue, with variety as well as consistency, with drama as well as speeches."

The pastors' conference was held in Judson Baptist Church in Minneapolis.

### **PRODUCER DEFIES LAW, WON'T HALT 'THE BEARD'**

**Los Angeles (EP)** — A play depicting a sexual encounter between Billy the Kid and Jean Harlow in

heaven has been termed obscene by law officers here who arrested its producer and three actors.

But Michael McClure, the controversial play's author, said understudies will "continue performances indefinitely."

Protesting the arrest of the Warner Playhouse near UCLA shortly before the second night's performance, producer Robert G. Barrows said, "We have no intention of bowing to illegal police authority." Barrows, a lecturer in theater arts at UCLA, added: "The police can't do anything during the performance, but they may arrest us again afterwards."

Drama critic Cecil Smith wrote in the *Los Angeles Times*: "It is one of those plays that every young writer writes at about the college sophomore level (and usually tears up)."

Officers of the vice squad said they would keep on making arrests as long as the actors defied them and staged the play.

### **RARE 'BREAKAWAY' FROM OLD ORDER AMISH VIEWS FORMER RITUALS**

**Paradise, Pa. (EP)** — Elmer S. Fisher, one of the few members of the Old Order Amish community which flourishes here to have broken away, said he is happy in his present state but would not try to influence other Amishmen to rebel as he did.

"It would be extremely unethical for me to do so," Fisher, now a school teacher, told Rosamund Taylor of the *Intelligencer-Journal*.

Fisher said he was gripped by intense unhappiness when he first entered the non-Amish environment and really intended to return, fearing the damnation of his soul through excommunication from his church. He was led to salvation in Jesus Christ by the pastor of the Evangelical United Brethren Church here.

Despite his break with the sect, Fisher enjoys good relations with his Amish family. However, they must shun him because if they refused

they would be required to confess publicly that they were breaking the laws of their church."

Shunning means he cannot eat at the same table with his parents and the adult members of his family. It also means that in financial dealings, should his parents owe him money they may hand it to him. But they are not permitted to take money from his hand. If he wishes to pay them for something he must place the money on the table, from which they may retrieve it.

The teacher says his integration into the non-Amish world was much more difficult for him than being shunned.

"My restricted Amish life had made me a foreigner in my own country," Fisher says. "I was gauche, I made social errors. I was laughed at many times."

After serving in the army for two years (1950-52), he enrolled at Bob Jones University, Greenville, S.C. and married non-Amish Jean Denlinger. They live in a modern ranch house here with their two sons — Curtis 8, and Ricky, 6. Elmer Fisher is president of the "Send the Light Crusade," a movement which is trying to provide gospel information for all Amish families in the United States and Canada.

### **CHURCH LEADERS ALARMED OVER COURT RULING ON PROPERTY RIGHTS**

**Atlanta (EP)** — Denominational heads of the Presbyterian Church in the U.S. were alarmed following a ruling by the Georgia Supreme Court which upheld the property rights of two churches which seceded from the parent body.

"This is a real shock," exclaimed Dr. Marshall C. Dendy of Richmond Va., head of the parent church, "I hope the ruling will be appealed."

It handed church property rights to two Savannah churches whose congregations withdrew from the main church in April 1966. Statements adopted by the church's General Assembly on the Vietnam war and civil rights, among other things, violated church doctrine, the congregations contended.

Attorney Cheatham of Savannah, representing the parent church, gave this judgment: "The decision pertains to every connectional Protestant church. What it does is allow a jury to decide whether a church has deviated from its doctrine."

The two churches seceding, according to an AP wire story, are Hull Presbyterian and Eastern Heights Presbyterian. They asked that the parent body be denied the right to interfere in their affairs.

Said the Rev. Todd W. Allen, pastor of Hull: "The decision is a Magna Carta for church property rights and guarantees that church congregations own their own property."

## WILKERSON BATTLES LEGALIZATION OF MARIJUANA

Springfield, Mo. (EP) — Assemblies of God minister David R. Wilkerson, whose New York parish is filled with drug addicts, says he considers marijuana the "most dangerous drug today" and hit hard against legislation to legalize it.

Writing in *The Pentecostal Evangel*, Wilkerson contends that many of the so-called proponents of the drug's legalization are actually doing so to rationalize their own behavior.

In a by-lined article "Should Marijuana Be Legalized?" the Rev. Mr. Wilkerson, executive director of Teen Challenge with offices in Brooklyn, N. Y., also asserts:

"Expecting an impartial opinion from marijuana users is like expecting a convention of alcoholics to make an unbiased study of bourbon.

"I have found that some of the 'impartial experts' in favor of this admit smoking and enjoying it," Wilkerson writes in his article for the national Assemblies of God news-inspirational periodical with a circulation of some 197,000.

## TEENS RATE BIBLE MOST POPULAR BOOK

New York (EP) — In attempting to evaluate the reading habits of youth today, one fact clearly emerges — the Bible overwhelmingly is the most important and most helpful book they have read.

Nancy Gilbert, reporting for the Gilbert Youth Research in an article for the *Herald-News* here, said a survey showed the Bible received four times as many votes as the two closest runners-up; the dictionary and the novel. A thousand young people across the U.S. were asked to select the one book they would save if a disaster ever struck.

"Religious books in general far eclipsed any other category to walk off with honors as most helpful among those being read currently," Miss Gilbert said.

"Most of those questioned thought of the Bible only in terms of its religious and moral significance," she said. "Some teen-agers saw other values in the Bible: 'It incorporates the greatest quotes and events of all time. . . . 'The Bible serves all other choices combined. . . . 'The Bible is a problem-solver for everyday situations.'"

A slightly higher percentage of girls than boys (57 vs. 49) tended to favor the Bible. The survey seemed to indicate that the attention-getting tactics of a small minority of irreligious youth had tended to obscure the thoughts of the conservative majority.

## COURT THROWS OUT 'SUIT AGAINST GOD'

West Palm Beach, Fla. (EP) — Labeling the case a "sarcastic attempt . . . to ridicule the process of the law," circuit court judge Robert S. Hewitt threw out of court a suit against God.

"The complaint is absurd, frivolous and disrespectful, requiring that it be dismissed and expunged from the public record," Hewitt said.

George Albrecht, 35-year-old electrician, filed a \$25,000 suit against "God and company," listing approximately 30 churches as co-defendants, after he lost an earlier damage suit against the city and a construction company.

He was seeking damages for injuries received when a sidewalk collapsed under him during a 1964 rainstorm at a construction site. The trial jury had ruled earlier that the accident was "an act of God."

## MODEST YOUTH NOTED IN CASES OF ADULT NONSMOKERS

Los Angeles (EP) — Adults who don't smoke, according to the UC Berkeley Institute of Human Development, turn out to have been self-controlled, modest and even-tempered adolescents with an appreciation of the mature values of their elders.

However, heavy smokers now in middle age, were seen to have had little desire for achievement in their teens . . . tried to escape from unpleasant situations . . . were often out-and-out aggressors.

These findings, published in *Social Science and Medicine*, international journal of Great Britain, were set forth in the form of personality pro-

files of adolescents who are now in their 40's. The profiles, which show individual exceptions to the main results, are based on information and studies begun in 1931 with a group of 200 boys and girls then enrolled in Oakland junior high schools.

The *Los Angeles Times* quoted a professor of the Berkeley Institute saying that his findings indicate that the use of cigarettes will decline as evidence of their health toll mounts.

## BILLY GRAHAM HEADQUARTERS EXPANDED

Minneapolis (EP) — Another lot was purchased in downtown Minneapolis by the Billy Graham Evangelistic Association when the offensive quarters of the "Pink Pussy Cat" nightclub was doomed to demolition.

George Wilson, executive vice president and treasurer of the evangelistic association, had refused to deal with the owners for the land where the nightclub had stood until the closed shop and ordered the building leveled.

The site of the Pink Pussy Cat will be used either for a new building or a parking lot. The Billy Graham Evangelistic Association now owns all but three lots on the block at Hennepin and Harmon Place.

The nightclub, however, will move its liquor license across the street and reopen January 29.

## CAMPUS CRUSADE GROUP WORKING IN LONDON

London (EP) — Sixty U.S. missionaries have quietly entered England in recent weeks and taken residence in university cities to impart their ideas, according to the weekly evangelical journal, *The Christian*.

They are members of Campus Crusade, an evangelical movement started in 1951 by Dr. William R. Bright. It now has more than 1,100 fulltime staff workers operating in 37 countries.

The 60 who came here are large, recent college graduates. Operating under the title of the "Universal Ambassador Team," they plan to concentrate their work at universities in London, Brighton, Reading, Birmingham and Southampton.

The *Christian* quoted the group leader, Bud Hinkson, as saying: "We shall be here long enough to impart ideas that we have found beneficial and then leave for somewhere else."



# PASTORS' CONFERENCE ON FAITH AND ORDER

April 30 — May 2, 1968

Rev. George Macpherson Docherty, D.D.

Guest Speaker

Sponsored by

THE NATIONAL BRETHREN MINISTERIAL ASSOCIATION

DR. GEORGE MACPHERSON DOCHERTY, minister of the New York Avenue Presbyterian Church, will be the guest speaker for the Pastors' Conference on Faith and Order this coming April.

Dr. Docherty was born in Glasgow, Scotland, and received his M.A. in 1935 and his B.D. in 1938 from the Glasgow University in Scotland.

His ministry has included the following: minister of the Barony of Glasgow, doing special youth work under the Iona Trust from 1944-47. He was minister at the North Church in Aberdeen from 1947 to 1950. He was called to the New York Avenue Presbyterian Church in Washington, D.C., on March 30, 1950.

The Doctor of Divinity degree was conferred upon him by the Temple University of Philadelphia, Pennsylvania, in June of 1950. The Doctor of Letters degree was conferred upon him by Monmouth College of Monmouth, Illinois, in June of 1957.

Dr. Docherty has appeared regularly on television under the auspices of the Council of Churches, National Capital Area, on the program, "This We Believe." He appears regularly on a brief devotional program "Today Your Life," morning and evening on a local television channel.

He has written a book of sermons entitled "One Way Living," published by Harper and Brothers in April of 1958.

Dr. Docherty promises to be a most interesting speaker for the conference.

3:40 Discussion Time  
4:00 Committee Reports  
4:30 Prayer of Dismissal  
7:30 Evening Worship  
Devotions ..... Thomas Hurley  
Message ..... Frederick Burkey, Director of Christian Education  
"Visions in Christian Education"

## Wednesday, May 1

9:00 Praise and Devotions  
Devotions ..... David Case  
9:15 Panel: "Current Practices of the Districts on Calling, Licensure and Ordination"  
Moderator: Rev. Robert Hoffman  
Panel: Men of the various districts.  
10:00 Fellowship Time  
10:30 Discussion Time  
11:15 Sharing Time — Pastors bring ideas and suggestions to help our fellow Elders in the work of the Lord.  
11:45 Lunch Time  
1:00 Ground Breaking for Headquarters Building  
2:00 Praise and Devotions  
Devotions ..... Arden Gilmer  
2:15 Theme: "The Church Faces Changing Moral Standards." Dr. George Docherty, Pastor, New York Avenue Presbyterian Church, Washington, D.C.  
3:00 Committee Reports  
4:00 Prayer of Dismissal  
6:00 Seminary Friends and Alumni Banquet  
Speaker ..... Dr. George Docherty

## Program

### Tuesday, April 30

30 Praise and Devotions  
Devotions ..... James Donahoo  
50 "Biblical Basis of Calling, Licensure and Ordination" ..... Smith Rose  
30 Fellowship Time  
10 "Historical Brethren Position on Calling, Licensure and Ordination" ..... Albert Ronk

### Thursday, May 2

9:00 Praise and Devotions  
Devotions ..... Jerry Grieve  
9:15 Message ..... Dr. George Docherty  
10:00 Question Time  
10:30 Fellowship Time  
11:00 Sharing Time and Evaluation  
11:30 Inspiration Time ..... Bruce Stark  
12:00 Benediction

## Committee:

Rev. James Black  
Rev. Jerry Witt  
Rev. Paul Steiner, chairman

## Song Leaders:

Rev. Marlin McCann  
Rev. Bradley Weidenhamer

## Pianists:

Rev. Harold Barnett  
Rev. St. Clair Benschhoff

Reservation for Housing should be sent to:

Rev. George W. Solomon  
619 Park Street  
Ashland, Ohio 44805

# from the Woman's Outlook

## I WAS THINKING —

*Mrs. Roxie E. Stahl*

ONE NIGHT I was aroused from a deep sleep by an unusual noise from my small son's room. I hurried up the stairs to find him on his hands and knees searching for something in the dark.

"Mommy," he cried, "I can't find my Jesus!" The little luminous plaque he had taken to bed with him had fallen to the floor. I remember holding him close and thinking, "If all men who walk in darkness only would bend their knees to search as diligently for the Light of Christ." Why is it that men often wait for the dark moments of adversity to come upon them to begin groping frantically for the Christ they had previously cast aside? More often than should be necessary, the patient Jesus allows our hearts to be broken so that he can spread us around where he wants us to be. Yes, life is too often a conflict of our selfish desires against Christ's desire for our unselfish service. How wonderful that our Lord placed the stars above us that we might, in our darkness, look up and find them.

Not long ago I was in a company of friends who were apparently delighted to discover that each of them took a different kind of nerve pill. Sick America is certainly trying to nurse its ills with pills. First we take Selfish Pills, Hate Pills, Covet Pills, Glutton Pills, Jealousy Pills, Adultery Pills, and Divorce Pills, then we try nerve

pills — green, yellow, white, blue or black, and our souls get sicker as our senses are dulled with dope. Perhaps the term, "tranquilizer" sounds better.

Beloved, the Church of Jesus Christ and its organizations need so much more than "tranquil" members to give it. We need to begin "groping in the dark," and our knees for the Giver of Light.

"What think ye of Christ?" Isn't what we think of Christ neighbor equivalent to what we really think of Christ?

Set a houseplant in a window and it turns every leaf to face the light. God has fashioned it to obey His natural laws for survival. It cannot live without the sun. Are we different? The Word of God tells us that Christ is life, and His life is the light of men. We cannot live in obedience to God without the Son! If you will read Hebrews 5:7-9 you will find that the Son himself had to learn obedience:

"Who in the days of his flesh, when he had offered prayers and supplications with strong crying and tears unto him that was able to save him from death, and he was heard in that he feared; Though he were a Son, he learned obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

I was just thinking —

---

Why not join the  
TEN DOLLAR CLUB?



# SISTERHOOD

## Devotional Program for April

### PROVERBS

#### All to Worship:

Seniors: "Blessings are upon the head of the just: but violence covereth the mouth of the wicked" Prov. 10:6).

Juniors: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa. 103:1).

Songs or choruses related to the theme of your meeting

#### Circle of Prayer

#### Scripture Study:

Juniors — Psalms

Seniors — Proverbs

#### Discussion Questions:

Seniors: Discuss questions over **You're in the Teen-age Generation.**

#### Special Music

#### Song:

"Spirit of Sisterhood"

#### S.M.M. Benediction

#### Business Meeting

**Something Extra:** How about holding your meeting or devotional program of some sort in the home of one or more shut-ins? Take along some spring flowers and the refreshments. (They needn't be heavy; just a light snack will do.) Shut-ins really appreciate this sort of thing and you will enjoy it too.

## SENIOR BIBLE STUDY

### THREE WISHES FOR YOUR LIFE

Read: John 15:9-14

Key Verse: Proverbs 10:16

by **MRS. THOMAS L. STOFFER**

ONE SUNDAY EVENING four years ago the young people of our BY group wrote down three wishes for their lives. We numbered each folded paper, stuck them in a big envelope with the key to the numbers on front, and sealed the envelope. I then tucked it away for future reference. When summer comes, I plan to open the envelope and send each person his list of wishes (I shall try hard not to peek!) with these questions: Would you revise your wishes now that you are older?

2. Are you now living lives that will tend to make these wishes come true?
3. Are these goals for your life in keeping with God's plans for you and all mankind?

Considering the hundreds of young people I have worked with through the years, I have made one observation that seems to determine whether they are industrious, well-adjusted, serious-minded students or lazy, fault-finding, school-skipping problems. The hard-working students all have goals toward which they are striving and ac-

cept self-discipline and hard work as the price they must pay; the problem students have no idea why they are here and where they are going.

This latter category provides some interesting case studies. I remember one particularly lazy, utterly charming Don Juan who told me confidentially that his biggest ambition was to marry a wealthy woman. Another cheating rascal who tried to worm a passing grade out of me so that he could play basketball finally landed in Mansfield Reformatory. (Not for that, of course!) One student this year, in a paper on "My Decision," wrote about taking his first trip with LSD. I appended a lengthy note to his paper appealing to his hope for a happy marriage and a sound mind in a sound body and the need for extreme caution with these untested drugs. But as he ended his paper, "I enjoy being with my friends, and we do as we please." Incidentally, he and I are on the best of terms; however he is doing nothing to avoid taking sophomore English for the third time. He is in a world of his own, and this is true of all these hippies, hoods, and juvenile delinquents. They seem so blinded by their own wrongdoings and sinful thoughts that they cannot see that they are headed toward heartache and ruin. I pray for my problem students, for I know God is there to help them when they need Him; but they must make the first move toward Him. As our pastor has suggested, sometimes only heartache and ruin can help them find their way to Him.

Yes, some seem to have as their goal making life miserable for the rest of the human race; they are the "crazy mixed-up kids" who hit the headlines. This kind dates back to Cain, the Bible's first juvenile delinquent. You remember that Cain knew what type of sacrifice God required of man, but he was too contrary to buckle down and give the proper offering. He did it his way, to the displeasure of God. Then in a jealous rage he killed his brother Abel, who had pleased God with his sacrifice. Sin deadened Cain's conscience and blinded him to the real reason he hated his brother.

The story of the worst problem student I have ever had ends with a different twist. Herb was the bane of my life the first year I taught. Just waiting until he was sixteen and could leave the eighth grade was his only goal in life. Meanwhile he made us teachers suffer. His mother was dead; his father was a drunkard. I tried to forgive him. The last week of school he came to me with tears in his eyes and confessed, "Teacher, I'm so sorry I've been a problem to you this year." I wept too — partly because his apology had come so late in the school term. However, he married a fine Christian girl and has made a good home for his family. The last I heard from Herb was when he made himself known to my parents while he was playing Santa Claus at their church several years ago.

I have not told you of my problem girls through the years, mostly because their stories are the saddest. Girls who lose their way and disobey God's commandments

generally become women of the street, unwed mothers or brides of some fellow as immature as they. The marriages generally result in divorce and compound unhappiness for themselves — and others. Yes, they as they want and forget that others must pay for the sins — too often an innocent child.

Young people have a way of spotting "phonies" that constantly amazes me. Let us check on your ability to size up people. What kind of Christian are **you**? Answer these questions truthfully.

1. On what do you spend your money?
2. How do you spend your spare time?
3. Whom do you choose as your companions?
4. What type of material do you read?
5. What goals do you seek?

You have little intention of serving the Master if you spend your money wholly on yourself; if you spend time in prayer and meditation; if you come to church only because your parents make you; if you refuse to take part in church activities; if you choose friends who are not Christian and take delight in proving it; if you read books because they are controversial, sexy, a "for adults only;" if you wage constant battles with your family and friends; if you hate, envy, and judge others; if you wish mainly for fun, money, and popularity. Just how much of your mind, heart, and soul have you turned over to God?

So many people live as if they expect to share God's eternal life by riding into heaven on the coattails of an apron-strings of a saintly father or mother. Thank God most of us have the example of fine Christian parents who put us on the right path. But faith is an individual matter since each of us is ultimately responsible for his own soul.

Nancy Launder of Williamstown First Brethren Church (Ohio) has sent as her favorite proverb:

"The labor of the righteous tendeth to life;

The fruit of the wicked to sin" (10:16).

She points out that it has helped her in times of doubt and fear, for it indicates that the only way to have eternal life is by serving our Lord Jesus Christ.

What a splendid Easter message from Proverbs, Nancy. This is an opportune time for each of us to check on our service to our Lord and our goals we have set for our lives. Have we actually accepted God's salvation by believing that He loved us so much that He sent His Son to save us from our sinful natures? And the way that Jesus redeemed us was in keeping with the Jewish idea of the perfect sacrifice — God's requirement for the blood of the unblemished Lamb. "Greater Love has no man than this, that a man lay down his life for his friends." To top it off, we have a risen Savior and the offer of eternal life.

This is the power of the plan of salvation. When we realize how much God loves us and how little we deserve it, we can do nothing else but try to be worthy of such great love. I have seen men, women, and children change

# "LET CHRIST BE LORD"

## Philippians 2:11



radically because this thought of God's love so overwhelmed them that they could no longer be the same people. This is the "born again" Christian; this is Paul converted on the road to Damascus; this is the power that leaves other religions earth-bound, lack-luster, and regimented by rules, rules, rules. I know what God has done for me; therefore I can only respond in faith. Consider Malcolm Sargent's "If I Had Three Wishes": "I would not ask for health because unbroken health might rob me of experiences that come through sharing illness and suffering. My first wish would be for sympathy and understanding of others. My second wish would be for a sense of humor; and my third wish, a very firm one indeed, for the gift of faith, the Christian faith, because men and women get from such a faith strength to live, and, indeed, strength to die."

#### Questions for discussion:

1. What are the goals you have set for your life?
2. Are these goals for your life in keeping with God's plans for you and for all mankind?
3. Are you now living lives that will tend to make these wishes come true?
4. Explain this statement from **Words of Life**, edited by Charles L. Wallis: "The simplest meaning of Easter is that we are living in a world in which God has the last word."
5. Comment on this statement by Robert South from the same book: "God expects from men that their Easter devotions would in some measure come up to their Easter dress."

## JUNIOR BIBLE STUDY

# GOD FORGIVES

Psalm 103:1 - 18

by MRS. GLENN SHANK

SINCE THIS is the Easter season, Christ's death on the cross and His resurrection from the dead will be preached and taught in Christian churches around the world this month. Although the Psalms were written long before Christ's crucifixion, there are many things in them which point to the future suffering of our Lord. Many are the writers who praise the Lord for His forgiving nature and for His steadfast love. Such is the Psalm we shall study now.

Look again at this Psalm. Here a writer was grateful — eternally grateful — to God for His forgiveness of past sin. What is sin? (disobeying God). What are some ways we sin? (lying, stealing, disobeying parents). All of us sin. God hates sin. He is holy, pure, and wants no part of sin. He loves us very much and does not want us to remain in sin. How could He remove sin from us? When we do wrong; punishment follows. Because of our sin, someone must take our punishment and that one was His Son Who knew no sin. He took the punishment in our place by dying for our sins.

The whole Psalm moves along on a note of praise and thankfulness to God Who forgives sin. The writer tells us that God has done for him personally. "Forget not all His benefits" (v. 2) means that we are not to forget God's blessings and the good things He has done for us.

Verse 3 speaks of iniquities. What does iniquity mean? (sin). The psalmist praises God for forgiving our sins. Surely not as much was known then as we know today about God's plan of forgiveness, for Christ had not died; but it was his trust in God and belief in God's promises which prompted the writer to praise God for His forgiveness.

It must have been that the psalmist had been extremely ill, near to death and then had received his health again (v. 4). When hope was nearly gone, his spirit revived, his sickness left and a strong body returned. For this the writer gives thanks. Many are the sick people who have lost all hope. In the hospital there is a difference in the spirit of those sick when they have faith in God. If only we would lean wholly on the Lord, our load of care would lighten. Besides speaking of his personal experience, the psalmist speaks of the help the Lord of Israel had given in the past to Moses and those oppressed by the Egyptians. The children of Israel had sinned and suffered, but the Lord was merciful, gracious, slow to anger and steadfast in love (v. 8). What is merciful and gracious? God is willing to forgive us even though we do not deserve it (merciful) and He is kind to us who are so much less than He is (gracious). This verse also says that God is slow to anger or patient and that He has great love and mercy toward us.

"As the heavens are high above the earth, so great is His steadfast love toward those who fear Him" (v. 11). Can we measure how high the heaven is above the earth? No, but there are some things in the heavens which have been measured and are so great that our minds have trouble imagining how vast it is. There is no denying that our earth is tiny when considered against the background of the whole universe. The volume of the sun is over a million times greater than our planet; and yet, compared with other heavenly bodies, the sun is a grain of sand. For example, one measured star could hold 25 million suns (like the one shining on us every day).

It seems almost unbelievable. God created the world. God governs the world and keeps it going. Now this Psalm speaks of His love for the world. They may not be easy to understand for some people. They ask why should we have pain and suffering on all sides, if God loves us? God loves the world, but in Nigeria thousands are poisoned by snake bites every year, and millions suffer from insect-carried diseases. God loves the world, but we herd army against army, bent on destroying one another. Where can we find God's love? He was concerned for each man. There are vast stretches of space, but one man or one girl with their capacity to love God, serve Him, worship Him and fellowship with Him is worth more than all the hugeness of empty space. Can we believe that God loves the world in the face of suffering, misery and war? Of course; it is man who is responsible — man who is free to choose to serve God or to deny Him. God is not to be blamed for the suffering and misery on every side. How can we know that God loves the world. We can know it because of a great event in history — Christ's coming. God gave us His only Son because of His love for us.

The psalmist uses a good description in verse 12. Read it. If we were to start here and go west — to the Pacific, to Asia, to Europe, across the Atlantic — we could go around the earth again and again and still be going

west. We cannot measure the distance between east and west. Neither can we measure the distance God removes our sins when He forgives us.

God knows us and pities us. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Why? Because he knows us and that we are but dust. Indeed, we are frail as the next few verses tell us. We are as grass or as a flower — so very helpless, but the love of God is endless and steadfast "from everlasting to everlasting." We know that God loves the world because of the miracle of His setting us free from punishment. God, in the person of Jesus Christ, offered His life as a ransom and bled His blood for us atop a cross on Calvary's hill.

May we say with the psalmist, "Bless the Lord, O my soul: and all that is within me, bless His holy name." God has given us so much that we should give constant praise to Him.

#### Questions for Discussion:

1. What is iniquity? What is sin?
2. How can we say "God loves us" when there is so much suffering and misery all around us?
3. If God forgives us, what should our attitude be toward those who may wrong us?
4. Is there any limit to God's forgiveness?

## Signal Lights Program for April

Prepared by Mrs. Alberta Holsinger

### Bible Theme: "THE CHRISTIAN WAY"

### Project: AUDIO-VISUAL TRAILER FOR ARGENTINA

#### Singing Time:

"The Birds Upon the Tree-Tops"  
 "I Don't Have to Wait"  
 "Oh, Be Careful"

#### Bible Time:

##### Caring for Your Body

Daddy smiled at Mommy. "Thank you for fixing such a delicious dinner."

Mommy smiled back. "It's fun cooking for my family."

"It sure was good," said Larry, "Oh, I'm stuffed!"

Do you sometimes eat and eat just because the food is so good? Do you eat more than your body really needs?

We are reminded in the Bible that our body is the temple of God. That means it belongs to Him. When we

accept Jesus as our Savior, His Spirit lives in our body. Since our bodies belong to God we are asked to take very good care of them.

We should be temperate in all things. Temperate means not to do too much of any one thing. We should be temperate in our eating. Our bodies need food and we should feed them properly every day, but we should not eat more than our bodies need. When we eat too much, our bodies have to overwork to get rid of the extra food.

We should be temperate in our play. We should not play until we are so tired all we can do is flop down.

The same thing is true of work. Work and play are both important,

but we should not do either so hard and so long that we are overly tired.

We should remember to be temperate in all things.

There are, however, some things which we should not do at all. We should never do anything that is harmful to our body. We should never take alcoholic drinks (they include beer and wine) nor use tobacco. The companies which make these things make them sound very good and attractive, but they are harmful to the body. We want to keep our bodies well and strong. So we will say "no" to these and anything else that is not good for us.

The Christian way is to take care of your body — to be temperate



all things—and to refuse anything that is harmful. Are you following the Christian way?

#### Memory Time:

##### I Corinthians 3:16

(Review previous memory Scriptures. Give each child an opportunity to say the ones he knows.)

Today we are going to learn a verse that will help us to remember to take care of our bodies because God's Spirit lives in them.

The verse is written on this paper I am giving you. Look at it while I read it to you.

Now you read the verse with me. (Read the verse together a few times. Be sure to include the reference.)

Now let's turn our paper over and see if we can say the verse.

Take your memory verse paper home with you and practice saying it this month.

#### Mission Time:

##### Vacation in Argentina

Summer will soon be here. Is your family planning a vacation? Sometimes we go to far away places for our vacation. Sometimes we visit a place near home. Sometimes we may even spend our vacation at home doing things together in our own backyard and neighborhood.

Summer is over in Argentina and the children are back in school. (You remember, when we are having winter it is summer in Argentina.)

Last December was vacation time for our missionaries, the Solomons. "Will we take a vacation?" asked ten-year-old Becky.

"We want to," answered Mommy, but everything is so expensive. We are not sure we will be able to this year."

Later, Daddy came in with a broad smile on his face. "Good news, family! We will have a vacation after all this summer. Can you guess where?"

"In the mountains?" asked Tim.

"At the beach?" asked Becky.

"In the jungle?" suggested five-year-old Joel.

Daddy whispered in Margy's ear. "Farm Farm!" shouted the tiny one.

"Are we really?" asked Becky.

"Oh, boy" was all Tim could say.

"I'll go swimming every day in the little pool," declared Joel.

"Swimming pool!" laughed Margy.

"It sounds like fun," agreed Mommy.

"We enjoyed living there when we were making the farm into the Bible Institute. It will be good to

return for a vacation, but aren't there classes now?"

"No, this is vacation time. Remember?" answered Daddy. "And no group will be using it for a camp for the next two weeks. We will have it to ourselves. The cook will even be there; so it will be a real vacation for you, too."

It was a happy, exciting time as the family packed their things for vacation.

"There are two horses at the farm now," said Tim. "I'll help take care of them and I'll go horseback riding. Giddyup!" And Tim was off at a gallop around the room.

"I want to swim and dive and swim," said Becky.

"We're going to the farm! We're going to the farm!" sang Joel as he gathered up the toys he and Margy would want at the farm.

"More good news," said Mommy as she came into the room. "The Rowseys will come from Buenos Aires to spend a week with us at the farm."

"Great!" exclaimed Tim and the other children shouted in agreement.

So it was that one sunny day last December the six Solomons loaded the car and drove to the Bible Institute for a wonderful vacation — swimming, horseback riding, fun with friends, fun with family and time to be alone with God.

Many times as they looked at the green fields or the blue sky they whispered, "Thank you, God. Thank you."

#### Prayer Time:

Let us thank God for the Solomons and the other missionaries who are

telling the Argentine people of Jesus. Let us thank Him for guiding them and helping them.

Let us ask God to guide us in our plans for this summer.

#### Handwork Time:

##### Vacation Pictures

(For each child you will need a sheet of drawing paper and crayons.)

Across the top of your paper print, "Thank You, God, for Missionaries." (Print the words on a blackboard where the children can see them. The smallest ones will need help.)

You may make a picture of the Solomons' vacation. You might like to show the horses or the swimming pool or the children playing in the summer sunshine.

Now turn your paper over. On this side print, "Thank You, God, for Good Times," and then make a picture of something you would like to do during vacation time.

#### Business Time:

1. Give the Signal Lights motto: "Christ first; others second; self last."

2. Roll call and offering. (Tell what you did without this month.)

3. Complete plans to visit a shut-in or nursing home. Practice the songs and Scripture verses you will use.

4. Talk about our project, the audio-visual trailer for Argentina.

5. A birthday to remember:

Susan Rowsey will be thirteen years old on May 11.

#### Signal Lights Benediction:

Dear Savior, help us to be signal lights shining for Thee in the dark places of the world. Amen.



## THE CHALLENGE

## ONE DAY'S PAY FOR JUST ONE DAY

Have you taken up the challenge? If you have not yet given your **ONE DAY'S PAY**, won't you please send it in today or take it to church next Sunday? Use the pledge card below.

Elton Whitted, Chairman  
**HEADQUARTERS BUILDING COMMITTEE**

---

## MY GIFT of ONE DAY'S PAY or MORE

I wish to pledge \$\_\_\_\_\_ to be paid within:

30 days\_\_\_\_\_ 60 days\_\_\_\_\_ 90 days\_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount of cash enclosed \$\_\_\_\_\_

Amount of check enclosed \$\_\_\_\_\_

Please make check payable to:

**BRETHREN HEADQUARTERS BUILDING FUND**

Mail the above form and check to:

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524 College Avenue  
Ashland, Ohio 44805



*The Brethren*

# EVANGELIST



*Buzzled  
About  
Missions?*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Missions" .....	3
Missionary Board Promotional Materials .....	4
"The Fifth and Sixth Trumpet Judgments" by Rev. R. Glen Traver .....	13
"Evening Walks with Jesus into the House of Simon Peter" by Rev. George W. Solomon .....	16
Local Church Reports .....	17
News from the Brethren .....	19
Coming Events .....	19
Memorials .....	19
Weddings .....	20
World Religious News in Review .....	20
The Woman's Missionary Society .....	22
The Brethren Layman .....	23
"Stamping Out Dead Ends — Vocational Gamaliels Guide Teens in Career Choice" ....	24
Headquarters Building Fund Report .....	25
Board of Christian Education .....	26
The Sisterhood .....	31

## NOTES and COMMENTS

## RALLY! RALLY! RALLY!

Southeast District Laymen

## SPRING RALLY

Hagerstown, Maryland

April 20, 1968

4:30 P.M.

### District Information Missing

#### in the Annual

YOU HAVE already noticed, no doubt, that list of officers and committees for the Southeastern District and the Northern California District are missing in the latest annual. Several inquiries have come in relative to these omissions.

The reason that these two district officials were omitted was because the secretaries of the districts did not get the information in to us. The Annual was delayed in printing awaiting these which never came in.

### Progress Report on the Book

## HISTORY OF THE BRETHREN CHURCH

AS OF TODAY, March 26, 1968, we report that the book is on the press and a little over one-third of it has been printed. Within a short time it will be sent to the binders for binding.

We would also like to report that only 100 copies have been sold at the pre-publication price. This offer is still open and will be until the book is ready for sale over the counter. If you would purchase it now, the price is \$6.75 in Ohio and \$6.50 in other states. After publication the cost will be \$7.48 in Ohio and \$7.20 in other states. We must charge sales tax on all Ohio orders.

In order to meet the expense of publishing the book, it is necessary that 1,500 copies be sold. You can see that with only 100 copies sold to date that we have fallen short of meeting the expenses of the book.

If you have not sent us your order as yet, please do so immediately. Every Brethren family should have this book in its library. The contents of the book brings us up to the present day which makes it most interesting for all of us.



# Gentle REMINDER...

## Missions

THE MOST important facet of the Christian Church is missions! The most important work of the Brethren Church is missions, whether abroad or at home! The main purpose of the church is to teach and proclaim the Gospel of our Lord to those around us and to those in distant lands who have never heard.

In this issue of **The Brethren Evangelist** you will find information relative to our mission work abroad. It should be read carefully with a desire to have a more complete understanding of what the Missionary Board of our denomination is trying to accomplish.

There are two needs of the Missionary Board at the present.

One is the need of recruits. We have mission fields only in South America and Nigeria. Our personnel has been depleted in these areas for various reasons. There have been no replacements.

For some reason or other our young people have not become too interested in mission work. Perhaps we parents have not given encouragement as we should have; or perhaps the local congregation has not given it support in every way. Perhaps the pastor has not caught sight of the need to encourage his young people to enter this field of Christian service. Regardless of what the reason might be, we need to find recruits for service in these mission points.

Every so often we hear someone ask "why don't you start mission work in other areas of the world other than Argentina and Nigeria?" The answer is simple. We do not have the personnel. Coupled with this is the need of finances.

Therefore, the second need is finances. It takes money to operate mission fields. Money has to be kept in reserve for emergencies. Salaries have to be paid, both the missionaries' salaries and administrative salaries. You will be pleased to know that the administrative expenses of our mission work is quite low compared to other organizations and denominations. Our missionary board has been very careful in the spending of our funds and it has done an excellent job getting the most out of our money! They will continue to do so.

The budget for the current year is \$113,000, which isn't much compared to other denominations even smaller than ours! The budget has been trimmed to the very necessities. Even this might not suffice because of the constant rise of costs in all areas of our society. Again, the Missionary Board can only do that which finances will allow it to do.

Let us keep in mind that missions is our responsibility — yours and mine! All of us cannot go to the mission field, but we can give! Every church in the denomination should increase this item in the budget by at least ten percent, more if possible. Every individual member of the Brethren Church should give more to this most important work of the Church. If we expect our Missionary Board to do more, then we must give more!

Please read the information very carefully in this magazine relative to our mission work, as well as related information which you will receive directly from the Missionary Board. After you have acquainted yourself with this material, please give it prayerful concern, then give accordingly!

Let's not let down on our work as Christians!

# MISSIONARY NEWS



## *Puzzled about Missions?*

**T**HE SOURCE of missions was in the heart of God Himself, and Jesus Christ, the supreme revelation of His heart, was God's great missionary to a lost world. God came Himself, in the person of His Son, "to seek and save that which was lost." Jesus was the greatest person who ever walked upon the earth and he partook of the human that we might partake of the divine; as the Son of God, He became the Son of man, that we, the sons of men, might become the sons of God.

The Bible which has been described as the story of God's search for man reveals God's missionary purpose and plan. Man cannot search the Scriptures and ignore the missionary ideas in the Old Testament nor the missionary heart of the New Testament. There can be no true learning of the Word without participation; there is no mission without involvement. If we are in agreement with the Bible we must obey and take the knowledge of God to all nations

and people. Missions is a must for every Christian.

There is no Biblical basis to distinguish "home" and "foreign" missions for the church; however, through the history of establishing mission work overseas and supporting the work we have used the term **World Missions** when referring to that work beyond the boundaries of the States. In the month of April there is definite emphasis on our outreach to the established mission work in Argentina and Nigeria for **World Missions**.

Our involvement in Nigeria includes the support of three missionary families and contribution toward the field work in which we participate with the Church of the Brethren. Harold and Shirley Bowers, short-term missionaries, will continue their work as Business Agent and Administrative Assistant to the Field Secretary, respectively until June of this year. Larry and Rose Bolinger are located at Mbororo Station where Bob and Bea Bischof served. Dick and Kitty Winfield have just settled at Kulp Bible School where they both will be involved in teaching Nigerian men and women.

We have four missionary couples serving the Argentina field involved in the evangelical work





ss through pastoral duties, teaching, camping program and operating with other denominations in the radio ministry known as CAVEA. Kenneth and Annette Solomon will be on furlough this year, Raymond Spinnall will be on the staff at the Bible Institute, William Curran continues his pastoral work at the Cordoba Church as they move into a new building program and John Rowsey continues to serve as a technician in the radio studios at Buenos Aires for CAVEA. The World Mission Budget for

the 1967-1968 fiscal year is \$113,000 which was set up to handle the necessary known expenses for our work in foreign areas. For an on-going missionary program and accepting responsibility for the divine purpose which is so clearly set forth, our needs are far beyond this figure. Churches and individuals who are aware of their relation to God and the world will be happy to increase their giving by 10% for the projected foreign mission program. The share of our money spent on missions is a measure of our love for Christ.

## WORLD MISSION BUDGET

1967 — 1968

\$ 113,000

## RECRUITMENT OF MISSION PERSONNEL

THERE is a great need for additional workers in the mission fields. God expects the complete stewardship of our lives, offering our experience, knowledge and time for His work.

If you are a dedicated and committed Christian you surely want to share your Christian experience and faith with others in the world. As you honestly peer into the utter darkness of lives without Jesus Christ and His Church, can you possibly imagine what life would be like without the Gospel? Suppose you were without the blessings

which are yours through faith in Him?

You can strengthen the ministry of the church around the world by your service and witness. Have you thought about letting God use your life? Don't be afraid to ask Him, "What do You want me to do?"

The doors are wide open today for evangelism which is a cause for rejoicing. Qualified personnel is needed in many essential areas. Have you considered the possibility of short-term or a life-time work? Be sensitive to the Spirit's prompting and prayerfully consider this high calling for service.

# ADMINISTRATIVE VISIT TO ARGENTINA

by JOHN D. ROWSEY

AT LAST THE DAY of January 30 arrived with the arrival of M. Virgil Ingraham, General Secretary, on his second visit to Argentina. Interest was high among all the pastors of the Brethren Church in Argentina and early in the afternoon the Rivero family, Pastor Arregin and the Rowsey family all piled into the Jeep and dashed off to the International Airport. The plane was late in arriving so we all received good sunburns in addition to almost being swept away by the wind while waiting.

Finally the big Alitalia swept out of the skies and there he was coming out of the plane! All of us crowded close to the big windows of the customs while he made his way through into a big Argentine embrace and also welcome kisses from the Pastors.

We all got packed into the Jeep along with the baggage and made the hour's trip to Nunez. We were all happy to discover that Reverend Ingraham remembered his Spanish he had learned during his last visit. Therefore, my translation was largely one way; that is, English to Spanish, as he understood the Spanish directly.

Early the next morning Pastors Rivero and Arregin, Virgil Ingraham and myself left for Camp Diquecito in the hills of Cordoba in Pastor Rivero's tiny Renault. After stops in several churches for meals and an overnight's sleep we pulled into the camp nearing the time of com-

pletion of the family camp session. There we left Virgil to the care of others to begin his second administrative visit to Argentina but which from the enthusiasm displayed will also be a visit of love as he represents the Brethren Church in the States to the Brethren Church in Argentina. May the Lord bless this visit and use it for a closer communion between the churches located so far apart.



*Virgil Ingraham being greeted at the Buenos Aires Airport. (left to right) Regina Rowsey, Pastor Arregin, Virgil Ingraham, Pastors Rivero and Ortiz.*



# CAMP

## PROGRAM

### N

## ARGENTINA

IT IS SUMMER in Argentina and summer means camp-time in the hills of Cordoba. Tomas Mulder, director of this year's Youth Camp, made this report in the Testimony Field:

"The 1968 Youth Camp was marvelous, as each camper could confirm. From the very first day we could see that the Lord had prepared for us a camp year filled with blessings. We had to be pliable each day to the will of God and every event presented itself wonderfully as something from the providence of God. The companionship was the key to the whole success of the camp and each camper discovered that it was more beautiful to give than to receive so gave himself to the Lord so that all was governed and guided by the Holy Spirit.

Pastors Vartanian and Ortiz and Dr. Jalil were used as miraculous instruments in the hand of God. There were conversions, consecrations and re-consecrations but the most beautiful for me was the decision of two youths to enter Eden Bible Institute."

Adriana Powell, a great-granddaughter of Dr. Yoder, wrote this description of camp to a friend:

"I have a whole pile of experiences to tell you; I'm going to have you crazy for a month. Camp was rare this year, something different but beautiful. There was no constant horseplay but enough to give a note of healthy happiness. Neither were there long faces and over-serious false saints, but rather a perfectly wonderful spiritual atmosphere. The Lord was with us all the time, even while we were playing volley ball. It was simply stupendous."

Reverend Virgil Ingraham visited Camp Diquecito this year and shared in experiences similar to these.

— Translated by H. Raymond Aspinall



*Rev. Virgil Ingraham on administrative visit to Argentina with Rev. Bill Curtis at Camp Diquecito.*

# THE AWAKENING

by REV. LARRY L. BOLINGER

AS I CLIMBED along with John, I wondered to myself, "What will I find up here on this mountain?" Several months before I had been asked to visit these churches in order to determine whether they were strong enough to leave their mother church, Moda, and form a new church.

The day had been hot and now the sun was casting long, cool shadows as John and I climbed. John was a Kulp Bible School leaver who worked among the out-villages of the Moda Church and he had volunteered to take me to the village of Tili Dou. The climb was steep and we rested often. During one of these short breaks, I looked up to see some men climbing with loads on their heads. When I saw the size of their loads, I became ashamed of my panting.

As we reached the top, we saw the village of Kafamiya ahead of us. The compounds were built on different levels, the stone walls were built so that no mortar was needed. Small garden plots for guinea corn or peppers were rimmed by tall cactus to keep out the sheep and goats. I could tell there was an abundance of water for there were many tall trees scattered throughout the village.

We left Kafamiya behind and entered a valley that looked like something from a science fiction movie on the moon. There were huge black rocks ten to fifteen feet in diameter everywhere on the sides of the valley and barely room for a path on the level. It looked like cannon balls had been strewn helter skelter. I was amazed to see that even here there were small farm plots. There was no wasted space which wasn't farmed, but I wondered what it could produce for such labor.

The sun had disappeared as we reached Tili. We were allowed to rest and were given tea and rice with chicken and gravy. We met with a large group of people and we talked about their needs and questions. Afterwards, a few men returned with us to the home of the C.R.I.\* and we talked late into the night.

As some of the men got up to leave, one young man drew close to me. He spoke quietly; his eyes told me more than his words ever could. His words were simple but carried great weight. He showed me the Hausa Bible and said, "I want to serve Christ, but I cannot read this book. I want to know so much more about God, but I cannot understand these words. I want to help others to know about Jesus, but I do not know how to teach them without using this Bible."

His words struck me with great force! This man was really anxious to serve Christ. He was willing, but not able! He was struggling with a problem that keeps most of his brothers from really knowing Christ. It was an awakening for him, but — it was an awakening for me, also!

I had come to this land to preach and teach the words of Christ to help strengthen the church. I had climbed



the mountain that day to discuss church organization but this young man spoke the words that I have since heard repeated many times. His words and eyes have burned into my mind. I know I can never really be satisfied with my work until I have grappled with the problem.

Literacy is one of the greatest needs of this area, perhaps it is true of all the area in Lardin Gabas\*\*. The church will not leave a lasting impression upon the lives of people until it opens to them the wealth of the printed page as culminated in the Scriptures.

Yes, I viewed the awakening of that young man to the work of Christ, but I in turn was awakened to a whole new field of work.

\* - C.R.I. - Outvillage worker

\*\* Lardin Gabas-Nigerian Church





# THOUGHTS ON THE HIGI OUTVILLAGE WORKER

by REV. LARRY L. BOLINGER

WOULD like to share with you these thoughts about the work of the church in Lardin Gabas in the light of the work among the Higi people.

The outvillage worker is the key figure of the church work in Lardin Gabas for the responsibility of instruction, counseling and preaching rests on him. He bears many heavy burdens such as that of finance. On the average he is in his early twenties with a new marriage which means he is burdened with a family and a large bride-price. The bride-price is paid to bind the marriage between the family of the groom and the bride's family; often reaches 80 - 100 pounds in our area. One hundred pounds is roughly equivalent to \$280. This is a vast sum of money considering that the hill farmer may receive \$10 to \$50 for his crops in a year.

He is further hindered by a lack of education. This man can barely read and most have never been in school, but some have had instruction in literacy classes in Hausa. They must read God's Word in the trade language of Northern Nigeria which is Hausa. Perhaps this would be equivalent to an American reading all religious literature in Latin or Greek with nothing in English except one or two Sunday School books. Mrs. Robert Schoof (missionary in Nigeria for 13 years) worked hard and translated the instruction books for the baptism and covenant classes, but this is the extent of literature in the vernacular which is available to the outvillage worker.

Because of this, the outvillage worker (C.R.I.) tends to revert to those passages he has memorized as he preaches.

He is limited in being able to get new material for his ministry. As he is faced with the problem of conveying these baffling new concepts in the context of familiar cultural patterns, he tends to seek the simple answers which can be incorporated in a set of rules or laws. He desires strongly that these become codified in a law that all the people can be taught them. Then as he would refer to these rules, all the people would know he was speaking the truth and not only his own thoughts. He is further hampered in his work by a cultural pattern which teaches that experience breeds understanding and knowledge thus the older men are those who teach and assume responsible places in the community. Thus the C.R.I. hoping to plant the seeds of the gospel in the village where he lives finds that few respect him, only the women and children listen. He can not seem to find the support he needs in the village for his strange religion. He gropes and struggles against these hinderances in an attempt to overcome them for Christ and inadvertently takes authority that is not vested in him by the elders. He feels keenly the resistance of his culture, centered mostly in the older people, thus he often tends to leave the courtesy he was taught from birth. It is not all his fault, for all this country is caught in violent changes. Changes are being imposed by the government, and by



new roads and means of travel and by new products and new contacts. The missionary has brought many new ideas and ways of doing things. The school has come and the markets on the roads have vastly grown. Perhaps the market has produced an even greater effect of change than the schools on the lives of the village people of our area.

In the midst of all these factors, the outvillage worker labors to help his people to know the good news of Christ's coming. He is determined, energetic, and willing to work for Christ; let us pray for his needs and the people with whom he labors.

Perhaps as confusing for the C.R.I., as the above factors, are the changes which are taking place in the teaching and structure of the church of Lardin Gabas. The church is working hard to find ways to train these men in the outvillages. Kulp Bible School near Mubi was built for this purpose and, in the opinion of the writer, is doing a marvelous work by providing excellent instruction in the fields of agriculture, general Bible knowledge, and preaching. This is the place where the Winfields will teach and live. At present, it is supported mostly by the home churches, but Lardin Gabas is slowly assuming more responsibility for it. This is a good sign. Because it is evident that Kulp Bible School cannot meet the needs of the church fast enough for its rapid growth, another plan has been conceived. An In-Service-Leadership Training program has been started; as yet it lacks definition of purpose and program. It might be called an extension program which hopes to reach those of training (teachers, government workers, K.B.S. leavers, etc.) and those in the outvillages. I believe such a program can have far-reaching effects on the nature of the work of the church in the near future by equipping both those of training and those of interest for the work of winning people to Christ.

Some of the other changes in Lardin Gabas are structural. The rapid growth of the church from Mubi north to Gwoza has necessitated the division of the district into 6 units (gundumas) instead of 3. The preparation to give all of them equal representation in the government of Lardin Gabas is a soul-searching job for old structures

are difficult to replace and the leadership difficult to train. From figures just received, the membership of the district in 1957 was 3,273 and divided into 3 gundumas fairly equally with most national leaders drawn from the western (Bura) area which was evangelized first. Now in 1967, membership stood at 17,527 with it divided into 6 gundumas as of the year before with 12,293 members in 3 eastern gundumas. To attempt a complete transfer of leadership would be disastrous, but to provide representation for each gunduma is urgently needed. How to accomplish both is the major problem the church faces today.

With this growth of members has come the needed emphasis on an educated leadership and an influx of

young trained men into the ministry has brought conflict for traditional leaders. One result has been the decision by the elders' body to equalize the ordained pastor with that of the elder and thus slowly eliminate the position of elder. This has come about for many reasons and will bring opportunity for new thinking on the theological and practical problems which face Lardin Gabas.

These changes in the polity and eventually the teachings of Lardin Gabas should come as a result of the leading of the Holy Spirit and it should produce a greater zeal to present Christ in terms which would be understood by all. Your prayers are coveted because change always calls for adjustment. May we unite in seeking God's power for the work which lies ahead.

## REFLECTIONS ON WOMEN'S WORK

by ROSE BOLINGER

IN ORDER to tell you of the women's fellowship work, it is best to explain a little about the life of the women in the Higi area.

Few of the women have had any schooling. There are not many that hear Hausa and even less who can read Hausa. The women work hard on their farms to raise crops to sell in the local market. They get such a small amount of money in return for the work they do. A farm may be a ten foot by ten foot patch of rozel or a half-acre plot of sesame, tiger nuts, or peanuts. The rozel leaves have a sour flavor and are used in making a gravy. The sesame is raised for the seed. The tiger nuts are a small round root and taste something like coconut.

Besides farming there are other ways the women get money; some cut firewood for sale. There are some local handicrafts that the women do such as decorating calabashes; making small round grass mats and clay water pots and cooking pots. Some women do a bit of work with brass. All of these products are then sold in the market.

In describing the women's fellowship work, I must use Mbororo as an example for I have not visited the other church when they were holding women's meetings. Yet, from discussions with the leaders I have found they all follow pretty much the same pattern.

The women have a Bible study meeting every Sunday. Then during the dry season there are reading and sewing classes. The sewing and reading classes are held at Mbororo only.

As a group, the women visit the sick whether or not they are members of the church. They also visit new mothers and call when there has been a death in the family.

Every year the women plant a farm, usually peanuts and beans, then the proceeds are put in their treasury. This usually augments their meager offerings.

The reading classes are often a real frustration because of all the different levels of learning ability combined in one group. Of those who attend, one-third hear

no Hausa while perhaps one-third hear and speak Hausa but cannot read and the last one-third can read, but not well. The ones who can read insist that their class should consist of reading from one of the Gospels. They also think the class should meet all together at the same time. Those who neither hear or speak Hausa do not really learn reading but are only memorizing sentences. Added to this problem is the fact that some only come to every third class or so and are consequently far behind. But the brighter side makes it well worthwhile. There are two or three women who are really learning to read and not memorizing the sentences as a whole.

Before Christmas we were working on a sewing project but I found it difficult because here again their interest span was so short, only 6 of 30 finished the work.

Since there are a large number of men and their wives returning from Kulp Bible School, I see many possibilities for accomplishing things. I am hoping that the women will help to establish reading and sewing classes.



Women decorating calabashes.



all of the Higi churches in another year or two. While Kulp Bible School, these women attended classes where they learned to read, sew, knit, crochet, embroider; prepare for their children properly, prepare a variety of dishes, and received instructions in Bible. These classes meant to prepare them to teach these things to the other village women.

I had a meeting with the Kulp Bible School leavers' wives in February. They have all agreed to go to a village other than their own one day a week to hold Bible study for the women there. They are to let me know when they have started and how the classes are doing. In turn, I hope to visit each village at least once each year. If these go well, I want to encourage the women to go ahead with reading or sewing classes, too.

Many of the other areas have more advanced classes and even have work with the young girls. I think one of the main reasons is because the schools have been in their area so much longer and many times the women who are the leaders are either school teachers or the wives of school teachers. This is especially true of the leavers in Girls Brigade, the work with girls.

I do hope to see a Girls Brigade begin this year at the Mbororo Church. The wife of the leader passed a training course for this work while they were in the advanced classes at Kulp Bible School this past year.

In February, we had a planning meeting for the Higi men's gunduma which is the equivalent of a District M.S. Conference. I was pleased with the way the

women leaders from the different churches participated in the planning of the gunduma. One of the things that pleased me most was their display of confidence in the capabilities of the Kulp Bible School leavers' wives. They selected two of them to give sermonettes and one to be in charge of the Sunday School program during the gunduma. The reason I'm so pleased with this is because usually the women have the feeling that they can't learn. They rarely listen to one another when they have their classes. However, they seem to feel that the Kulp Bible School leavers' wives have been away and really learned something.

Three or four short courses are given at the gunduma each year. These are usually teaching the Bible, Christian home and family life, health and baby care and personal spiritual life.

The planning of the gunduma is that the women of the host church prepare the food and fix the sleeping areas, which are small grass mat enclosures. The women who come carry their sleeping mats, dish and cup on their heads and the latest baby on their backs. Some will come 15 miles or so on foot with these loads.

The women's work is a real challenge to me and I hope you will pray for me that I might have the patience that is needed and remember the young women who are now and will be later taking the responsibilities of leadership in the various churches. Pray that they will have the strength and courage needed to complete the work which faces them.

## WE HAVE BEGUN

by REV. and MRS. RICHARD C. WINFIELD

OURS have become days, days have become weeks, weeks have become months, and now we find that we have spent almost a half year in Nigeria, West Africa. During these five and one-half months in Nigeria we have begun to become accustomed to many different experiences — to seeing people who live in mud houses with grass roofs and wear flowing garments (sometimes, none at all), to living in the midst of a totally different culture, to talking but not being understood, to listening but not hearing and to seeing no rain for six months and summer all year round. We say, we have begun to become accustomed to these experiences, but still there is much that is new, strange, and alien — but fascinating and challenging. As we write this article, we are just completing a week of major adjustment in our term in Nigeria —

a move from the Mbororo station to Kulp Bible School.

Our stay at Mbororo was very interesting and usually quite pleasant.



Kulp Bible School.

Before coming to Nigeria, we had heard much of the Mbororo station where Bob and Bea Bischof, who are now serving as pastor and wife at our Huntington, Indiana, Brethren Church, spent several years of mission service. During our time there, we resided in the "Bischof house." We think that this is significant in that it was through the influence of Reverend Bischof, while he was teaching at Ashland Theological Seminary, that we decided to come to Nigeria. While at Mbororo, we had a close fellowship with Larry and Rose Bolinger and their family, the resident missionaries on this station. The Bolingers and the Harold Bowers family in Jos have been the representatives from The Brethren Church to our Nigerian mission work, and we have come to join them.

Our period of orientation at Mbororo had three parts: (1) Learning about and adjusting to life in Nigeria — both the way of life of the Nigerians themselves and the changes in our own routine of life. One of the things we needed to learn was to do without certain things, such as supermarkets, telephones, regular mail service and other conveniences of American life. And yet, it is surprising how quickly one learns that many of these things, and even some of the so-called necessities of life, aren't so important after all.

(2) Studying the Hausa language — trying to increase our ability to hear and speak this language, the main trade language of Northern Nigeria. During our time at Mbororo, we worked with two Hausa speakers

— one a teacher in the Mbororo Primary School (who, fortunately, knew English quite a bit better than we knew Hausa), and the other, a local church worker (who knew almost no English, but who helped us greatly in spite of, or perhaps of, this fact).

(3) Learning about the Nigerian church and its work, and the responsibilities of the missionary churchman in relation to this church. Our teacher in this case was Larry Bolinger, and we traveled with him to various kinds of meetings in the different churches which are his responsibility. During this time, we witnessed firsthand the great growth which is taking place in the Nigerian church, especially in the Higi tribal area where the Mbororo station is located. We also learned of the birth of adequately prepared leadership among the Nigerians to direct this growing church.



*Kulp Bible School Nigerian staff greeting the Winfield*

This brings us to our arrival the week at Kulp Bible School. The school was built with the purpose of training Nigerian leadership for the Nigerian church. It offers a three-year course of training in Bible and practical subjects, including biblical and agricultural methods, to laymen and their wives (three classes with twenty-five couples in each). Most of these have had very little or no previous formal schooling of any kind. It is hoped that these men and women will return to their villages and take responsible positions of lay leaders in the local churches. In addition, the school also offers a two-year advanced course for those who have completed the regular school and show considerable promise. The advanced course aims to prepare men and their wives for pastoral work.

So, with our arrival at Kulp Bible School, our formal period of orientation is over, although we still have much to learn. We join the school staff of three Nigerian couples, a missionary couple and begin the work of preparing for the school year ahead. This preparation includes continuing language study, getting settled in our new home, learning the school routine and our responsibilities, and most important, planning the courses we will be teaching. Each of us will have two courses to be taught in English, and two to be taught in Hausa. We are quite enthusiastic about the challenge of our new life here, and believe that our work is in accord with Saint Paul's injunction to Timothy, and to us, "teach others the things which you and many witnesses have heard and speak about. Teach these good truths to trustworthy men who in turn, pass them on to others."



*Dick and Kitty Winfield (center) being greeted by Harold and Shirley Bowers upon their arrival last September in Jos, Nigeria.*



# THE FIFTH AND SIXTH TRUMPET-JUDGMENTS

Revelation 9:1-21

Part XXIV

by REV. R. GLEN TRAVER

CHAPTER 9 provides us with one of the most symbolic sections of the entire book of Revelation, containing the description of the horrors of the Great Tribulation Period, and coming under the general category of the seven trumpet-judgments. Chapter 8 mentions the first four of these judgments (hail and fire mingled with blood, a great mountain burning with fire, the falling star called "Wormwood," and the blacking out of  $\frac{1}{3}$  of the solar system). And yet, as great and terrible as these judgments seem to be, verse 13 of chapter 8 implies that these are merely preliminary to even greater judgments to follow. This verse speaks of three more such trumpet-judgments, in terms of three terrible woes: Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet unsounded! These "woes" seem to indicate the severity of these judgments of God, which seem to grow more intense as the tribulation period draws nearer to an end. Chapter 9 deals primarily with the fifth and sixth judgments and contains prophecies of the most dreadful apocalyptic activity which has ever taken place on this earth. Such is pictured as being unleashed upon a most rebellious and unrepentant race of men (20, 21) and comes to us in very strange symbolisms. Such symbols demand our most careful attention and certainly need to be considered as sensibly as possible. There ought not be any dogmatic pronouncements or wild flights of imagination as one seeks to discover the truth behind the various imageries being presented. It seems at the best approach here, as in other such studies, to first try and determine what such symbols and imageries meant to John and to those to whom he was writing. This means that we must think in terms of Old Testament prophecies which also used similar symbolisms. It also means that we must keep in mind the times in which John was writing, and seek to relate these messages to that particular period. Only then do we have the right to ask the Holy Spirit of God to re-apply these symbols and imageries to our own day and in the light of true end-time events.

With these thoughts in mind, then, let us look most carefully to John's description of these fifth and sixth trumpet-judgments, better understood, in the light of Revelation 9:1-21, as the first and second of the three end-time trumpet woes.

**The fifth trumpet-judgment (the first "woe").**

Verses 1-12 cover the fifth trumpet-judgment, which begins under the first of the three "woes" of 8:13. It begins with a picture of the fifth angel sounding and a star falling (actually "had fallen") from heaven to the earth. Keeping in mind that in the Old Testament

prophecies, stars sometimes are personified, we best are able to understand this present "star" as a person or, at least, a personality. To such was given a key with which he was able to open the bottomless pit (2). A few expositors consider this "star" as Christ Himself, while many believe that this best represents Satan. Strauss quotes Jesus' words to His disciples in Luke 10:18 where he says: "I beheld Satan as lightning fall from heaven," and then makes the following observation: "By this He meant, I feel certain, the fall of Lucifer from heaven, through which he became Satan (Isaiah 14:12-15). If we are interpreting Scripture reference with Scripture reference correctly, then there seems to be little doubt that the 'star' is Satan, the great enemy of God and man, and that the reference in Revelation 9:1 is to his original fall" (**The Book of the Revelation**, pp. 188, 189.)

This present author would concur with Strauss that this "star" does best seem to represent Satan, but the present context would seem to make the actual fall as prophetic of the aftermath of the warfare in heaven mentioned in Revelation 12:7-9, where we see the devil (Satan) cast out into the earth, "probably at the beginning of the great tribulation (terminating) the ability of Satan to accuse the brethren in heaven as he has been doing through previous ages. The first verse of chapter 9 does not record the fall itself, but rather the star is seen as already fallen from heaven to the earth" (Walvoord, **The Revelation of Jesus Christ**, pp. 158, 159).

The mention, in verse 2, of the bottomless pit seems to symbolize the nether-world of demonic spirits, and perhaps alludes to Jude 6 where we read: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." The total picture in verses 1 and 2, then, seems to prophesy a day when, after being cast out of heaven (Rev. 12:7-9), Satan will be allowed of God to unlock this prison house of demons, which will result in evil spirits being released to inflict horrible torments upon unrepentant mankind.

Merril C. Tenney makes a most interesting application of this scene: "God can use His adversary, the devil, as a means of His judgments. The star fallen from heaven reminds one of Jesus' words: 'I beheld Satan as lightning fallen from heaven' (Luke 10:18). He was 'given the key of the abyss,' which means that he did not originally have it within his control. By the permission of God he is allowed the freedom to release his forces and to infest the world with them. If men choose wickedness rather than virtue they must accept the results accompanying it. They cannot yield to Satan's tempta-

tions without coming under his domination. The deadly tyranny of sin destroys its victims, leaving them neither pleasure nor liberty.

"Satan is the leader and embodiment of those evil powers. He is the hidden force behind the world's catastrophes, the inspirer of wars and the cause of death. The Scriptures unmask him by describing his character, and by revealing his methods of operation" (**The Book of Revelation**, in *Proclaiming The New Testament*, Vol. V, p. 47).

The picture presented in verse 2ff. is that of all "hell" being let loose and allowed to run rampant throughout all the world afflicting the ungodly with unprecedented pain and suffering. Verses 2-11 especially speaks of this diabolical activity in terms of demonic spirits encompassing the earth as a great horde of locusts hiding the very light of the sun and stifling the very air to be breathed. John, no doubt here, is using the very language of the prophet Joel who pictured invasions of the enemy in terms of great locust plagues which would instill fear into the hearts and minds of his people. Both Joel and John understood such invasions as the very judgments of God upon man because of his rebellion and sin. Here, however, such an invasion is not that of human enemies but rather that of the very demons of hell!

It does not seem likely that John expected his readers to take the actual pictures presented in a literal sense. The fact that the vegetation is spared while men are left to suffer affliction reveals beyond doubt that this is not a literal locust invasion (which would only afflict the vegetation). Also, the description of these "locusts" defies a literal interpretation. Verse 7 pictures them as shaped like horses prepared for battle, which probably implies that this demon invasion shall be fierce and swift and with an irresistible force and power. The mention of the crowns of gold upon their heads would imply their ability to go forth conquering everything that would stand in their way (the crown of gold being the crown of a victor). Perhaps the mention of their faces being as the faces of men might imply demon possession within human bodies — or, more likely, it might suggest their ability to go forth as cool, calculating and confident as the most cunning of earth's kings or generals.

Verse 8 speaks of their hair "as the hair of women," and of their teeth as "the teeth of lions." This may imply the seducing and enticing affect upon man which will end in their being devoured by the ferocity of these demonic designs. Verse 9 speaks of their breastplates "as it were breastplates of iron," which could imply the indestructibility of such creatures by any natural means. The further mention that the sound of their wings "was as the sound of chariots of many horses running to battle" seems to picture this demonic invasion as more awesome than any earthly invasion ever known to man. Indeed, verse 11 speaks of the commander of such an invasion as the very "angel of the bottomless pit, whose name in the Hebrew is **Abaddon** (destruction), but in the Greek tongue hath his name **Apollyon** (destroyer)." This could be none other than Satan who heads up this diabolical invasion of earth during the closing days of this great tribulation.

Verse 10 pictures these demons as having tails "like unto scorpions, and there were stings in their tails." Verses 3 and 5 also speak of the suffering inflicted upon the ungodly as similar to that of scorpions. The additional information in verses 5 and 6 of the torment

lasting five months and of men not being able to die further points out the horrible torment which shall be visited upon mankind — a torment more horrible and painful than any ever visited upon man before. This will be a judgment of God which is especially fitted for the time of the end of this present age.

It is interesting to note further that verse 4 implies that only the ungodly shall suffer these terrible punishments and that all of God's elect will be supernaturally protected. This could speak of a similar situation as that known of Israel during the time of the ten plagues on Egypt when God supernaturally protected His elect (cf. Exodus 8:22; 9:4; 9:26, etc.). Or, it may imply that by the time of the actual outpouring of the last three trumpet-judgments, all of God's elect will already be translated into heaven (these events being understood as coming at the very close of the great tribulation).

It may be that the Apostle John had especially in mind the Parthian threat from across the Euphrates — a threat which caused even the Roman Empire to tremble because of their tremendous cavalry and other forms of weaponry. It could well be that John looked for God to send final judgment upon Rome by means of a great Parthian invasion — as that of a massive locust invasion upon the land (the "locusts" in this case being the Parthian horses and their riders — fulfilling much of the description given in verses 7-9).

We, however, understand these symbolismisms as representative of the horrible end-time catastrophes which God will allow Satan to unleash upon all the ungodly during the closing days of the tribulation. Such will result in such supernatural and demonic suffering and sorrow that all men will cry to die but yet will find themselves unable to do the same (6). And yet, — this is but the first of the last three of trumpet-woes: "One woe is past; and, behold, there come two woes more hereafter" (12).

#### **The sixth trumpet-judgment (the second "woe").**

The fifth and sixth trumpet judgments seem to immediately follow one the other. Thus, after John's vision of the events making up the fifth trumpet-judgment (first "woe"), he hears the sixth angel sound his trumpet, followed by a voice "from the four horns of the golden altar which is before God" (13). Here again heaven is described in terms of the earthly tabernacle or temple, with the main focus of attention placed upon the altar of incense. As we noted in chapter 8, the altar is the scene of the offering of incense with the prayers of the saints (note especially 8:3). This seems to imply that these judgments are "partially an answer to the prayers of the persecuted saints on earth and token of divine response and preparation for their deliverance" (Walvoord, *op. cit.*, p. 164).

The voice which is heard from the four horns of the golden altar seems to be the voice of God (or Jesus Christ) speaking in sovereignty and authority to the sixth angel and telling him to "Loose the four angels which are bound in the great river Euphrates" (14). There is a difference of opinion among expositors as to just whom these angels might be. It seems most likely, however, that they are fallen angels, for, there is no instance in Scripture where holy angels are so described. Jude 6 does mention that some of the wicked angels are so bound. Also, we will note in chapter 20 that Satan himself shall be bound for a thousand years.



may be that these evil angels will inspire a great invasion of the Palestinian area by hordes of Orientals. John may have again had the Parthian invaders in mind as he wrote. We, however, would think more in terms of the Middle East nations (Egypt, Syria, Lebanon, Jordan, etc.), and, perhaps, even China, India, Japan and other far Eastern countries joining in the attack. We do know that God's Word is most clear concerning the last battles of history taking place in this area bounded by the Nile and Euphrates, and in the light of today's events, it seems most likely that the time of the loosing of these angels is at hand.

Verse 15 gives us another insight into the workings of God among men and angels, for, it tells us that He has prepared these four angels "for an hour, and a day, and a month, and a year, for to slay the third part of men." Strauss comments on this verse by declaring: "God has a program, and it is being carried out on schedule. Christian, give God time! He will bring His plan to pass. The world's mightiest armies, with godless men at their head, will be puppets in the hands of Almighty God. God holds the reins of governments in His own hand" (op. cit., p. 195).

Walvoord also comments on this, in these words: "Though the agency of men is used to accomplish the purpose of God, the time schedule is determined by God, not man, and even angels execute God's will in God's time" (op. cit., p. 165).

It is most assuring to know, in this day of great unrest among nations, that God holds the world in His hand and that nothing shall come to pass but that He either orders it or at least allows it to happen. Indeed, it is most thrilling to read the morning's headlines in the light of this truth — and to know that God is working out His eternal purposes in all of these events transpiring between men and nations.

The latter part of verse 15 mentions that this particular judgment will result in the greatest destruction of men ever to take place upon this earth since the time of the flood. Earlier in this book we read of the fourth great judgment which resulted in a fourth of the earth's population being slain. Here, however, the number is spoken of as a third part of men to be slain (also verse 8).

Verses 16-19 mention the method used by these four wicked angels in accomplishing the destruction of these men — an immense army of 200,000,000 horsemen. Their weapons are fire, smoke, and brimstone — weapons of hell but also the very emblems of God's pre-determined purpose. Whether or not the actual number of horsemen are to be considered literally, the picture here is one of massive hordes of invaders with tremendous military potential, as evidenced in the destruction of a third part of mankind.

The terms "horses," "lions," and "serpents" seem to imply a most deadly form of warfare. The added information, in verses 17-19, (which tells us that these horsemen had "breastplates of fire, and of jacinth, and brimstone" and that out of the mouths of the horses "issued fire and smoke and brimstone" . . . for their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads and with them they do hurt") implies mechanical warfare, known only in more modern times. Certainly the language here does not fit in with anything known to John. Rather, it reads like tanks and planes and guns and seems to prophesy God's

employment of men and modern means of war to fulfill His pre-determined judgments upon men and nations during the closing days of the tribulation. We only need to consider the potential destructions of an atomic and hydrogen war to see how up-to-date these descriptions of mass destruction, both of vegetation and of human beings, really are. It is the feeling of this present author that God has allowed modern man to discover such terrible means of destruction as the very prelude to the outpouring of these tribulation judgments.

#### In conclusion.

Verses 20 and 21 present us a most tragic commentary on the human race. Here we learn that even with the outpouring of these most terrible of tribulation judgments, men still will refuse to repent of their sins and will even turn more vehemently to the worship of "devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk." Along with their continued worship of devils and idols, they are also pictured, in verse 21, as continually engaged in murders, sorceries, fornication and thefts. These two verses, then, present us with a graphic description of man completely enslaved to his own passions and pride — with no God, no conscience, and no hope of escape! Thus, this chapter proceeds on a terribly sad note. It tells us that there is a day coming when men will be subjected to demonic suffering and pain such as the world has never known. It also tells us that such will result in the mass slaying of at least a third of the earth's population in a terrible warfare, such as the world has never seen. And, yet, it tells us also that man will have no inclination to repent of his sinful ways and to turn to God (evidently, the last tribulation saints will have already been translated into heaven). Certainly, these last two verses of chapter 9 show us a terrible picture of human depravity!

D. T. Niles makes a most interesting observation, at this point, which is worthy of our attention: "And yet men repented not! In the face of judgment they felt qualms of conscience but no true desire for amendment of life; even when overwhelmed with terror they sought escape in hysterical religionism rather than in real penitence. They continued worshipping demons or idols, and working violence upon one another."

The sin of man is of two kinds: sin against God and sin against man. The sin against God consists in the worship of the work of one's hands. These may be either those powers (like humanity, family, race, nation, state, church, economic order) which have a right over the human spirit, but in exalting (them) to godhead, men make them demons; or these may be those things (like wealth, position, power, influence, security) which men turn into idols, their substitutes for God. Sin against man consists in violence done to another's body — murder; or to another's mind — sorcery; or to another's soul — sexual vice; or to another's property — theft. But from all sin God demands repentance, and still waits for it" (*As Seeing the Invisible*, p. 68).

This chapter, however, makes it very clear that God will not wait forever. Thus, let us flee from the wrath to come — while there is still time, and while we still have an inclination for the same. God's patience will not endure forever. Time certainly seems to be fast running out. Let us, then, take advantage of His mercy — while He still calls!

# Evening Walks with Jesus

## "INTO THE HOUSE OF SIMON PETER"

Text: Mark 1:21-34; 2:1-12

### Part VIII

by REV. GEORGE W. SOLOMON



**L**AST WEEK we walked with Jesus along the shores of the beautiful, blue Galilee where Jesus called Peter and Andrew, James and John from their work as fishers of fish to become fishers of men. From this time on these men became His constant companions and disciples. They travelled with Jesus up and down the land learning about the Kingdom of God and the love of God; learning about the grace of God and how all of God's plans were centered and would be consummated in the person of Jesus.

The day Jesus called these men must have been a Friday, for we find that they returned to Capernaum and went into the synagogue on the Sabbath Day. The Sabbath began at the setting of the sun on Friday and was announced by three blasts of the trumpet from the roof of the synagogue. This was a sign for all secular work to cease and for the people to light the Sabbath candle in every home and keep it lit throughout the Sabbath.

Jesus and His disciples attended the service in the synagogue. There is a statement found in Luke 4:16 that tells us something important about Jesus and how He would relate to the institutional church today. It says there that He went up to worship in the synagogue on the Sabbath as **His custom was**. Irregardless of what men say about the institutional church and its failures today, we can learn from Jesus' attendance at the synagogue that if He lived among us, He would attend church regularly. Many say the church is not what it ought to be, and excuse their absense from its services. The "church" of Jesus' day was not what it ought to be (He criticized many of the practices openly), yet He attended the services regularly.

Following the service, Jesus went to Simon Peter's house. This evening I would like to center our attention upon two events that took place in this home. Before we do so however, we may comment on the fact that Peter had a house — a home and a mother-in-law, and a wife (or at least he had had one) and, according to Clement of Alexandria, he also, like Phillip, had children, although we know nothing about them. I mention this because the Roman Catholic Church today is

wrestling with the problem of the Church's demand that its clergy practice celibacy and the strength of the teaching rests upon the church's claim that Peter, the patriarch of them all, was not married. I've often wondered how a man could get a mother-in-law without ever having a wife.

Peter's house must have been sizable, for he not only took Jesus home for Sabbath dinner, he also took Andrew, James and John with him. In other words, while most homes of the day were small, one story type homes yet Peter's home was at least large enough to have a number of persons to dinner. The second happening which we shall consider this evening will reveal that a pretty goodly number of people could get inside the house.

When Jesus and His disciples arrived in the home, they discovered that Peter's mother-in-law had been stricken with a fever. As we study the Greek, we discover that Matthew says she was "lying bed-ridden — stretch out;" Mark graphically says she was "prostrate with burning fever;" and Luke, the physician, adds that she was a "great fever." This wasn't just a migraine, or feverish cold. She appears to have been very ill. But as J. W. Sheperd says: "One prayerful request from the family of the afflicted and her friends was sufficient. Jesus stood over her as a kindly, sympathizing physician tenderly touched her hand and rebuked the raging fever and it left her at once!" The touch of the Master's hand caused the ache and the fever to depart. The touch of the Master's hand communicated strength and vigor. There was not time needed for recuperation. **She arose immediately and ministered unto them!** She helped get dinner ready that very day!

Whether in the synagogue, or in the midst of the crowds in the street, or in the quietness of the home, Jesus is ready and able to heal! Many homes today need the ministry of Jesus to disperse restless and feverish spirits that prevail and threaten the peace and serenity of the home.

As the word gets around, great throngs gather bringing their sick and lame and demon possessed for healing. What a picture we have here of Jesus standing in the doorway of Peter's home as the sun sets behind the Galilean hills.



ills, healing all those brought to Him regardless of their affliction. There is no healing line! No screening of those requiring healing as is often the case with the so-called "faith healers" of today. There stands the Son of God with "healing in His wings" and Matthew tells us that He healed them all!

The following morning, before the sun is up, He retires to a desert place to pray. Peter later finds Him there and says: "All are seeking thee." To His disciples, Jesus seemed to be losing splendid opportunity to minister to the needs of the multitudes and to receive the glory of men. So His answer to Peter no doubt surprised them: "Let us go elsewhere into other villages and cities that we may preach there." Jesus fully understood His ministry, and if He was to carry it out, He must get away from the miracle-seeking multitudes and go to other places. He put the preaching of the gospel of the Kingdom first! While His miracles were His credentials, they were second in His mind and ministry!

There is very little told about this first Galilean preaching tour. It began in prayer and it was a preaching, teaching and healing ministry, but times and places are not given.

At the close of this tour, Jesus returned to the home of Simon Peter in Capernaum. "And again He entered into Capernaum after some days; and it was noised that He was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and He preached the word unto them" (Mark 2:1, 2). Luke adds the important information that the Pharisees and doctors were in the house sitting by listening. "And they came unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him because of the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy, 'Son, thy sins be forgiven thee' (Mark 2:3-5). But the Pharisees and doctors sitting by listening, immediately cried out, Blasphemy! Who can forgive sins but God! So Jesus said to the man again, 'I say unto thee, arise, and take up thy bed, and go thy way into thine house' (Mark 2:11). And the man did as Jesus had commanded him, and the crowd was amazed and glorified God, and said, we never saw it on this fashion. This poor paralytic was stricken in both body and spirit. His heart was burdened with fear because of his sin and his body was paralysed with disease. But there was repentance in his heart and a look of faith in His eyes and Jesus met both his physical and spiritual needs!

Jesus, the great Physician can heal the body! Jesus, the Son of God, can heal the soul! The Pharisees asked: "Who can heal sins but God only?" This was a declarative question implying an affirmative answer — that is, that no one but God can forgive sins; and they are right! Only God can forgive your sins! They also accused Jesus of blasphemy, a charge that would "dog" Him all His life and be used as a formal charge at the trials preceding the crucifixion. Jesus had assumed divine prerogative to forgive sins. And, if He was not divine, then indeed He had blasphemed! But Jesus is the Son of God — He was God enfleshed! And this becomes another great testimony to the Divinity of Jesus Christ!

Jesus also uses here a veiled manner to declare his

messiahship. "But that ye may know that the Son of man hath power on earth to forgive sin, (he saith unto the sick of the palsy) I say unto thee, arise, and take up thy bed, and go thy way into thine house" (Mark 2:10, 11). Who can forgive sins? Only God! But Jesus is God Incarnate!

The effect on the people was remarkable. They were filled with fear and almost beside themselves with amazement. And they kept on glorifying God and saying, "We never saw anything like this!" We have indeed seen strange things today!

Do you personally know the amazing, mystifying power of Jesus to forgive sins? Do you know His Presence and power in your own life?

## CENTRAL DISTRICT PASTORS MEET

THE CENTRAL DISTRICT Pastors met for an informal meeting on Thursday, February 15, 1968, at the Holiday Inn at Iowa City, Iowa. It has long been our desire to provide a time of fellowship where we could have a sharing of ideas, concerns, and information. A great deal was accomplished and we have agreed to meet regularly in the future. The Holiday Inn provides a Conference Room and is conveniently located at the intersection of Interstate 80 and Iowa 218, easily accessible to each district pastor.

We have a good report from Gene Hollinger, pastor of the Cedar Falls Mission Church. Elmer Keck, Cerro Gordo pastor, informs us that a fine Spring Camp program was lined up for his church. Our district youth met there on March 15-17. Jim Rowsey is busily preparing to host our District Conference at Milledgeville, Illinois, in July, while Moderator Paul Steiner, Lanark, Illinois, says condition is "go" for the conference. Jerry Witt was unable to join us for this meeting as he is nursing a back injury. Jerry continues to be active in our District concerns while pastoring the Udell work and attending school. The writer tries to keep busy at Waterloo, Iowa, and is anxious for the summer Camp Blackhawk to begin once again.

Brethren, keep your eye on the Central District. Some wonderful things are in the praying and planning stages as we are determined to move ahead with the rest of our denomination.

Rev. James Black, President  
Central District Ministers

## FALLS CITY, NEBRASKA

Here are some news items from the First Brethren Church in Falls City, Nebraska.

Snack trays and cups have been donated to the church as a memorial to the late Mrs. Daisy Tinning.

The congregation held a birthday and fellowship party on March 15, 1968.

The District Board of Evangelists of the Conference met with the Falls City congregation on Monday evening, February 26. A fellowship dinner was enjoyed before the meeting.

Rev. Buck Garrett of Cheyenne, Wyoming, and Rev. Carl Barber of Mulvane, Kansas, conducted the meeting. Brother Garrett gave an interesting and enlightening message on the demands of the pastor and the demand of God, and the results that are expected. He depicted the fruitfulness of the orchard and how we, like the trees, are expected to bear fruit for God.

Placards of statistics of the Mid-West District were shown and explained by Rev. Carl Barber.

A Brethren Youth Rally was held on March 8 and 9 at Fort Scott, Kansas. A laymen's meeting was planned for the same time and place, with a combined dinner for both groups.

Vacation Bible School dates for the Falls City Sunday school have been set for June 3 through 7. All day meetings are planned. Mrs. Harvey Hinz will be the director.

The World Day of Prayer services were held on Friday, March 1, at the St. Peter and Paul's Catholic Church. Our pastor, the Rev. Jack McDaniel, brought the evening message, while Mrs. James Reiger and Mrs. Clay Peck sang at the afternoon session.

Mrs. F. P. Schroedl

## BERLIN, PENNA.

The following article was sent to the Editor by way of the church bulletin with a request that it be printed in the magazine.

The members of the Berlin Brethren Church, Berlin, Pennsylvania, held a special service of thanksgiving to God on February 25, 1968, for the blessings He has bestowed upon the congregation.

At the service, Mr. John Thomas was ordained as a deacon, a memorial plaque was presented; and the renovation program, costing more than \$16,000, was completed.

The attendance for Sunday school and church has been most gratifying. 88 percent of our membership of 462 were in attendance for Holy Communion last year, and the budget has increased from \$12,202 to nearly \$35,000 in the past twelve years.

Three of our favorite daughters, members of this church, are missionaries. Two in Africa and one in Argentina. The Berlin Church has supported Mrs. John Rowsey for the past twelve years, and now supports Mrs. Richard Winfield. Our congregation keeps informed of their work through a monthly tape exchange.

Presently, 37% of the total offering in the church and Sunday school is contributed to the denominational program of the Brethren Church. In addition to the \$4,000 foreign mission support, we contributed \$50 per week last year to the Camping Program.

Rev. Ralph Mills has been our pastor for the past twelve years and is also the Chaplain for the Somerset

County Home, principal for the Community Christian Kindergarten, and active throughout the area as guest speaker.

The challenge is before us today to continue our interest in the camping program, missions, Seminary, as well as all other denominational activities.

In closing, we express our gratitude to God, who has blessed the work, and who deserves all the praise. We like to think the best days are not in the past, but in the days ahead.

## LEVITTOWN, PENNA.

THE TENTH anniversary dinner for the Brethren Church of Fairless Hills-Levittown was held Sunday, January 28, 1968. Over 130 persons attended the dinner and program held in the Fellowship Hall of the church.

The committee in charge of planning the commemoration was: Mrs. Rita Nolte Gift, Mrs. Evan Cutshall, Mr. Guy Smith, Mr. Donald Robins, Mr. Robert Adams, and Rev. Robert Keplinger.

The church had its first meeting in the home of Mr. and Mrs. Philip Nolte on January 5, 1958, with ten present from this community. Mrs. Nolte Gift shared her experiences of the early beginnings. Letters were received from friends and members. Rev. W. B. Brant, now of Clovis, New Mexico, sent pictures to be shown. Lt. C. and Mrs. Charles Clague, who had been charter members and are now stationed in Alaska, also shared pictures with us.

Also participating in the anniversary program was the Sergeantsville Brethren Church, who had a great deal to do in helping the Levittown Church get started. A girls trio and ladies quartet from Sergeantsville brought special music.

Special music was also brought by the preschool, primary and junior departments of the Levittown Sunday school — the future church.

The high point of the anniversary dinner was the distribution of the pictorial church directory for 1968.

At the close of the informal but inspiring program everyone was given a piece of the large Tenth Anniversary Cake which had been the center of attraction. The program closed with the singing of "Blest Be the One That Binds."

Newspaper clippings and pictures of the progress of the church from home to community building, to school, to sanctuary unit and to educational building were played around the fellowship hall.

The present membership stands at 146 with 205 enrolled in Sunday school.

Mrs. Alden D. Reed, Sr.  
Corresponding Secretary

# "LET CHRIST BE LORD"

Philippians 2:11



# news ...

## from the Brethren

**Oakville, Ind.** Mrs. Donna C. Nottingham, secretary of the church, reports that Rev. and Mrs. Philip Hershberger have accepted the pastorate at Oakville. Bro. Hershberger will complete his work at the Ashland Theological Seminary in June, will be ordained at his home church in Nappanee, Indiana, following graduation and will assume his duties as pastor of the church in July.

Rev. Ralph Offord who has been

pastoring the church for the past few years has accepted the pastorate of a church of his denomination in Ann Arbor, Michigan, and Rev. Arthur Tinkel is acting as interim pastor at the present.

**Tempe, Arizona.** The church and the Sunday school annex have recently been painted. The men of the church took this on as a project. Other cleaning and redecorating jobs have been taken on by the laymen as well.

## COMING EVENTS

### It. Olive, Virginia

Holy Week Services

April 10-12, 1968

Rev. Spencer Gentle, Guest Speaker

Rev. Marlin McCann, Pastor

### South Bend (Ardmore), Indiana

Evangelistic Services

April 7-12, 1968

Rev. Kent Bennett, Evangelist

Rev. C. William Cole, Pastor

### Muncie, Indiana

Evangelistic Crusade

April 15-21, 1968

Rev. William Anderson, Evangelist

Rev. Glenn Grumbling, Pastor

### Tulvane, Kansas

Revival Services

April 15-28, 1968

Rev. James Naff, Evangelist

Rev. Carl Barber, Pastor

## A Request from the MID-WEST DISTRICT

THE MID-WEST DISTRICT is making a survey of the denomination to determine where Brethren may be located in the Mid-West area. The conference is trying to determine just what city or cities within

that area would be ideal for a mission church in the future.

The district would appreciate the sharing of any names, addresses and any helpful information, of Brethren families who are now living in this area. If you know of anyone living in Missouri, Kansas, Nebraska, South-eastern Wyoming or Northeastern Colorado please send names to:

**Mr. Milford Brinegar**  
Carleton, Nebraska 68326

## Memorials

**TUTTLE.** Mrs. Mabel Tuttle, age 76, passed away on Wednesday, January 17, 1968. She was a member of the First Brethren Church of Muncie, Indiana. Services were conducted on Saturday, January 20, at the Meeks Mortuary by the undersigned. Interment was in the Elm Ridge Cemetery.

Rev. Glenn Grumbling  
\* \* \*

**FALLIS.** Mrs. Mary Fallis, age 80, passed away on Monday, February 19, 1968. She was a member of the First Brethren Church of Muncie, Indiana. Services were conducted on Thursday, February 22, at the Stephens-Rohrdan Funeral Home by the undersigned. Interment was in the Gardens of Memory.

Rev. Glenn Grumbling

**KEESLING.** Mr. Ora Keesling, a longtime member of the Oakville, Indiana, Brethren Church, passed away on February 14, 1968, at his home. Memorial services were held at the Meeks Mortuary with Rev. Arthur Tinkel and Rev. Ralph Offord in charge. Interment was in the Miller Cemetery near Middletown, Indiana.

Mrs. Donna C. Nottingham

\* \* \*

**MOORE.** Mr. Walter Harold Moore, age 50, passed away suddenly at his home of a heart attack on November 20, 1967. He was the father of Rev. Brian Moore, pastor of the First Brethren Church in Derby, Kansas.

Mr. Moore was a member of the Highland Brethren Church, Marianna, Pennsylvania, and served as Deacon since 1953.

The undersigned was in charge of the funeral service on November 22, 1967. Memorial services were held at the church on November 30, 1967, with Elder Arthur Rummel, former pastor, as speaker.

Rev. Carl H. Phillips

\* \* \*

**CHAPMAN.** Mrs. Sue M. Chapman, age 75, of Brighthurst, Indiana, passed away on February 10, 1968, at Lafayette, Indiana. She was a member of the First Brethren Church in Flora, Indiana.

Funeral services were held on Tuesday, February 13, at the Carter Funeral Home with Rev. Clarence Kindley in charge. Burial was in the Maple Lawn Cemetery.

Gladys Flora

\* \* \*

**RINEHART.** Mr. Charles Ralph Rinehart, age 63, of Flora, Indiana, passed away on February 20 in Kokomo, Indiana. Funeral services were conducted at the First Brethren Church in Flora, Indiana, of which he was a member. Rev. Clarence Kindley was in charge of the service and burial was in the Maple Lawn Cemetery.

Gladys Flora

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**SCHELBERT.** Mrs. Ethel Olive Schelbert passed away on December 14, 1967. Mrs. Schelbert was one of the founders of the First Brethren Church of Kokomo, Indiana, being a charter member. She was most faithful in her service to the church until failing health made it impossible for her to serve any longer.

Rev. Austin F. Gable

ALLEN. Mr. C. L. Allen, age 75, of Morrill, Kansas, passed away on January 23, 1968. He was a member of the Christian Church in Falls City, Nebraska, but attended the First Brethren Church in Morrill, Kansas, since 1944.

Funeral services were conducted in the Dorr-Philpot Funeral Home by Rev. Jack McDaniel.

Mrs. Geo. S. Eisenbise

\* \* \*

GOOD. Mrs. Betty Good passed away on December 28, 1967. She was a member of the Vinco, Pennsylvania, Brethren Church. She was a most faithful and active member of the church.

Funeral services were conducted in the Vinco Brethren Church by the undersigned and burial was in the Headricks Cemetery.

Rev. Henry Bates

## Weddings

BURTON - NORTHCUTT. Miss Judy Burton and Mr. Jerry Northcutt were united in marriage in the First Brethren Church of Muncie, Indiana, on Saturday, December 9, 1967, by his pastor, the undersigned.

Rev. Glenn Grumbling

## NBC AIRS DRAMA ON JEWISH STRUGGLE FOR HOMELAND

New York (EP) — "The Seed and the Dream," a drama written by the late Morton Wishengrad and commemorating the life work of Theodore Herzl in establishing a homeland for the Jewish people, was presented by "The Eternal Light" of the NBC Radio Network.

Third in a series of four programs on Jerusalem, "The Seed and the Dream" pays tribute to the man who devoted most of his adult life to laying the foundation for a Jewish state — on the occasion of the 100th anniversary of his birth.

# World Religious News in Review

## AMISH LEAVE 'TOO WORLDLY' AMERICA FOR PARAGUAY

Louisville, Ky. (EP) — Among travelers waiting in Union Station here for a train to New Orleans were 21 people leaving an American that has grown too worldly for them.

They were members of the Amish sect from Orange County, Indiana, who are bound ultimately for Paraguay, South America, where they hope to be able to continue the simple, unique way of life they prefer.

The 21 who left Louisville made up the second Amish contingent to leave the Indiana county within the past year for Paraguay — one of the most underdeveloped of Latin American countries.

## ISRAEL EYES HOT PURSUIT POLICY

Tel Aviv (EP) — If border incidents and acts of sabotage continue along the Jordan River, observers here believe Israel will develop its own doctrine of "hot pursuit."

There have been 25 shooting incidents along the cease-fire line since December plus 11 acts of sabotage. The two are sometimes related, as Jordanian troops give covering fire for A. Fatah terrorists returning from a mission.

## ORPHANS' ART DISPLAYED BY WORLD VISION

Monrovia, Calif. (EP) — More than 1,000 paintings and drawings from children of 16 nations living in orphanages and childcare centers were submitted by youngsters for the International Children's Art Talent Contest sponsored by World Vision.

Ten of the prize winning and honorable mention art pieces by the budding artists were displayed at the Hastings Ranch Public Library near World Vision's headquarters here, following a display in the Rotunda of Los Angeles City Hall of 60 semifinalist works of art.

The wee artists art representative of 24,000 orphaned and needy children in 19 nations sponsored by World Vision through its social service outreach on behalf of the destitute and disadvantaged of earth.

Winning the top three nominations by a distinguished panel of art experts were Eikichi Sakurai, 15, of Japan who made a colorful collage showing an Oriental castle; Njoman Djar, 17, of Bali who painted a temple and Saim Jong Bin of Korea, who did a watercolor of a woodland scene.

## RUSSIAN AT U.N. ASTONISHED AT BIBLICAL PROVERB

United Nations (EP) — Alexsandrovich Malik, the Soviet Union newly appointed successor to Nikolai T. Fedorenko as delegate to the United Nations, once expressed astonishment at a verse of Scripture.

His English teacher, Lillian Ashen Seidel, said in 1950 while flipping through a book of proverbs during a lesson, Malik came upon the biblical declaration, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

Malik asked, "That isn't an American proverb, is it?"

"No," his teacher replied, "it's a biblical proverb . . . one that's sometimes used in America."

Astonished, Malik shook his head unbelievably. "You mean that capitalist country would permit something like that to be printed?" he exclaimed.

## LUTHERAN PASTOR WOUNDED BY TRIBAL WARRIORS

Sydney (EP) — A West German Lutheran pastor is recuperating in hospital at Madan, Northeast New Guinea, after being wounded by four arrows when he and his party were ambushed by tribal warriors in a wild region of West Irian.

Five of the minister's native believers in the group died of wounds.

According to Radio Australia which reported the incident, the missionary was Pastor R. Benze, 27, who comes from Rhineland and serves under the German Lutheran Mission.

He was wounded in the back, a leg, and abdomen. The attack occurred



After he and his party had been forced by landslides to detour along a narrow bush track through mountainous country. They were on a four-day walk from his mission at Padang to another Lutheran mission miles away.

## TRAGIC APATHY UNCOVERED IN GHETTO REPORT

Washington, D.C. (EP) — Tragic apathy, rather than anger, appears to be the dominant mood of the majority of poor Negro youths in city ghettos, according to a government financed survey.

The unpublished report, made available to the **Los Angeles Times**, is based on interviews last August with 1,886 youths — mostly Negroes — in selected areas of 11 cities. The government wanted the views of ghetto youths to help evaluate the effectiveness of summer youth programs which have been costing \$600 million a year in federal funds.

Entitled "From the Streets," the report was ordered by the President's Youth Opportunities Council, a Cabinet-level agency headed by Vice President Humphrey which is charged with coordinating summer youth programs.

The report rejects the idea that most ghetto Negroes are angry. They are, it said, rather "overly content or apathetic."

Also flatly disputed was the notion that summer programs to provide youth with opportunities in employment, recreation and education can prevent riots. Times staff writer Vincent J. Burke stated that the report showed that "the complex causes of urban unrest and riots are little affected by whether or not there are summer programs, good or bad."

## EAT . . . PAY IF YOU CAN . . . BE A MAN

Chicago (EP) — It's time for the church to start giving back something to the people instead of taking from them all the time.

That's the view of the Rev. Ralph Gamble, pastor of the House of the Lord Church, who started a restaurant to feed the needy.

Its fare is "Soul Food," and the diner is exhorted by a sign to "Pay what you can . . . but be a man."

The object of the restaurant, adjacent to the church, is to "feed all who come to our doors hungry, whether they can pay or not."

The menu is scrawled on a blackboard. It features plenty of "down-home soul food," and consists of chicken and dressing, chicken and dumplings, red beans and rice, collard greens, cabbage and chili for the dinner meal. Breakfast is bacon, sausage, eggs, rice and cream of wheat. There is also milk, coffee, tea or rolls.

A tag line on the menu states: "Food not priced . . . donate what you can . . . help us protect those who really need help."

"Most people who come in can afford to pay," Mrs. Ardlie Willett, Manager of the month-old business, told a UPI reporter. She added that the ultimate aim is to make a profit, but "We'll get our real profit from the Lord."

## BIOLOGIST CHARGES MAN IS 'HORSEING AROUND' WITH EVOLUTION

Anaheim, Calif. (EP) — Within five or six generations, we will begin to notice the accumulation of undesirable traits in the general population unless man stops horsing around with evolution.

Dr. Harvey Bender made this assertion at the National Assn. of Biology Teachers here. He urged scientists to invent ways of curing genetic defects or "everyone soon will be born with at least one or two serious inherited physical or mental defects."

Citing diabetes as an example of the phenomenon, Dr. Bender said he believes science will learn how to manipulate genetic material and thus become able to do with the human species what has been done with others — improve the breed. He said keeping individuals with dangerous recessive genes alive long enough to marry and have children is an interference with the proper evolution of the human species.

## PIKE SEES WAR OPPOSITION AS MORAL ACT

Palo Alto, Calif. (EP) — Opposing the Vietnam war is "more moral now than going to church," according to retired Episcopal Bishop James A. Pike.

The controversial clergymen told an overflow audience of 1,500 students and others at Stanford University Memorial Church here that courage, not conformity, is the mark of morality. "Vietnam goes to the very heart of morals."

"Follow your own enlightened consciences," he said. "Do not turn over your conscience to L.B.J. or Jim Pike."

## MINISTER CHARGED IN \$180,000 THEFT

San Bernardino, Calif. (EP) — Two counts each of grand theft and embezzlement of church funds are listed in a charge against the Rev. Harry G. Loving. He is said to have stolen \$180,000.

Pastor of Immanuel Baptist Church here for seven years, the minister surrendered after a warrant was issued for his arrest.

The complaint filed by District Attorney Donald Turner charged Mr. Loving with the theft of a \$125,000 loan secured on church credit from the Fidelity Union Life Insurance Co. of Texas, and other crimes.

## SPORTS CAR SEEN SERMONIZING FOR RABBI

Springfield, Mass. (EP) — Rabbi Robert Schectman, 28, speeds around town in a white car with a hot engine which, he says, speaks louder to teenagers than sermons.

The clergyman has won several drag races in his "Heavenly Hauler."

"I've been able to show these teenagers that a religious person is a real person," he said. "To be religious doesn't mean that one must be withdrawn."

## NEGRO EVANGELICALS WOULD ASSEMBLE 'BLACK CHRISTIANS'

Pasadena, Calif. (EP) — Facing the prospect of what he called "one of the hottest summers ever to be known," the field director of the National Negro Evangelical Association called the organization to support its fifth annual convention in Chicago April 24-28.

"I believe it is imperative that the Christian church amass itself and make its cause for existence known," says Aaron M. Hamlin. "We read of Black Power and Black Nationalist groups uniting but nowhere do we hear of Black Christians coming together for concerted action.

"Instead," the NNEA officer said, "we hear of division, strife and jealousy toward each other. We need fellowship!"

The Rev. Mr. Hamlin said attendance at the convention would be a good start in achieving the agency's goals.

## YOUTH EDITOR DISCUSSES BASICS IN 'WHO SAYS?'

Glendale, Calif. (EP) — With an eye to the times, an ear to youthful jargon and a good grasp of Biblical imperatives, Fritz Ridenour answers questions about the relevancy of God's Word in the light of today's issues in his new book, *Who Says?*

The Regal paperback, says the youth editor of Gospel Light Publications here, "is designed to deal with the typical questions about the Bible, Christ and the Christian faith. There is no attempt to 'prove' the Bible is true. Instead, *Who Says?* seeks to examine the evidence — evidence that shows that much . . . criticism of Scripture and the Church today is really a hangover from the ignorance and presupposition of nineteenth century 'higher critics.'"

Author Ridenour supports his case

with good research, contemporary language and literal cartoons in concluding with the Apostle, "Lord, to whom can I go? You have the words of eternal life."

## IVCF TO RECRUIT 150 FOR EASTER BEACH EVANGELISM

Chicago (EP) — Vacationing collegians at Fort Lauderdale, Fla., are the target of an evangelistic outreach being arranged again this year by Inter-Varsity Christian Fellowship.

Some 150 students and 15 IVCF staff members will spearhead "Inter-Varsity: On the Beach" this year, April 7-12.

"We have doubled the size of our team," says general director Dr. John W. Alexander, "and we are doubling our efforts."

The project will include a combination bookstore-coffeehouse and presentations by Folksinger John Guest.

## UNITED PRESBYTERIAN BOARD GIVEN \$1.9 MILLION IN WILL

Evanston, Ill. (EP) — The United Presbyterian Board of Christian Education has received about \$1.9 million from the estate of a late circus founder's wife.

The bequest was announced here in the final settlement of the estate of Mrs. Ida Belle Ringling of Baraboo, Wisc. Mrs. Ringling, widow of Henry Ringling, a founder of the Ringling Brothers Circus, died in 1966 at the age of 96. The \$1.9 million will be used to establish an "Ida Belle Ringling Fund," an investment in government bonds which will provide financial aid to students in colleges related to the United Presbyterian Church. Estimated yearly income will be between \$80,000 and \$90,000.



## Woman's Outlook

### I WAS THINKING —

*Mrs. Howard Winfield*

IF AT FIRST you don't succeed — then read the directions. Several days ago a saleslady told of a customer "nearly stamping" into her department carrying a package containing silver polish he'd purchased previously. Waving it under her nose he declared he'd been misled, both by her and the manufacturers, as to its cleaning and preserving qualities and wanted his money returned. Knowing the product and its capabilities, as well as her employer's code of ethics, she quite calmly and kindly asked him to describe, step by step, how he'd used it. Although a bit bewildered by her kindness, he reluctantly complied, revealing almost immediately his failure to follow the directions given on the package. He'd used silver polishes before, he said, and proceeded as usual even though he'd chosen this particular product for its extra qualities. A bit red-faced and apologetic he agreed to try again and later phoned to tell of his success and thank her for her kindness.

The story struck home as I recalled a similar experience with a roll of film I'd received in the mail. While looking for the address of the sender to register my com-

plaint, I read "develop by special process only — return to us when exposed," and I'd taken it to our local developer!

These are the little things in life but the pattern grows; God, our Heavenly Father, Who created us in His image also authored the directions for living a rewarding life; sent His Son into our midst personally and spiritually to verify His authenticity, that we might know the way, the truth and life everlasting with joy far more satisfying than gleaming silver or purest gold! Our Savior is always near to hear our complaints with greater kindness than humanly conceivable and to show us the right way to live.

When things go wrong and life gets tedious we tend to blame others, or God, or circumstances, and ignore or neglect the directions, the warnings and the anecdotes contained in the Word of God. Oh, that we might learn to first seek direction, then proceed.

The first goal of our National W.M.S. pertains to Bible Reading. It should be an accomplishment no one would really want to miss.



# The Brethren Layman

## NORTHEAST OHIO LAYMEN

SOMETHING of real importance has happened in the Northeast Ohio Laymen District Rally. It is exciting! It is a new step in the **positive direction for the church!** In the October meeting at Akron, Ohio, the men of this district recognized a **real need** in the Brethren church and decided to do something about it. It was needed for more Brethren young people to get **Brethren training and education** to serve the Brethren Church. Immediately the N.E.O.L. President appointed a committee of three to study and bring a report back to the January, 1968, meeting. The committee consisted of the following men: Mr. Roy Bates of Louisville, Chairman; Mr. Elton Whitted of Ashland; and the Dean of Ashland Theological Seminary, Dr. Joseph R. Shultz. This committee went to work promptly on their new assignment and brought forth their resolution at the next meeting on January 22, 1968. This resolution was accepted to begin in the fall of 1968.

The resolution is as follows:

### Northeast Ohio Laymen's Seminary Scholarship Resolution

"Be it resolved that the Northeast Ohio Laymen's Organization does hereby establish a yearly scholarship in the amount of \$200 to be known as the N.E.O. Laymen's Seminary Scholarship and to be governed by the following regulations:

"(1) The recipient shall be a fully registered student at Ashland Theological Seminary and shall be a home resident in the Northeast Ohio District of the Brethren church.

"(2) If no person is available then a pre-seminary student enrolled in Ashland College and a resident of the Northeast Ohio District shall be eligible.

"(3) If neither is available then a Seminary Student or, in turn, a pre-seminary enrolled in the Ashland Theological Seminary or College from another district of the Brethren Church shall be eligible, first consideration to be given to the Miami Valley District of Ohio and then to the other church districts.

"(4) Selection of the recipient shall be made by a committee composed of the President of Ashland College and the Dean of the Ashland College Seminary or their representatives and the President of the Northeast Ohio Laymen's Organization. Nominations may be made by the Laymen's Organization of the Northeast Ohio District.

"(5) Funds for the scholarship shall be raised by public subscription at each district meeting of the Northeast Ohio Laymen and in the event this does not suffice, by solicitation of the member organization of the Northeast Ohio District. Any monies in excess of the \$200 shall be held in escrow for the following year.

"(Note) This is to go into effect as of the fall of 1968."

I wish to thank this committee for its outstanding work and thank the laymen of this district for accepting this challenge and I trust it shall be carried out to its full intent.

The N.E.O.L. met in Massillon last January 22 with their wives and had a very fine meeting. There were 89 in attendance. Our treasurer reported \$40 and our offering was \$60 which means we need \$100 more to get the Seminary Scholarship off to a good start.

Our men are working hard to do their share in clearing the National Goal so that the books for the Seminary will be paid for.

Our next meeting is to be held in Canton, Ohio, on April 22, 1968. There will be the election of new officers at this meeting. The nominating committee consists of Tom Stoffer, Bill Bowers and Kenny Hysell.

Ralph L. Fairbanks  
N.E.O.L. Laymen President

## VINCO LAYMEN Hold Pancake Supper

ON JANUARY 9, 1968, the Vinco Brethren laymen were hosts to delegations of neighboring laymen from the Johnstown Second and Third Churches.

To our surprise, three ladies (Mrs. Earl Aurandt, Sr., Mrs. Laverne Rorabaugh and Mrs. William Stevens) had made preparations for the supper. President William Stevens insisted that the ladies volunteered their services. At any rate, with the help from the Vinco group, pancakes, sausage, jello, ice cream, coffee and tea were amply provided.

Floyd Benshoff from the Johnstown Third Church accompanied the group as they sang two hymns, "What



Will You Do with Jesus" and "'Twas a Glad Day When Jesus Found Me."

Lester Leidy, Vinco, reviewed the monthly topic: "Faith in 1968."

Mr. Samuel Powell, local insurance man, was the speaker for the evening. His subject was: "Serendipity of Happiness."

James I. Mackall, Vinco, sang several special numbers.

A short business session followed with Rev. Henry Bates, host pastor, closing with prayer.

The meeting ended on a note of renewed Christian fellowship.

L. R. Horner  
Secretary

## VINCO LAYMEN

TWICE a year the Vinco Laymen have a joint meeting with the Junior and Senior Boys' Brotherhoods. On Tuesday, February 13, 1968, the Laymen hosted the men and boys of the church; there being 20 boys and 26 men present.

A swiss steak dinner was served by five ladies of the church, namely: Mrs. Earl Aurandt, Sr., Mrs. Laverne Rorabaugh, Mrs. Jacob Mackall, Mrs. William Stevens and Mrs. Lavelle Horner.

Included in the decorations was a large display featuring paintings of Abraham Lincoln and George Washington.

President William Stevens began the program with prayer and a spiritual pep talk. Charles Ford was in

charge of devotions. Group singing was led by James Mackall, in which the boys excelled in praise to the Lord. The program also included a vocal duet by James Mackall and Lester Leidy, a trumpet duet by Brian Lynch and David Mackall and a "pantomime contralt solo" by Jacob Mackall. Two very interesting films were shown on skiing and baseball.

After a time of fellowship, Rev. Henry Bates closed the program with prayer.

In the past we have found that gatherings such as this provide an atmosphere for the spiritual bond of the young and the not so young. This one was no exception.

L. R. Horner  
Secretary



## Stamping out dead ends

## VOCATIONAL GAMALIELS GUIDE TEENS IN CAREER CHOICE

A SURVEY OF 2,646 teenagers in 46 evangelical denominations by the National Sunday School Association showed that, next to counsel on sex, the youth wanted nuts and bolts career guidance on where to go to school and what to do with their lives.

To help teens in Southern California make wise vocational choices, the La Crescenta First Baptist Church in suburban Los Angeles brought the mountain to their teen-age Mahomets for a never-to-be-forgotten Saturday careers day.

A carnival of exhibitions was opened early by career displays and some 19 Bible schools, colleges and universities in the Fellowship Hall of the church which is associated with the Baptist General Conference. Customized information in abundance was handed out to some 230 high schoolers and other young people. Large stacks of colorful booklets and pamphlets on careers were distributed, too.

The program began with an inspirational rally in the sanctuary led by Dr. Carl Bihl of John Brown University. Then the teens scattered in shifts to some 32 workshops led by professionals in various fields. Included in the diet of helpful seminars were such subjects as education,

medicine, politics, law enforcement, social service, sales, science, secretarial skills, writing, pastoral pursuits, missionary opportunities and many more.

"Too many teenagers today are playing career roulette," said William Barber, Minister of Christian Education and promoter of the first career day. "I'm in the ministry today because a kind pastor took me under his wing and exposed me to the joy of Christian service. That's part of what we're trying to do here."

Comments by the workshop leaders were many and varied. "I thought the program was well organized in all respects," said M. D. Torrance, Naval Officer in charge of the nearby Glendale recruiting station. "The youth he echoed what other leaders felt: 'Parents should be familiarized with the program early so they too can be able to advise their sons and daughters in the choice of career.'"

Next year the church hopes to try it again, fortified by a good response from the pilot project. One youth, wiping the fried chicken from his lips at lunch time, gave a sweep of his hand at all the exhibits and exclaimed to Pastor Barber, "All this for just \$2!" And then he added: "You could easily have gotten three!"



# THE HEADQUARTERS BUILDING FUND



THE GIFTS for the new Headquarters Building are coming in very slowly! On March 1968, we reported that \$3,054.00 had been received to date. As of today (March 21, 1968) there is a total of only \$4,487.25 having been received. This is only about 2.8 percent of funds needed.

We realize, of course, that the churches have not sent in their initial offering which have been received. Neither does this amount include any pledges made, this is strictly cash gifts!

Many of our churches are in building programs of their own, and it is always a problem to encourage members to give when they are involved in such programs, however, we must keep in mind the importance of denominational interests. The denomination is behind each local church in each district, and will

go to almost any length in giving help where needed.

It is now your opportunity to be of assistance to your denomination. The headquarters building is truly needed. We have existed long enough, now, with denominational offices scattered over the city, it is time that we had one central location for the business of the Brethren Church. All that is asked of you is "One Day's Wages." This can be pledged, of course, through your church; or it can be sent directly to our office. This is not too much for any wage earner in our church! Let's provide a building for our denomination that is a credit to the Brethren Church and to God's work!

Please give much prayer and thought to this project, then give as God lays on your heart to give.

**\$ 160,000.00 Needed**

**4,487.25 Received**

**\$ 155,512.75 Balance Needed**



## NEW EDUCATIONAL EMPHASIS AT CHEYENNE

by FRED BURKEY



Rev. Buck Garrett and Mrs. Kenneth White with  
their class

SINCE the spring of 1967, the Cheyenne, Wyoming, Brethren Church has been involved in a unique and growing ministry to retarded children in that area.

Pastor Buck Garrett was prompted to start this special class while driving a bus for the Opportunity Center — a school for the retarded — located a few blocks from his home. Parents frequently commented that since their retarded child was consistently being left out of local church school activities, the whole family was losing interest in church attendance.

At present twelve students are enrolled and the average attendance is about seven. Since their families generally belong to other churches and their homes are widely scattered, the pastor normally picks up the children and brings them to church school where they attend a class taught by Mrs. Kenneth White.

During the Sunday morning worship service, these children are welcomed into — and participate in — the junior church led by Mrs. Garrett. Last December the class took part in the annual Christmas program by acting out the Nativity scene as a reader gave account of the Savior's birth.

Through the experiences of the past year, Mrs. White and Pastor Garrett have found that the children best retain their lessons through the use of Visual Aids. For

that reason, they are using Child Evangelism materials which supply an excellent assortment of visual aids to accompany each lesson. The use of these tools has been effective for the pastor reports that three students have accepted Christ and almost all retain the lesson content from week to week. They all enjoy Sunday school.

In addition to the grateful comments of parents, the program has attracted the attention of the Mental Retardation Association and the Parent-Teacher organization of the Opportunity school. Both have commended this church's efforts to provide Christian education for the mentally retarded. These organizations are encouraging others to become involved in this church school class and have offered their assistance in continuing the work.

The congregation, too, has been helpful and open-minded in recognizing the special class as an unique opportunity to minister to a neglected segment of the community.

Though much labor has been invested at Cheyenne, the sanctuary has been tastefully remodeled by adding carpet, oak pews and a lowered ceiling with recessed lighting, the floors have been refinished, walls painted (inside and out), a new roof and a new lawn — there is still need for additional educational space. Seven classes are meeting in the basement and three in the sanctuary.



ty with no individual rooms. With increased opportunities for outreach, there is growing concern in Cheyenne for the improvement of educational facilities.

Certainly all Brethren have cause to be proud of the work the Cheyenne people are doing. May all churches be inspired to meet the needs of the community as this church has done.

## EDUCATIONAL EMPHASIS FOR MAY: Youth In The Church

THE YOUTH of our churches are the natural resources from which the church of tomorrow must be built. In recognition of this fact, The National Laymen's Organization has put forward a plan for renewed emphasis on ministerial recruitment and the "cultivation" of these natural sources (see the 1967-68 Brethren Annual, pp.



*New Camp Staff  
Filmstrips  
Available*

A SERIES of four filmstrips on camping objectives, administration, counseling and program are now available from the Board of Christian Education filmstrip library.

Camp staffs across the brotherhood are now being selected and will be meeting for training sessions. This series of filmstrips is offered to aid you in definite and purposeful staff training.

The four filmstrips are done in color drawings and have records. Should your camp staff wish to use any or all these filmstrips, reservations should be made immediately giving us the date/s you will use them, number and title of the filmstrip/s and the name and address to whom they should be shipped.

Each filmstrip is available for \$1.00 rental fee from: Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805.

Descriptions of this series follows:

**N-2 Objectives - Christian Camping** - 49 frames, color draws, rec & man., 11 min., adults.

This filmstrip follows Camp Director Dick as he presents features and reasons for Christian camping. He

38-39). We wholeheartedly endorse this plan and encourage every member of **The Brethren Church** to do likewise.

If the laymen and ministers will follow through on this resolution — "one hundred percent" — the future of the church and its ministry are assured!

In 1962 the National Sunday School Association listed a number of reasons for youth leaving the church. Among them were: (1) boring and unchallenging lessons and youth programs, (2) unplanned and disorderly youth meetings, (3) sermons on topics of little interest to young people and youth of the church are unfriendly.

Make immediate plans for evaluating the youth program of your church. Discover how it can be strengthened and initiate action to get the job done.

May is Youth Month — Youth Sunday is May 19 — recognize your young people, encourage them to participate meaningfully in the total church program!

is "on the spot" in opening scenes, attempting to sell a church board on the value of camping. Reluctant board members are not easily persuaded, but do listen attentively as Dick presents his case for Christian camping.

**N-3 Administration - Christian Camping** - 50 frames, color draws, rec & man., 12 min., adult.

Filmstrip begins as the Camp Committee selects Dick as Camp Director. His numerous duties are presented and patterns are offered for efficient camp administration. The administrative staff members are introduced and their contributions to the practical and spiritual ministries of camp highlighted. Camping is shown to be not without its humorous highlights.

**N-4 The Counselor - Christian Camping** - 44 frames, color draws, rec & man., 10 min., adult.

Filmstrip opens with Camp Director Dick anticipating the arrival of the camp staff for the pre-camp training sessions. Andy soon appears, a first time counselor. His progress through the training sessions is pictured as he learns camping techniques and skills and receives spiritual preparation for his camp ministry.

**N-5 The Program - Christian Camping** - 50 frames, color draws, rec & man., 11 min., adult.

Filmstrip presents Camp Director Dick lecturing in a college camping course. With assistance of his flipcards he shows the pattern for establishing a camp program consistent with its objectives through four steps: Determining Camp Objectives, Selecting Program Pattern, Considering Program Principles, and Choosing Program Elements. Questions from bright college students keep Dick alert and add interest.

## "ON THE LINE" from...



### ...Cameron, W. Virginia

During the month of October we organized and elected the following officers:

President ..... Doug Murphy  
 V. President ..... Brenda Murphy  
 Secretary ..... Millie Williams  
 Treasurer ..... David Chambers

We also started studying the questions on Judges for the quiz team. We have done this every meeting and we will hopefully have a team for Conference. We also attended a Youth Rally at Johnstown, Pa.

In the month of November we devoted one meeting toward discussing the Youth Covenant. Since we were just organizing in October, this program had to wait until November.

A Christmas program was presented to the church on December 17. We had a bake sale in December and earned \$43.10 which went toward our national project. We went caroling on December 17 and had a Christmas party on the 22nd.

During the month of January we attended a Youth Rally at Vandergrift, Pa.

Our church had a revival and we helped plan the program. Some of the youth participated in duets, solos, and group singing.

In February we had a sled riding party and in March we are planning a Tag Day. Plans are also in the making for an Easter bake sale.

During these past months the youth have kept regular attendance at Bible Study and we have 18 members in our youth group.

— Millie Williams,  
secretary

### ...Highland, Pennsylvania

The combined BYC of the Highland Brethren Church elected new officers recently:

President ..... Harold Moore  
 V. President ..... Eric Phillips  
 Secretary ..... Deborah Hill  
 Ass't. Secretary ..... Roy Phillips  
 Treasurer ..... Bruce Ross  
 Ass't. Treasurer ..... Nadine Moore

The past year has been a very active one for our group. We participated in devotional services on four Sunday afternoons at the County Home for Men and

the one for Women; we had charge of Sunrise Service and Youth Sunday and attended Youth Conference. We helped serve at two fellowship suppers at the church and attended combined monthly class meetings at various homes. We held a roller skating party and an old fashioned taffy pull. We climaxed the year by caroling followed by a popcorn party.

We are planning a year of activity to include a swim at the YWCA soon and a car wash and Slave Day to obtain funds for the B.Y. Project.

The Ten Mile Church of the Brethren youth meet with our youth on Sunday evenings and also participate in most of the activities.

— Nadine Moore,  
retiring secretary

### ...Gretna, Ohio

The BYC at Gretna began the new year with the election of officers:

President ..... Ruth Deardurff  
 V. President ..... Dwight Skidmore  
 Secretary ..... Marcia McPherson  
 Treasurer ..... Paul Deardurff

We have sold a name brand vanilla to help raise funds for the National BYC Project.

The seniors have been studying the book **Witnessing Made Easy** by C. S. Lovett.

The Halloween Party was held in the church basement. Everyone wore unusual costumes that were judged and prizes were presented.

There were 24 members of youth and the young adult Sunday school class that went caroling on December 2. After making 10 calls on the sick and older members of the community, they all gathered for hot chocolate and cookies at the home of the president, Ruth Deardurff.

This winter the youth have formed a choir under the direction of Mrs. Mike McPherson.

The Junior and Senior groups are meeting together to study the book of Judges.

### ...Ashland, Ohio

The Intermediate Youth of the Park St. Church had a very good year. We have had a good spiritual New Years party held on New Year's Eve. We first had a time of fun and fellowship, then went to the church for the purpose of seeing the old year out and the new year in. We also had a pizza party during the year.

Each member has shared in the planning of a program each week.

Many of our meetings are very inspiring and devotional and bring us close to our Heavenly Father.

We have had debates, question and answer sessions, and skits on Bible verses and various kinds of discussions about the differences between Christians and non-Christians.

— Rebecca Solomon,  
secretary



## ... County Line, Indiana

The kick-off for County Line Jr. BYC was a hayride followed by a wiener roast at our sponsor's house. At our first October meeting we discussed future plans — an attendance contest, goals, the purchase of a large youth bulletin board and fund raising programs.

In October we elected officers:

President ..... Russell King  
V. President ..... Russell Mangus  
(delegate to the Youth Council)  
Secretary ..... Chris Heyde  
Treasurer ..... Bonnie Good

We started an eight-week attendance campaign. Later in October we met at our sponsors, the Kings, for a party. We made decorations for the new bulletin board.

Early in November we had a scrap paper drive to raise money for the National Project. Due to everybody's excellent cooperation we had a successful drive. We donated money to the Jr. High youth to assist them in getting their BYC program started.

In December we started the first of monthly fellowship meetings held on Sunday afternoons. At these meetings we use games at the church provided by different classes and groups for our recreation. Along with other youth in the church we went Christmas caroling on December 23 followed by chile and hot chocolate served by our VMS.

Some of our well-attended meetings have been highlighted by Tater Talks, board of experts, "Chalk Talks" and other interesting programs.

Our well rounded youth programs of the church are being directed by Mrs. Frank Barker.

— Randy Richard,  
reporter

## ... Pleasant Hill, Ohio

The Pleasant Hill Senior BY officers for this year are:

President ..... Mark Noll  
V. President ..... Jan Kraus  
Secretary ..... Jane Noll  
Treasurer ..... Betsy Kraus

Our advisor is Miss Maxine Delcamp.

In September we had a visitation night which brought four more people to our next meeting. For October we had a Halloween party in a local barn. In December we were invited to our advisor's house for a Christmas party. 1967 was an active year with regular Sunday night meetings when at all possible.

After a joyous Christmas we started the new year out with about 10 members. January brought a bowling party with a hearty meal afterwards. This month we are in the process of planning a public service.

— Jane Noll,  
secretary

## ... Ardmore, Indiana

Our youth group has grown to twenty members. Most of the members are regular in attendance.

We are selling combs to raise money for the National Project and for our building fund.

In February we had a sledding party. We are looking forward to a joint meeting of fun and spiritual fellowship with the County Line Juniors.

We have started studying the book of Judges.

— Michael Borton,  
secretary

## Spotlight on training - - -



THE National Board of Christian Education would like to compliment the Indiana Board of Christian Education for their excellent planning and development of Leadership Training Schools in both Northern and Southern Districts of Indiana! The response to these workshops reveals the interest and concern for better training on the part of our Hoosier Brethren.

A report of the N. Indiana Training School is given here and we wish to congratulate all who completed the requirements for this program!

The N. Indiana District Leadership Training School was completed on March 4, 1968. A total of 7 meetings

on successive weeks of 1 ½ hours each with an enrollment of 133 pupils and 10 staff members makes up the statistics for this effort. Ten churches participated in the School with an average attendance of 121 (including visitors).

Below is a list of the eight courses which were offered, the instructors and enrollment.

The listing here, by home church, are those pupils who met the requirements of attendance (minimum of five out of seven classes) and satisfactory class achievement:

STUDENTS	COURSE	INSTRUCTOR
24	Living with Teenagers	Rev. John Byler
14	Church Music	Mrs. Mary Crowe
18	Teaching Primaries	Rev. and Mrs. Bradley Weidenhamer
13	How to Visit	Rev. C. William Cole
27	Error and Basic Christianity	Rev. Frank Barker
25	How to Study the Bible	Rev. Sam Stinson
10	The Superintendent and His School	Rev. Richard Allison
11	Practice Teaching	Rev. Waldo Gaby and Rev. Kent Bennett
I. Living with Teenagers	4. Goshen	7. Nappanee
1. Ardmore	Mrs. Kenneth Dunlap	Jerald Freet
Shirley Sparks	Mrs. Eric Huber	Mrs. Jerald Freet
2. County Line	Mrs. Robert Kropf	Roman Mast
Betty Beeman	5. Milford	Inez Schmucker
Charles King	Mrs. Gordon Rhodes	Dick Secrist
3. Elkhart - Winding Waters	6. South Bend	Mrs. Dick Secrist
Mrs. Catherine White	Helene Hostettler	Jack Tobias
4. Goshen	Karen Lasley	Devon Hossler
Mrs. Richard Allison	7. New Paris	Virginia Hossler
Mrs. Warren Bowman	Mrs. John Cline	8. South Bend
Eric Huber	Mrs. Bette Fairweather	Lois Byler
5. Nappanee	Mrs. Waldo Gaby	Harley Firestone
Aletta Schneider	IV. How to Visit	Sanford Goodrick
Fran Wegmiller	1. Ardmore	VI. How to Study the Bible
6. South Bend	Bertha Wyatt	1. Ardmore
Eileen Carothers	2. County Line	Pearl Basham
Betty Goodrick	Mrs. Marion Richard	Barbara Borton
Mary Jane Teske	3. Elkhart - First Brethren	Dorothy Corder
II. Church Music	Judy Spratt	Mrs. Charles Vandermark
1. Ardmore	4. Milford	2. County Line
Mrs. C. William Cole	Wilma Bixler	Helen Gillis
Rosaline Chapla	Mrs. Charles Kerlin	Mary Wicks
2. County Line	Lois Scott	3. Elkhart - First Brethren
Vera Carpenter	5. North Liberty	Mrs. Earl Smith
3. Elkhart - First Brethren	Bertha Strobe	Mrs. Richard Troup
Mrs. Raymond Yoder	Walter Strobe	4. Goshen
4. Goshen	Paul Whitmer	Sue Evans
Mrs. DeFoe Ecklebarger	Mrs. Paul Whitmer	Larry Gill
Mrs. Albert Overholt	Arlene Oberly	Sandy Gill
Mrs. Wayne Wogoman	John Oberly	5. Nappanee
5. Milford	6. South Bend	Fredonna Arnott
Elsie Templen	Mrs. John Porte	Mary Ellen Best
6. Nappanee	V. Error and Basic Christianity	Ruth Doering
Mrs. Sandra Sharp	1. Ardmore	Norma Geyer
7. North Liberty	Mrs. Arthur Carpenter	Verna Lou Hostetler
Donna Bennett	2. County Line	Sally Stump
8. South Bend	Carolyn Johnson	Dorothy Tobias
Agnus Rose	Pauline Peffley	6. North Liberty
9. New Paris	3. Elkhart - First Brethren	Elwood Renz
Mrs. Dean Morehouse	Walter Lichtenberger	7. South Bend
III. Teaching Primaries	4. Elkhart - Winding Waters	Ruth Ragle
1. Ardmore	Sally Ellis	VII. The Superintendent and H School
Mrs. R. E. Marlowe	5. Goshen	1. Ardmore
Judith Rohde	Tom Evans	Don Basham
2. County Line	Mrs. Forrest Kerlin	Robert Black
Naomi Ford	Mrs. Harold Troeger	2. County Line
Connie McCuddy	6. Milford	Everett Gillis
3. Elkhart - First Brethren	Joe Estep	3. Elkhart - Winding Waters
Mrs. Charles Lowmaster	Mrs. Joe Estep	Ellis Weston
Harold Whybrew	Ed Huber	
	Louise Huber	



4. **Goshen**  
Mrs. Phillip Warner
5. **Nappanee**  
Dan Schneider
- III. **Practice Teaching**
1. **Ardmore**  
Gerald Chapla  
Nancy Vandermark

2. **County Line**  
Mrs. Frank Barker
3. **Goshen**  
Mrs. Waitman Johnston  
Lynn Stump
4. **Milford**  
Glen Bixler  
Emily Fisher

5. **Nappanee**  
Mrs. Harold Weygand
6. **New Paris**  
Donnabelle Smith
7. **South Bend**  
John Porte

# SISTERHOOD

## LENTEN THOUGHTS

### THE DOGWOOD LEGEND

CENTURIES AGO, the stately Dogwood tree proudly reached toward heaven in praise and in supplication. The cross — that which bore Christ's body, was born from this proud Dogwood tree.

So great was the tree's humility that it grew twisted in agony, gnarled with disgrace, bent and slender in weakness. Its true grain was strained by His blood, forever to remain a living symbol of His pain and suffering. On Easter morning the Dogwood tree caught the radiance of New Life and Reawakened Hope, and burst forth in an array of soft white splendor. Four delicate petals on each bloom formed a cross — each edge marked with crown nail prints. A crown of thorns, as He wore, formed the center of each blossom. And down through the long centuries of time, the Dogwood tree, with its downy white petals, vividly reminds us of the precious gift He gave on Calvary, and of His promises, which were fulfilled on the first Easter morning.



"Beneath the Cross of Jesus"

Beneath the cross of Jesus I fain would take my stand,  
In the shadow of a mighty Rock within a weary land;  
Home within the wilderness, A rest upon the way,  
From the burning of the noonday heat, And the burden  
Of the day.

Upon the cross of Jesus Mine eye at times can see  
The very dying form of One Who suffered there for me;

And from my smitten heart with tears, Two wonders I confess

The wonders of His glorious love, And my own worthlessness.

### Easter

Lord, now that spring is in the world,  
And every tulip is a cup  
Filled with the wine of Thy great love,  
Lift Thou me up.

Raise Thou my heart as flowers arise  
To greet the glory of Thy day,  
With soul as clean as lilies are,  
And white as they.

Let me not fear the darkness now,  
Since Life and Light break through Thy tomb;  
Teach me that doubts no more oppress,  
No more consume.

Show me that Thou are April, Lord,  
And Thou the flowers and grass;  
Then, when awake the soft spring winds,  
I'll hear Thee pass!

— Charles Hanson Towne



## WHAT....

"If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God has raised him from the dead thou shalt be saved.

"For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation"

(Romans 10:9, 10)

## ....SALVATION

## WHO....

"For the scripture saith, Whosoever believeth on him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved"

(Romans 10:11, 12, 13)

## ....EVERYONE

## HOW....

"How shall they call on him in whom that have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

(Romans 10:14, 15)

## ....GO AND TELL

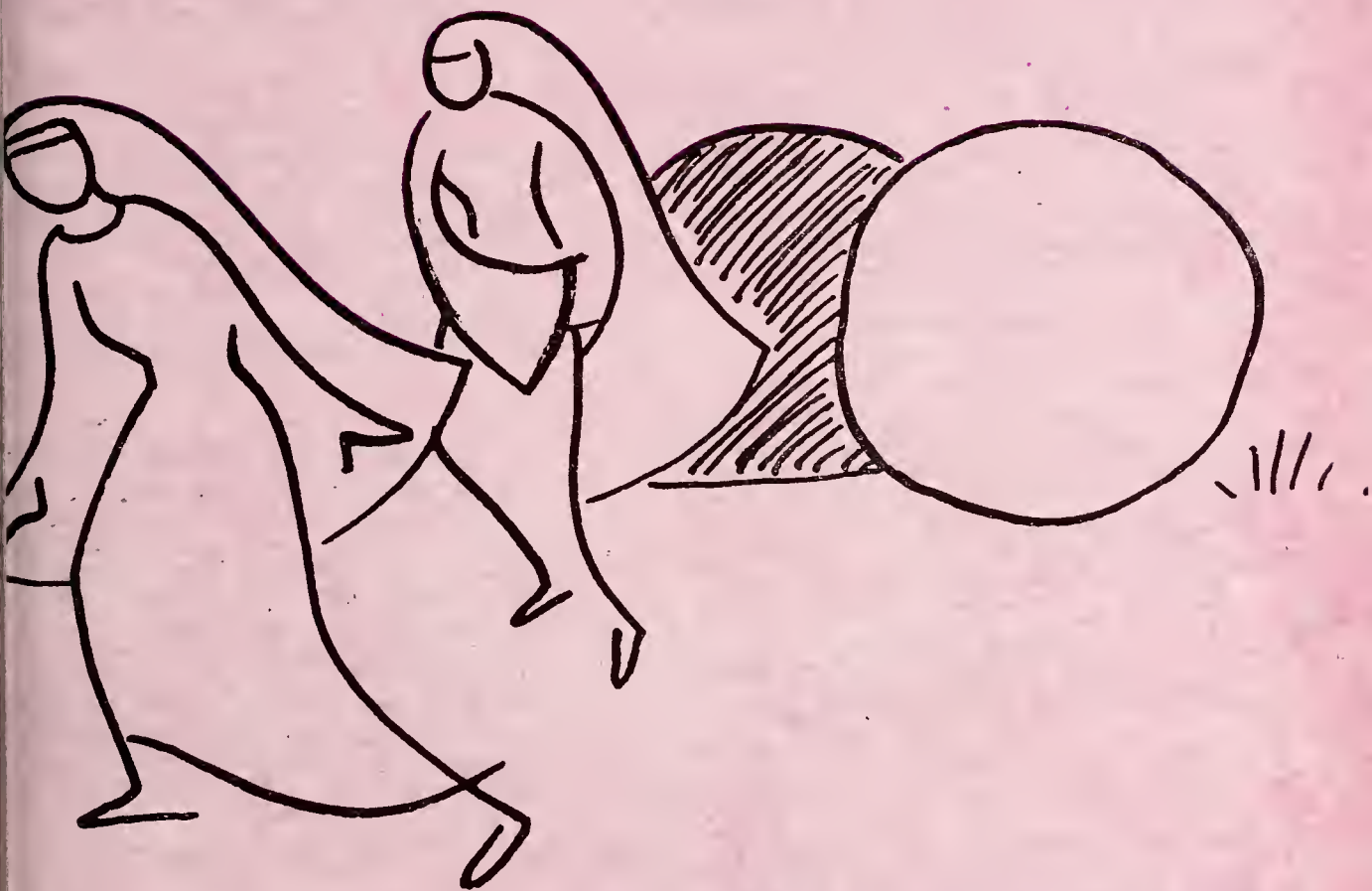
Support World Missions

**MISSIONARY BOARD OF THE BRETHREN CHURCH**  
530 College Avenue  
Ashland, Ohio 44805



*The Brethren*

# EVANGELIST



*see page 4 . . .*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "The Resurrection" .....	3
Cover Page: "The Resurrection" .....	4
The Missionary Board .....	5
Sisterhood .....	7
Woman's Missionary Society .....	8
Pastors' Conference Speaker .....	8
"The Conquering Christ" by Rev. R. Glen Traver .....	9
News from the Brethren .....	11
Memorials .....	12
Weddings .....	12
"Evening Walks with Jesus Over the Sea to Gerasa" by Rev. George W. Solomon .....	13
"Marriage Is a Divine Institution" by K. Prasantha Kumar .....	15
Dr. Glenn L. Clayton Is Honored .....	16
Warsaw, Indiana, Report .....	27
World Religious News in Review .....	28
Board of Christian Education .....	29

## NOTES and COMMENTS

### GROUNDBREAKING AT MANSFIELD, OHIO

**G**ROUNDBREAKING services will be conducted at the new church site near Mansfield, Ohio on Sunday afternoon, April 28, 1968, at 3 o'clock. The site is located on 30 North approximately a half mile west of highway number 314.

Everyone is invited to attend this service which the Mansfield Brethren have been waiting some time. The name of the new church will be **The Walcrest Brethren Church of Mansfield, Ohio**.

### CONGRATULATIONS

**C**ONGRATULATIONS are in order for Rev. and Mrs. Jim Black of Waterloo, Iowa, upon arrival of a little boy on Wednesday, March 14, 1968. He has been named Glenn Russell and weighed in at 8 pounds and 15 ounces.

Rev. Black is the pastor of the First Brethren Church in Waterloo, Iowa. He and Mrs. Black have 4 other children, making them 4 boys and 1 girl.

### HISTORY OF THE BRETHREN CHURCH

**T**HE PRINTING of the book entitled: "History of the Brethren Church" is coming along very nicely, in fact, it is over one-half printed at this date. Upon completion of printing it will be sent to the binders for binding. It should be ready for the market within a short time.

To date only about 700 copies have been sold at the pre-publication price. In order to meet the expenses of printing, some 1500 copies should be sold. It is not too late to purchase your copy at the reduced price of \$6.25 plus 25c handling cost and 25c sales tax if you live in Ohio. We urge you to send in your order today!

### SEMINARY BOOK SALE

Duplicates from the Seminary Library will be on sale during the Pastors' Conference on Faith and Order.

**Come Prepared!**





# *Gentle* REMINDER...

## *The Resurrection*

e Resurrection is

the **R**eality of the  
assurance of **E**ternal life  
through the **S**aving grace of God.  
It is a better **U**nderstanding  
of our **R**esponsibilities  
to the **R**esurrected Christ.  
It is the **E**ver present  
assurance of **C**hrist to the believer  
as he **T**otally  
submits himself **I**nto God's hands.  
It is loving none **O**ther than  
Jesus who **N**ever fails!

the cover page...

## THE RESURRECTION

"Good News for Modern Man"

**A**FTER the Sabbath, as Sunday morning was dawning, Mary Magdalene and the other Mary went to look at the grave. Suddenly there was a strong earthquake; an angel of the Lord came down from heaven, rolled the stone away, and sat on it. His appearance was like lightning and his clothes were white as snow. The guards were so afraid that they trembled and became like dead men.

The angel spoke to the women. "You must not be afraid," he said. "I know you are looking for Jesus who was nailed to the cross. He is not here; he has risen, just as he said. Come here

and see the place where he lay. Quickly now, go and tell his disciples: 'He has been raised from death, and now he is going to Galilee ahead of you; there you will see him!' Remember what I have told you." So they left the grave in a hurry, afraid and yet filled with joy, and ran to tell his disciples.

Suddenly Jesus met them and said, "Peace be with you." They came up to him, took hold of his feet, and worshipped him. "Do not be afraid," Jesus said to them. "Go and tell my brothers to go to Galilee, and there they will see me."

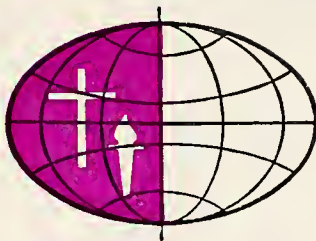
*Matthew 28:1-10*



*From "Good News for Modern Man," the New Testament in Today's English Version with line drawings by Swiss artist Annie Vallotton, published by the American Bible Society, 1865 Broadway, New York, New York 10023. Copyright 1966*



# MISSIONARY NEWS



## MANTECA BRETHREN CHURCH

by REV. ALVIN GRUMBLING

THE Manteca Brethren Church has recently approved the architectural design and the floor plans for its new church building. With this approval, the architect is now working on the final plans and specifications. His work should be finished in about two months.

The new building will be a "T" shape. It will provide adequate room for the present congregation and can be added on to for future expansion. The sanctuary will feature exposed curved "glulam" beams overhead. The back of the platform will have wood-drapes behind a suspended wood-cross. The drapes can be opened to view the baptistry, which will be six feet above the platform level. The sanctuary will be designed to seat 160 for the present, but can be

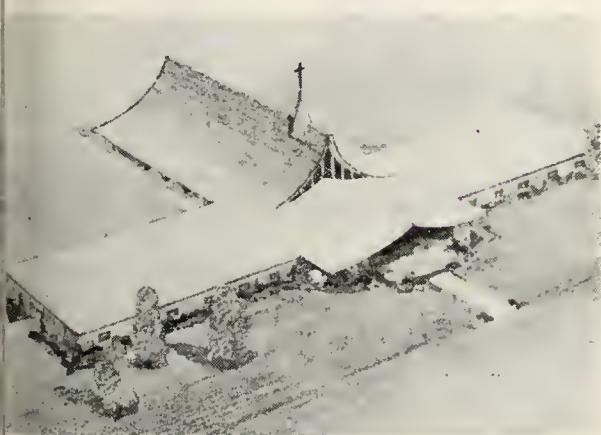
expanded to seat about 250 in the future. The present sanctuary seats 125. The rear of the sanctuary will feature stained glass windows to provide ample "over the shoulder" light.

The two wings will provide classrooms, a nursery, a cry-room, restrooms and a study; plus a kitchen and multipurpose room. The wings are so designed that they can be added onto in the future as needs demand. The entry opens into a narthex or foyer which provides a good flow of traffic. The pastor's study will be to one side of the narthex and the nursery to the other side. The halls run from either side of the narthex to the Sunday school rooms, restrooms, kitchen and social area. The entrance to the sanctuary will

be straight ahead and will provide a quietness uninterrupted by activities in the wings.

These new facilities will provide the church with space for up to eighteen classes as compared with the present 13 classes. They will provide increased space for the worship services, as well as for the social functions of the church. The architectural design is pleasing and should add to the new community in which it will be built.

The estimated cost of construction is around \$100,000, and the members of the Manteca Church are preparing to do their best in this matter. As they have given in the past to help their sister church relocate, they will now dig down deep to help themselves obtain much needed new facilities. The local church finance committee began an Every Member Canvass last month. They are aiming at \$40,000 in cash and pledges from the local church. The present church building and lot will be sold and the proceeds will go toward the new building. On top of this, each one who reads this article has the opportunity to help through the **Ten Dollar Club**. The call for January to June 1968 goes to the Manteca Brethren Church to help in their re-location efforts. Thus you can share with your brethren in California by sending your gift to the Missionary Board. The Manteca Church is grateful for the **Ten Dollar Club Call** which has been given to them and for the many prayers of the brotherhood. Surely, God will bless each of us as we share in His work.



Architect's sketch of the proposed new Manteca Brethren Church

## THEIR WORKS DO FOLLOW THEM

**T**HE DISCIPLES' full consecration of their lives to fulfill the Lord Jesus Christ's life purpose sets an example for each of us. Let us carry on the work that our loved ones carried close to their hearts during their lifetime. Death need not end our loved ones' concern for the program of The Brethren Church.

A memorial gift may be specified for the work in our missionary program closest to the heart of the deceased. How beautiful to know that others are being saved in memory of those already called home. A memorial gift is one that truly endures all time because the support to carry on the Lord's mission is so much more lasting than flower or even granite monuments.

In tribute to the late Reverend Earl M. Riddle, D.D., it was written that, "Until the day he left to go into the marvelous light of his Lord, he thought and worked and encouraged the great first work of the church which is missions."

At the time of his death, April 13th, just five years ago, his work for missions continued in the memorial gifts of over \$300 presented to the Missionary Board. This was an eloquent tribute to the faith of Brother Riddle that a continuing memorial carried on his outreach of the Gospel.

Then when his wife, also beloved among the brethren, died September 10, 1967, considerable additional memorials to her carried on their lives' work.

Also, the Reverend Doctor and Mrs. Earl M. Riddle made the second loan to the Revolving Fund at its inception and it was their plan to leave this as a gift to the Revolving Fund someday. Ever since 1959 this sizeable loan has assisted the extension program in Home Missions and it will continue to do so now as a gift to The Brethren Church following the death of Besse Riddle.

They gave so much of themselves in life and left their worldly goods to do the Lord's work hereafter. They are truly worthy of emulation.

This past season many memorial gifts were made to the Missionary Board and we look on each individual memorial in fond remembrance of that one now with the Lord.

**MEMORIAL** gift to World Missions from the mother of Paul Holderbaum of Canton, Ohio, killed in an automobile accident.

A gift in memory of Mr. and Mrs. John A. Rishel by Mr. Rishel's sister, Mary E. Ringler.

Reverend and Mrs. Paul E. Billheimer, close friends of Reverend Arthur H. Tinkel, gave a memorial gift to foreign missions in memory of Lydia M. Tinkel, deceased wife of Reverend Tinkel.

The Junior Church of Vinco, Pennsylvania, Church directed a memorial gift to our South American mission in fond memory of Sister Betty Good, assistant director for many years in the Junior Church.

In memory of A. J. Duncan and Pearl Riner Duncan a gift was received from their daughter, Mrs. Lilly P. Duncan, for Home Missions.

Your loved one's name will be perpetuated at the Missionary Board and his witness will live on through our continuing ministry in missions. When a memorial gift is received along with the name of the nearest relative a card such as the one shown herewith will be forwarded to the bereaved.

### A Living Memorial Gift

*in the memory of*

*has been given to the  
Missionary Board of The Brethren Church*

*By*

"He that believeth in me, though he were dead, yet shall he live."



## TEN DOLLAR CLUB CALL

**W**E FELL a little short on the Golden Gate, Florida, call but are pleased to have the \$9967 to apply to the cost of the site. This is the first time since 1965 that we did not reach our \$10,000 goal.

To date we have received \$6100 for the Mateca Brethren Church with three months to go and many contributions not received yet.



## TEN DOLLAR CLUB MEMBERS

Mr. and Mrs. Paul Bird  
 Christian Crusader's Class  
 LaVon E. Fox  
 Mr. and Mrs. James Gable  
 Melba G. Gardner  
 Mr. and Mrs. Gene Geaslen  
 Gleaner's Class  
 Carson Gould  
 Mrs. Cora Grove  
 Laymen's Organization  
 Laymen's Organization  
 Loree Sunday School Class No. 1  
 Loree Sunday School Class No. 8  
 Mr. and Mrs. Jerry L. Miller  
 Robert E. Miller  
 Wilbur Priebe  
 Mr. and Mrs. R. Michael Shank  
 Nadine J. Vanderau

Berlin, Pennsylvania, Church  
 Canton, Ohio, Church  
 Loree, Indiana, Church  
 Loree, Indiana, Church  
 Nappanee, Indiana, Church  
 Mansfield, Ohio, Church  
 Waterloo, Iowa, Church  
 Fort Wayne, Indiana  
 Linwood, Maryland, Church  
 Gratis, Ohio, Church  
 Wabash, Indiana, Church  
 Loree, Indiana, Church  
 Loree, Indiana, Church  
 Loree, Indiana, Church  
 Vinco, Pennsylvania, Church  
 Waterloo, Iowa, Church  
 Dayton, Ohio, Church  
 Waterloo, Iowa, Church

Congratulations to Jerry Miller at Loree, Indiana Church as the Ten Dollar Club solicitor. Five new members for Loree!

# SISTERHOOD

chmiller's Chatterbox—

*Kathy Miller*

Spring is sprung  
 The grass is riz.  
 I wonder where  
 The flowers is?

WELL, the English isn't spectacular, but it's the thought that counts, right? Now that spring has begun to show evidence of being here to stay, I'm getting impatient. I want to see all the trees in bloom and flowers everywhere. How about you? Don't you get excited when spring comes? At this very moment, I'd love to take a walk through a woods with squishy ground, and pick wild daisies and pussy willows, two of my "favorite things." Most of you probably enjoy such things, too, but do you

really appreciate them, or just take advantage of them because they're there? It's a miracle to me that this time every year, new life begins. God gave us all this wonder and beauty. Do we ever stop to thank Him for it? When you were little, you probably prayed something like this, "Thank You, God, for the trees, and the flowers, and the birds." Now that you're older, you may think that praying about such things is childish and perhaps even silly. Can you imagine, though, what this world would be like if we didn't have all these things? Thank God for them every day.

Try getting excited over spring, and daisies, and pussy willows, and you'll see that you appreciate everything a little more.

"LET CHRIST BE LORD"

Philippians 2:11

# from the Woman's Outlook

## I WAS THINKING —

*Mrs. Russell Rodkey*

**T**HERE IS SUCH A NEED TODAY for encouragement. Many Christians have the tendency of growing weary in well doing, and then a word of encouragement, like an injection of vitamins into our system, brings cheer, inspiration and renewed vitality into our service for Him. With a word of encouragement, we are seemingly rewarded for our past efforts and ready and eager for more dedicated service.

When was the last time you spoke words of encouragement to your Sunday school teacher? Does he or she know you appreciate their efforts? Do you give words of encouragement to your minister? Have you ever told the Youth Leaders of your church how much you appreciate the work they are doing? Does your Sunday school superintendent fulfill his duties each Sunday while never being commended for his faithfulness? Then how about the young Christians who need constant encouragement?

We need to give encouragement to our leaders and officers, but we also need to encourage one another. Recently in a letter from a friend was enclosed an article entitled "Encouragement" and what we can learn from a rooster. It has been a long time since I have seen a rooster. My thinking of a rooster is one who crows loudly and struts proudly. As a child I can remember when I went outside the yard gate I had to watch out for fear the rooster might fight me. I believe the rooster can give us food for thought as well as food for nourishment.

This article said the Lord used a rooster to convict Peter. The Master will use any Christian following the rules adhered to by the rooster.

1. He rises early and immediately begins his God-given task (crowing).
2. The rooster does not refuse to crow because he cannot sing like a canary.
3. He energetically does that which is never praised. (Who ever heard, "Did you listen to that rooster crow? Hasn't he a charming voice?")
4. He awakens sleepers (unpopular, but often necessary).
5. He is the proclaimer of good news: The arrival of a new day with God-given privileges and responsibilities.
6. He is dependable. He is persistent. He is a first-class advertiser, for he loudly heralds the good news done by his associates.
7. He never complains about having to do the same common tasks, and he does not worry about compensation or the receiving of recognition.

Now do you feel that if you would follow these rules adhered to by the rooster, that you would be a more effective witness for Him? Maybe you do not have a beautiful voice for singing, or you cannot play an instrument, and you find it difficult to speak before the public. Yet, you can encourage those that do have special talents. Really I believe that to be an "encourager" is a talent. All of us need to cultivate it. So let us go forth encouraging one another in the Christian faith.

## DR. GEORGE DOCHERTY

guest speaker

## Pastors' Conference

**D**R. GEORGE MACPHERSON DOCHERTY, minister of the New York Avenue Presbyterian Church, will be the guest speaker for the Pastors' Conference Faith and Order.

Dr. Docherty was born in Glasgow, Scotland, and received his M.A. in 1935 and his B.D. in 1938 from Glasgow University in Scotland.

His ministry has included the following: minister Co-adjuter at the Barony of Glasgow, doing special work under the Iona Trust from 1944-47. He was minister at the North Church in Aberdeen from 1947 to 1949. He was called to the New York Avenue Presbyterian Church in Washington, D.C., on March 30, 1950.

The Doctor of Divinity degree was conferred upon him by the Temple University of Philadelphia, Pennsylvania, in June of 1950. The Doctor of Letters degree was conferred upon him by Monmouth College of Monmouth, Illinois, in June of 1957.

Dr. Docherty has appeared regularly on television under the auspices of the Council of Churches, National Capital Area, on the program, "This We Believe." He appears regularly on a brief devotional program "Touch in Your Life," morning and evening on a local television channel.

He has written a book of sermons entitled "One Word of Living," published by Harper and Brothers in April, 1958.

Dr. Docherty promises to be a most interesting speaker for the conference.



# THE CONQUERING CHRIST

## Revelation 10:1-11

### Part XXV

by REV. R. GLEN TRAVER

THERE ARE VARIOUS OPINIONS as to just what place chapter 10 fills in the total perspective of the book of Revelation. J. A. Seiss believes it to be a continuation of "the blast of the sixth trumpet" and cites 11:14 as a substantiation of his position (*The Apocalypse*, p. 223). T. F. Glasson, on the other hand, thinks of this chapter as "an introduction to the blowing of the seventh trumpet, which is mentioned in verse 7 but is not sounded until we reach 11:15" (*The Revelation of John*, in the Cambridge Commentary, p. 63). Others, including Lehman Strauss, John Barclay, John Walvoord, and M. J. Morris, would rather consider chapter 10 as a parenthesis, or interlude, which comes between the sixth and the seventh trumpet-judgments ("the second and the third 'woes'"). This would follow a familiar pattern, already noted in our study of chapter 7, which serves so as a parenthesis between the opening of the sixth and the seventh seals.

The "parenthesis" or "interlude" view seems, to this writer, to carry the most weight, for, certainly there is a break between the actual description of the sixth and seventh trumpet-judgments. This break seems to serve as a preparation for the great confrontations between Christ and Satan which will make up the major part of the rest of the book (viz, 11:15 — 19:21). Regardless of which of these views we would consider to be correct, however, we can agree that the main purpose of this chapter is to once more point out the certainty of Christ's conquest over all the forces of evil and the consequent fulfillment of all the eternal purposes of God relative to men and nations.

**The angel which came down from heaven (1-3).**

Verse 1 begins with John's vision of "another mighty angel come down from heaven." Again, there is a difference of opinion regarding just who this "angel" may be. Some feel it is one of the leading angels — perhaps Michael or Gabriel. Others believe it to be a special representative of Christ, or perhaps even Christ, himself. The description given here seems to this writer to almost demand our considering at least the possibility that this angel is the Lord Christ. The fact that we have already had Him described as a "Lion" and as a "Lamb" makes it seem very possible that He could also be described in terms of an "angel" (cf. also 8:1-5). We have also noted elsewhere in our studies that often in the Old Testament times our Lord was pictured as "the angel of Yahweh," and thus, this could be considered as the New Testament counterpart.

The description of this angel also fits the description given of our Lord in other sections of the Revelation.

The mention of his being clothed "with a cloud" fits the allusion to Christ found in 1:7 where we read: "Behold, he cometh with clouds; and every eye shall see him." This "cloud" may represent a great host of angelic beings, a cloud of majesty and glory, or a cloud of wrath and judgment. Regardless which interpretation we might take, this "cloud" certainly seems to imply a divine, rather than an angelic presence. The added picture of a rainbow being upon his head also implies a divine presence (cf. with the rainbow above the throne upon which God sat, in chapter 4). Such a "rainbow" in Scripture often symbolizes covenant-grace and can only be a direct reference to God and His Christ.

The further mention of his face being "as it were the sun," and of his feet "as pillars of fire," suggests the parallel passage found in 1:15, 16 where our Lord is described as having "feet like unto fine brass, as if they burned in a furnace . . . and his countenance was as the sun shineth in his strength." Such a representation speaks of His majestic glory and power and certainly cannot be applied to any more created being, either human or angelic.

Verses 2 and 3 provide us more information concerning this "angel" which best seems to fit the description of Christ found elsewhere in Revelation. The description of his holding in his hand a little book, of his setting his feet upon the sea and on the earth, and of his cry as that of a lion roaring, followed by seven thunders — seems beyond all doubt to imply sovereign rule and authority which can only be attributed to Christ as the second member of the holy Trinity. This "little book" which is in His right hand seems to be in contradiction to the book held in the right hand of God (5:1) — here seeming to suggest just one specific historical part of that book of redemptive history. It seems most likely that the information contained within this "little book" is that which deals with God's plan and purpose in bringing to consummation this present age through the tribulation judgments, to be described in 11:13 — 19:21. The fact that the book was open seems to symbolize that it is the One Who holds the book Who will be able to interpret and fulfill these plans and purposes of God, as contained therein. The additional fact that it was held in His right hand would seem to suggest that it is Christ's omnipotent power and might which makes the out-pouring of these judgments possible.

The picture, in verse 2b, of the angel setting his right foot on the sea and his left foot on the earth, could very well suggest the sovereign right of Christ to rule and reign over the total of God's universe. Paul speaks of

this in terms of God highly exalting Him above all creation and giving to Him "a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). The writer of Hebrews proves the superiority of Christ over both men and angels by quoting the words of the psalmist: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool" (Heb. 2:13)?

The added information, in verse 3, of his crying "as when a lion roareth," is symbolic of His great power and authority. Such imagery was used by the prophets Joel, Hosea and Amos in their announcements of impending judgment and doom, and thus, implies the certainty of God's power and might as being revealed through His Christ and the tribulation judgments to be dispensed by His hand. The same truth is again suggested in the mention of the seven thunders uttering their voices (3b).

Comparing Scripture with Scripture, it seems most likely, then, that the description of this "angel" of verses 1-3 could only point to one person — the Lord Jesus Christ Who shall come forth in all His glory, majesty and power to conquer every foe, destroy every evil, and usher in His eternal reign!

#### **The certainty of God's judgments (4-10).**

For John there is no doubt but that what he is told concerning the judgments of God is truth that needs to be written down for all to read and understand. However, verse 4 tells us that when he was about to write, a voice from heaven commands him to "Seal up those things which the seven thunders uttered, and write them not." This is a most interesting prohibition, for, nowhere else do we find any of John's revelations sealed from prophetic declaration. Indeed, in the 22nd chapter and verse 10 we read where John is commanded: "Seal not the sayings of the prophecy of this book: for the time is at hand." It seems most likely, then, that these particular judgments, symbolized by the seven thunders, are to be more terrible than any thus far described — or, than those to be described hereafter. This prohibition reminds us of Paul's experience in being caught up into the third heaven and there hearing "unspeakable words, which it is not lawful for a man to utter" (II Cor. 12:4). Evidently, there are some things too wonderful — and others too terrible — for us to either appreciate or understand until God sees fit to make them present realities. This has nothing to do with the certainty of their fulfillment — only with our ability to comprehend.

Verses 5, 6 tell us that the certainty of God's judgments rests upon the very character of God himself. This is brought out in the imagery of the angel lifting up his hand to heaven, and swearing "by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein." Certainly this picture of the omnipotent, eternal and immutable God proves beyond doubt that all of His plans and purposes shall come to ultimate fulfillment. His delays are meant to reveal His love and grace rather than His inability to fulfill His eternal will (cf. II Peter 3:1-9). The latter part of verse 6 tells us that there is coming a day when "there should be time no longer" (RSV: "that there should be no more delay").

In that day, "the mystery of God (shall) be finished, he hath declared to his servants the prophets" (7b).

Merrill C. Tenney makes the following observation concerning this "mystery of God" mentioned in verse 5: "In this passage the 'mystery' is undoubtedly the purpose of God for the world, expressed in figurative or allegorical fashion. The 'mystery of God' thus refers to God's secret development of His plan through the apparently conflicting forces. The judgments may seem to be ineffective, but they converge on that moment when God will bring history to an end and will establish His rule directly. All the prophetic hopes and predictions will come to fulfillment, explaining the pattern of history as the last piece in a jig-saw puzzle makes the total picture complete and clarifies the relation of the other parts to each other. . . . The 'mystery' is God's secret work of grace which counter-acts the effect of sin and which makes even human wickedness to further the divine purpose because that wickedness is self-destructive. . . ."

"The 'seventh angel' represents the termination of the judgments of God. The open revelation of God's disciplinary process is a solemn warning of the impending crisis. God will not allow His purpose to be frustrated, nor will He leave His work undone. The angel standing astride the land and sea took a solemn oath that the mystery of God should be finished. Evil must be eliminated, God's people must be vindicated, and creation must be restored to its pristine purity and peace. The salvation that has already begun within the hearts of individuals shall embrace all creation. The gathering of the redeemed from every tongue and tribe and people and nation will be perfected in the city of God, and the events of time will merge with the life of eternity" (*The Book of Revelation*, in *Proclaiming The New Testament*, Vol. V, pp. 51-54).

The "mystery of God" involves all the prophecies of both the Old Testament and the New Testament prophets (Joel, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel, Paul, Peter, John, etc., etc.). Such a "mystery" commands (and guarantees) that all history is to continue to move towards the inevitable fulfillment and triumph of all God's pre-ordained plans and purposes. All wrongs shall be made right; all evil shall be forever defeated and destroyed; and every conflict of the ages between God and Satan for the souls of men shall end in total victory by the **Conquering Christ!** All who, in this life, choose to be identified with this Christ, shall share with Him in His eternal conquest. All others shall then know that God's "mystery" pre-ordains their identification with Satan in his eternal defeat and destruction.

Verses 8-10 reveal the feelings and emotions of every true prophet who has been entrusted with the proclamation of this "mystery of God." Such a revelation comes in the imagery of John taking the "little book" and opening it until it became "in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (10). Perhaps two truths stand out in this imagery. It may be that John is here attempting to convey his conflicting feelings and emotions in the light of God's certain judgments. In the knowledge that all such will forever vindicate the suffering and sorrow of those who have been persecuted for righteousness sake — John could not help but be delighted, as a man with a mouth full of honey. However, the knowledge that many shall come under the eternal judgments of God and suffer torment



ever, could not help but make him sick, as a man whose "belly was bitter." No true prophet of God can take delight in the fact that some will be saved and others lost. Such a one will even be saddened when he contemplates the eternal suffering and loss of those who have been his enemies.

There may also be another thought in the mind of John as he presents this imagery. It may be that he is delighted in the opportunity that was his to proclaim these unsearchable riches of God's "mystery." Such an opportunity was, no doubt, as sweet to him as honey in the mouth of a hungry man. However, John also knew that such a proclamation of God's truth would generate conflicts and tribulations which would trouble him far worse than a man being troubled by a very bitter stomach. The misunderstanding, rejection, scorn, and even physical suffering and death that often results from the faithful proclamation of such truth as here presented, could not escape the contemplation of this beloved Apostle as he hears the call to "go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth" (8b). Verse 10, however, makes it very clear that John did not hesitate to be faithful to this command of God: "And I took the little book out of the angel's hand, and ate it up. . . ."

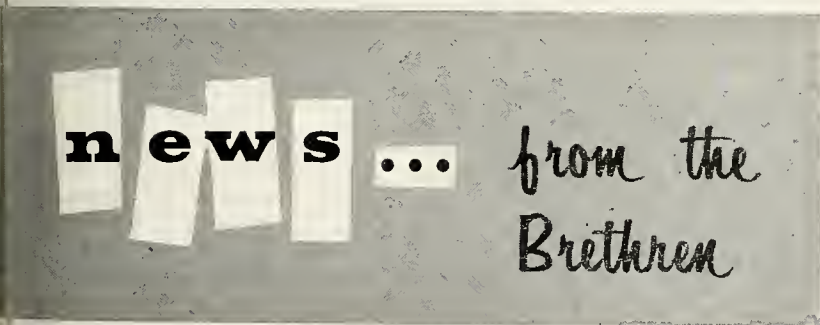
#### Conclusion (II)

This chapter closes with both a promise and a demand that John would "prophesy again before many peoples, and nations, and tongues, and kings." It prom-

ises him that his revelations would find a wide audience — even world-wide in scope. Only those who have been given such a task as that of John can appreciate the feeling that must have come over him as this promise was made known. However, it is more than a promise — it is also a demand that he be true and faithful to the call and commission given him of God. Irrespective of the acceptance or the rejection by those he is to minister to, God demanded his total commitment to the task.

God demands (and deserves) the same commitment from each one of us who also have heard His call. Irrespective of consequences, we too must be found faithful to our task of proclaiming the unsearchable riches of the "mystery" of God. For John it meant a Patmos; for Paul it meant a guillotine; and for our Lord it meant a cross. What it will mean for us, we may not know at present. However, God's Word is clear — His call and commission are both a promise of divine presence and power, and a demand for total commitment whatever the cost.

God's message is most urgent. It alone has power to transform men and nations and prepare them for life and death. It alone guarantees the final righting of all wrong and the vindication of divine justice. It alone reveals a Conquering Christ Who shall one day put down all rule and authority and share His eternal glory with those who have lived their lives for Him. May God help us to also "eat" it and make it a very part of our being — and then to go out and proclaim it for all to hear!



**Easton, Penna.** Rev. Joe Hanna, pastor, reports that on Sunday evening, March 14, 1968, that the following were ordained as Deacons and Diaconesses: Mr. and Mrs. James Miller, Mrs. LeRoy Boyer and Mr. Herbert Markley. Rev. Robert Hoffman and the pastor were in charge of the service.

**Easton, Ohio.** The Trinity Brethren church reports that the Mission Committee held its Mission Emphasis Program for March 1 - 10 with Rev. Ray Aspinall speaking and showing slides of the mission work in Argentina.

On Thursday evening, March 7, Rev. David Millard showed slides

of the work he is engaged in as a missionary to Rhodesia, Africa.

On Sunday evening, March 10, the film "Through Gates of Splendor," the story of the martyrdom and triumph of five young missionaries, was shown.

Hopefully, the committee is looking forward to the largest Easter offering for World Missions in the history of the Trinity Brethren Church.

On the evening of Friday, March 19, the Trinity Brethren was privileged and pleased to present a concert given by the Ashland College Choir. This program was sponsored by the Stark County Alumni Chapter of Ashland College and

Trinity Brethren Church. Included in the program by the choir was music from the sixteenth to the twentieth centuries.

**Mansfield, Ohio.** After several delays in building, Rev. Spencer Gentle, pastor, reports that financing has been approved by a local bank and that construction is to begin soon after May 1. The contractor is busy ordering materials and hiring subcontractors. It is hoped that the congregation will be moving into the new church by late summer or early fall.

**Cerro Gordo, Ill.** Rev. Elmer Keck reports that the recent Spring Camp which was held in the Cerro Gordo Brethren Church was most successful. The program was in charge of David and Ellen Stogsdill. The attendance was very good and the sessions were most inspiring.

#### MEMBERSHIP GROWTH

**South Bend (Ardmore), Ind.** — 5 by baptism . . . **Mexico, Ind.** — 3 by baptism . . . **North Manchester, Ind.** — 5 by baptism, 1 by letter . . . **Waterloo, Iowa** — 2 by baptism.

## Memorials

The following memorials were sent in by Rev. W. E. Thomas, pastor of the Loree Brethren Church, Bunker Hill, Indiana, who officiated at each of the funeral services.

**GABLE.** Funeral services for Walter A. Gable were held on December 8, 1967. Mr. Gable had attended and worked in the Loree Brethren Church for many years.

**BARGERHUFF.** Funeral services for Mrs. Bertha Mae Bargerhuff were held on January 31, 1968. Mrs. Bargerhuff was a member of the Loree Brethren Church.

**SHROCK.** Funeral services were conducted for Mr. Lloyd Shrock on February 9, 1968. He was a member and worker in the Loree Brethren Church.

**MILLER.** Funeral services for Mr. Ernest Miller were held on February 20, 1968. He was a member of the Loree Brethren Church.

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**SUMMY.** Mrs. Rhoda M. Summy, age 92, passed away recently at the Brethren's Home in Flora, Indiana. Survivors include Mr. Ray Summy of Ashland, Ohio, a son. Miss Beverly Summy, Administrative Assistant in the Board of Christian Education office, is a granddaughter.

Funeral services were conducted by the undersigned at the Brethren's Home in Flora, Indiana. Burial was in the Leesburg Cemetery, Leesburg, Indiana.

Rev. Clarence Kindley

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**MILBURN.** Mrs. Ethel Milburn of Logansport, Indiana, passed away recently. She was 73 years of age.

Mrs. Milburn was a member of the First Brethren Church in Flora, Indiana. Memorial services were conducted by the undersigned, burial was in the Burlington, Indiana, Cemetery.

Rev. Clarence Kindley

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**WEYGAND.** Maude M. Weygand, age 82, passed away suddenly on March 9, 1968. Until the time of her passing she was a regular and faithful teacher of the Loyal Workers' Sunday School Class. Just five days before her decease she completed a

seven-week Leadership Training School conducted by the Brethren Churches of Northern Indiana. She had been a member of the First Brethren Church in Nappanee, Indiana, since 1906.

Services were conducted by the undersigned and interment was in the Hepton Union Cemetery.

Rev. William H. Anderson

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**GESSINGER.** Manerva (Mae) Gessinger passed away on February 28, 1968, at the age of 87. One of the oldest members of the First Brethren Church in Nappanee, Indiana, she remained until the end a quiet but faithful and gentle adherent to Christ and His Church. She was received into the church on July 7, 1918.

Services were conducted by the undersigned on March 2, 1968. Burial was in Stony Point Cemetery.

Rev. William H. Anderson

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**REED.** Mrs. Grace O. Reed, aged 77, passed away on January 30, 1968, following a brief illness. She was a member of the First Brethren Church of Nappanee, Indiana.

Committal services were conducted by the undersigned in the Union Center Cemetery.

Rev. William H. Anderson

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**BLESSING.** Nora L. Blessing, after a brief illness, passed away on March 17, 1968, at the age of 84. She was a member of the First Brethren Church in Nappanee, Indiana, faithful in attendance for 72 years, having been brought into the church in 1895.

Memorial services were in charge of the undersigned and committal was in the Union Center Cemetery.

Rev. William H. Anderson

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**ROUGHTON.** Mrs. Clara Roughton, age 88, passed away at the Bryan Rest Home on February 1, 1968. She was a member of the First Brethren Church in Bryan, Ohio.

Her funeral was conducted by the undersigned on February 3, 1968. In-

terment was in the Mount Zion Cemetery, Paulding County.

Rev. M. W. Dodds

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**EASTERLY.** Mrs. Rachel Vi Easterly, aged 91, passed away suddenly in her home in Bryan, Ohio, March 12, 1968. She was a member of the First Brethren Church of Bryan, Ohio.

Memorial services were conducted on March 14 by the undersigned. Interment was in the Shiffler Cemetery.

Rev. M. W. Dodds

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**SHOWALTER.** Mr. Orlie Showalter passed away at the age of 76; funeral services were conducted on February 29, 1968. Rev. George Peltus, a former pastor, assisted the undersigned in the service. He was a member of the First Brethren Church of Roann, Indiana.

His burial was in the Pleasant Hill Cemetery near North Manchester, Indiana.

Rev. Herbert Gilmer

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**WELCH.** Mrs. Mabel Welch, member of the First Brethren Church of North Manchester, Indiana, passed away on February 19, 1968. Memorial services were conducted by her pastor, Rev. Woodrow Immel.

Mrs. Maxine Burto

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**WRIGHT.** Mr. Galen Wright, member of the First Brethren Church of North Manchester, Indiana, passed away on March 8, 1968. Memorial services were conducted by his pastor, Rev. Woodrow Immel.

Mrs. Maxine Burto

## Weddings

**JOHNS-McCLOSKEY.** Miss Kay Johns and Mr. Donald McCloskey, both of Canton, Ohio, were united in marriage at the Trinity Brethren Church by Rev. Keith Bennett on March 2, 1968.

Mr. and Mrs. George Schuster

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**PASQUALE-DINE.** Miss Maria Pasquale and Mr. Joel Dine, both of Canton, Ohio, were united in marriage at the Trinity Brethren Church by Rev. Keith Bennett on March 3, 1968.

Mr. and Mrs. George Schuster





# Evening Walks with Jesus

## "OVER THE SEA TO GERASA"

Text: Luke 8:22-36

### Part IX

by REV. GEORGE W. SOLOMON



THIS EVENING instead of "walking" with Jesus, we shall sail with Him across His beloved Galilee. I cannot but think that Jesus must have loved this place because He spent so much time in and around this inland sea. It was the center of life in this northern province of Palestine and it became the center of many of the events in the life of our Lord.

Our last evening walk with Jesus centered around the home of Simon Peter and the healing of Peter's mother-in-law and the palsied man let down through the roof of Peter's house. This all took place in Capernaum, a city situated on the western coast of the Sea of Galilee. At this time Jesus is in the midst of what we speak of as His great Galilean ministry. Following the experiences at Peter's home, Jesus journeyed through the area surrounding the Sea of Galilee healing and teaching. It was probably at this time that the Sermon on the Mount was delivered, as well as the Kingdom parables. At tonight I want to invite you to take a round trip with Jesus across the sea to Gerasa and back.

This trip begins at the close of one of those busy days of healing and teaching. The multitudes continued to press upon Him, and He was very tired. So Jesus suggested to His disciples: "Let us get into the boat and cross over to the other side of Galilee." And so they sailed from Capernaum and probably were intending to land ashore somewhere in the area of Bethsaida. On the NE. side of the lake where they might find a quiet place for rest and meditation. On board the boat, Jesus sank wearily down on one of the crude seats and fell into a deep sleep. (This is the only time the Gospels record anything about the sleeping of Jesus). His disciples probably talked in whispered tones so as not to disturb Him as they manned the sails and guided the boat over the blue, placid waters under a star-filled sky. But it was not too long until this peaceful scene suddenly changed. A NE. breeze began to blow across the bow of the little craft and dark clouds appeared on the horizon. The heavens grew darker and darker and a few moments a violent wind swept down the Jordan valley from the heights of Mount Hermon to the north and a cyclonic storm began to churn the sea. The Sea

of Galilee is 682 feet below sea level and is surrounded by mountains, so that the warmer rising air collides with the cooler air coming down from the mountains and often causes very sudden and severe storms on this inland sea. Mark uses the Greek word "lailaps" indicating a violent wind and Matthew uses the Greek "seismos" which literally translated means a great tempest. These violent winds churned the sea into huge waves that came crashing over the sides of this tiny boat and Luke says "they were filled with water and were in jeopardy." As the storm struck, the disciples had probably hastily trimmed the sails and now I can imagine them frantically attempting to bail out the water that threatened to capsize them. But the struggle is a hopeless one and these seasoned seamen are filled with a great fear. They rush to Jesus and shake Him awake, and with great urgency evident in their voices: "Master, Master, we are sinking and shall all perish!" Jesus probably looked earnestly into their faces and read the great fear in their hearts, and, as He pauses, they add: "Don't you care if we all drown?" Then Jesus speaks words that strike deep into their fearful hearts: "Why are ye so fearful, O ye men of little faith?" Or as Luke here records it: "Where is your faith?" He arose and rebuked the wind and the waves, and there was a great calm. The disciples were as amazed now as they had been afraid a few moments before and they exclaim: "What manner of man is this!"

The storm had driven them from their course and they landed near a place called Gerasa in the land of the Gadarenes. The dark clouds are gone now and in the bright moon light they discover that they have landed where the Wady Sernak opens into the sea. This Wady was one of those deep gorges whose sides were pock-marked with many caves used for burial places — they had come ashore in a cemetery! They no sooner set foot on the shore than they are met by two exceedingly fierce madmen rushing toward them out of the tombs. From facing a raging sea to facing two raging maniacs! These men are vividly described in the Gospel records. They were men who had been driven from their homes in Gerasa because of their affliction to live

among the tombs. (There were no state hospitals for such in those days). They lived in these tombs and ran naked and uncontrollable striking fear into the hearts of all who came near the place. There had been efforts to bind these men at times with chains and fetters, but they had broken them asunder, into many pieces. These men appeared to be what we would call insane, but there was more involved than this — they were demon possessed. We don't know much about demon possession today, but the Gospels clearly define the problem in this fashion. The one man said his name was Legion because he was possessed with so many demons. Jesus understood the problem and He rebukes the demons, even as He had rebuked the storm a few moments before, and the man is completely healed. "Then they (the people of Gerasa) went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid" (Luke 8:35).

Following this, Jesus and His disciples return to their boat and sail back across the sea to the area of Capernaum and there the people still were waiting for Him. Within the crowd that waited was a man by the name of Jarius, the chief ruler of the synagogue in Capernaum. His little girl, about 12 years of age, is near the point of death. This man hastens to Jesus and in his anguish, he dismisses all his pride and falls to his knees before Jesus in a worshipful manner. Then he prostrates himself on the ground and repeatedly and urgently requests that the Lord come and lay his hands upon his little daughter that she might not die. Apparently Jesus agrees to go. As they journey toward Jarius' house, the great throng follows, constantly pressing upon Jesus. From the midst of this crowd, a woman reaches out, straining, to touch the hem of His garment. This woman has been seriously ill for 12 years. She has gone to every doctor in the land and spent all her money, but none had been able to help her. She was, by all appearances, incurable, **but the instant she touches Jesus, she is completely healed!** Jesus says to her: "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

At about this very moment, a messenger arrives from the home of Jarius to bring the sad news that his daughter has died and, therefore, he need not trouble Jesus further. Jesus says to Jarius: "Fear not; believe only, and she shall be made whole." What a great challenge to the faith of Jarius this must have been! When they arrive at the home, all the relatives are mourning and weeping. Jesus took Peter, James and John, and the mother and father of the little girl, and went up to the room where they had indicated she was. Then we get the lovely picture of Jesus standing by her bed, reaching out his hand to pick up her lifeless hand in His. "Maid, arise," and in Luke 8:55 we read "Her spirit came again, and she arose straightway." Can you imagine how happy those parents must have been as they embraced their little girl that had died but was now alive again!

They brought unto Jesus the blind, and the dumb, and the devil possessed and He caused the blind to see, the dumb to speak, and He cast out the demons. The multitudes marvelled saying that it was never so seen in Israel (Matt. 9:33)!

In this journey with Jesus tonight we have seen:

(1) His power over nature as He stilled the tempest. The disciples said: "What manner of man is this!" And the answer is: "He is Divine!" He is the Son of God. Who else could command the wind and the waves and have them obey?

(2) His power over the demons, or devils, that possessed the men from Gerasa. Who else but the Son of God could command and control the powers of demonic possession? Even the demons knew Him as Divine, and called Him the Son of God!

(3) All the doctors in the land couldn't heal her! All the money she had couldn't buy health! But just a touch of her hand on the hem of His garment brought immediate and complete healing and health! There is no such source of healing virtue apart from the Divine!

(4) Then, although they laughed Him to scorn, Jesus took the ruler's dead daughter by the hand and restored her to life and health. Who but the Divine Son of God could do such a thing!

In this brief time and journey with Jesus, He has manifested His power over the destructive forces of nature, demon possession, disease and death. And my dear friend, Jesus is no less Divine today than He was then . . . no less able to meet our needs now, than the needs of the people of that first century A.D.

#### THE TOUCH OF HIS HAND ON MINE

There are days so dark that I seek in vain  
For the face of my Friend Divine;  
But tho' darkness hide, He is there to guide  
By the touch of His hand on mine.

There are times, when tired of the toilsome road  
That for ways of the world I pine;  
But He draws me back to the upward track  
By the touch of His hand on mine.

When the way is dim, and I cannot see  
Thro' the mist of His wise design,  
How my glad heart yearns and my faith returns  
By the touch of His hand on mine.

In the last sad hour, as I stand alone  
Where the powers of death combine,  
While the dark waves roll He will guide my soul  
By the touch of His hand on mine.

There is grace and power in the trying hour  
In the touch of His hand on mine.

Jessie Brown Pounds

Why not join the  
TEN DOLLAR CLUB?



# MARRIAGE IS A DIVINE INSTITUTION

by K. PRASANTHA KUMAR



This article was written to inform you of the marriage customs in India by Mr. K. Prasanth Kumar who just recently returned to Ashland following a visit and his marriage in his home country of India. At the time of this writing we are happy to inform you that Mrs. Kumar will be arriving in America very shortly.

MANY of my friends have asked me about my recent marriage in India. I have felt the need to set down the highlights of my brief courtship and marriage to Rimala, who as yet has not joined me in America. Last Christmas I was planning to go home to spend the celebration with my family. Since I was of marriageable age, my parents began to narrow down their search for a bride. They informed me that they could recommend any of five girls if I were interested in marrying. I was not sure whether I wanted to marry at that time since the celebration was so short. Providentially, I believe, a change in the Seminary schedule provided an opportunity to go home for more than a month. The Dean of the Seminary not only approved my plans, and I informed my parents of my willingness to get married, provided of course, I found the right mate.

I told Dr. Shultz, Dean of the Seminary, I wanted to obtain my efficiency apartment and reserve a family apartment at the Seminary House where I lived. In case of marriage, I would move into the family apartment. If I return unwed, I would remain in my efficiency. I did not digress from my personal experience to explain how marriages are arranged in India.

Marriage is ordained of God as the sacrament of human society. It was hallowed by our Lord, both by His presence and by His solemn words. It is commended in the scriptures as honorable for all who engage in it, not lightly or lightly, but reverently and discreetly, and in the fear of God. It has been consecrated by the faithful keeping of good men and good women in every generation.

There are two ways of looking at marriage. First it is a divine institution, and secondly it is a human institution. The Bible begins by telling us that God chose to make human figures in the form of individuals of two different kinds and to put them together. "So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1:27). The Bible also says that it is not good that a man, should be alone. Hence God made a woman. The scripture says, "Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh" (Gen. 2:18, 21-24). Of all the experiences that men and women can encounter, loneliness is one of the most dreaded. One of our deepest human needs is the need to love and to be loved. Generations of Christian men and women have interpreted their love for one another as a gift from the God of Love.

In the second place, marriage is a human institution, and the essential basis of the life of all settled communities, ancient or modern, Eastern or Western. Even in the animal world, endearing partnerships are formed between male and female.

Marriage is a relation between man and woman in which the independence is equal, the dependence mutual, and the obligation reciprocal. It is based on mutual feeling, responsibility, and understanding. It's impetus is consideration, not calculation. In the Indian marriage love follows the marriage. The Western philosophy of 'Love and Marriage' is not a part of the Indian thinking.

*continued on page 24 . . .*

# Dr. Glenn L. Clayton Ashland College

Dr. Anspach pays tribute to president, wife

## ASHLAND COLLEGE HONORS THE CLAYTONS

by TALLIE CARBETTA

"Each year of Dr. Glenn L. Clayton's 20 years has been a golden year for this institution," Dr. Charles L. Anspach said at an assemblage of Ashland College students, faculty, friends and guests.

In paying tribute to Dr. and Mrs. Clayton at the event of "A Salute to Dr. Glenn L. Clayton," Dr. Anspach noted that it is not necessary to review the tangibles that have taken place during the Clayton administration. "The record has been written. Just look around and you can see what is to come."

Rather, the former president of Ashland College outlined the marks of distinction of Dr. and Mrs. Clayton, which he feels have led to their success.

A successful college president, Dr. Anspach believes, "must be a man of abilities — plural, not singular. He has to be able to deal in many areas, such as finance, construction and public relations."

The second mark of distinction, Dr. Anspach said, is vision. "He must have vision coupled with his abilities to really succeed."

Another mark Dr. Anspach noted of utmost importance is being capable of leadership. "He must have the ability to direct and stimulate without domination."

In this age of changes and situation ethics, he must possess a sound code of ethics and moral, Dr. Anspach continued.

In paying tribute to Ashland College's first lady, Dr. Anspach said that if he could, he would award her the "degree of gracious lady. She has helped Dr. Clayton to beat a better path over the mountain."

Dr. Anspach also reviewed the marks of distinction of Ashland College. The president emeritus of Central Michigan University, Dr. Anspach feels that one of the great functions of a great university is to help individuals to



Dr. Charles L. Anspach

Photo by Chick Knit



# honored - - - cent - - 20 years

discover empires — empires of the mind and future. "Ashland's AC'cent program is a tremendous help in the tremendous job of educating individuals."

A great university will open the window of the mind, Dr. Anspach noted, and will help an individual to develop sense of destiny. Here, again, the AC'cent program plays an important role, the educator said.

A fourth mark of distinction to provide a compass or direction in life — "give balance to life, a compass for direction. An education can make an individual alive to the universe in which he lives."

Today, "we pay tribute to one who bears the marks of distinction," Dr. Anspach concluded. Today, "we pay tribute to God's nobleman and God's noblelady."

Dr. Richard L. Snyder presented the welcome to the special convocation. In his devotion Dr. L. E. Lindower, dean of the college, noted that Dr. Myron L. Clayton "is a man of accomplishment who looks to the future."

Dr. Raymond W. Bixler, a past president of the college, presented the introduction to Dr. Anspach's talk.

Representatives of seven colleges, church and community organizations also presented tributes. They are Jack Bailey, president of Student Senate, representing Ashland College stu-

dents; Dr. Rendell Rhoades, president of Faculty Club, representing the faculty; Mayor Don T. Hostettler for the City of Ashland; Rev. John T. Byler, moderator of The Brethren Church; Al Kastan, national alumni president of the board of trustees; and Brooke Powell, representing the president's advisory council.

The Ashland College Choir and Ashland College Symphonic Band also participated in the program.

*Reprint from Ashland Times-Gazette, March 20, 1968*



Dr. Richard L. Snyder, who welcomed the convocation guests, talks with Myron S. Kem, Dr. Clayton and Dr. Raymond Bixler.

*Photo by Chick Knight*

# A president emphasizes accent on the individual

## PEOPLE, STUDENTS IMPORTANT

by KRIS ROSS

IMAGINE ASHLAND COLLEGE TODAY had its president, Dr. Glenn L. Clayton, followed his original intentions and returned to a teaching career after only three years at the helm of affairs on the hilltop campus.

Fortunately, the young president remained and is being honored at AC this week for 20 years service as president.

He came to the college by invitation of the board of trustees who employed him as president 20 years ago. Dr. Clayton left a teaching position in Ohio State University's history department (where he was "quite satisfied") to come to AC, where he signed a three-year contract ("fully intending to return to teaching" when the contract expired).

At the end of three years, AC's program was progressing to the satisfaction of its "new" president and apparently to the satisfaction of the board of trustees, who asked Dr. Clayton to stay on as president.

During the next few years there was a major fire and another crisis of large proportion, and again it "was not a good time to leave."

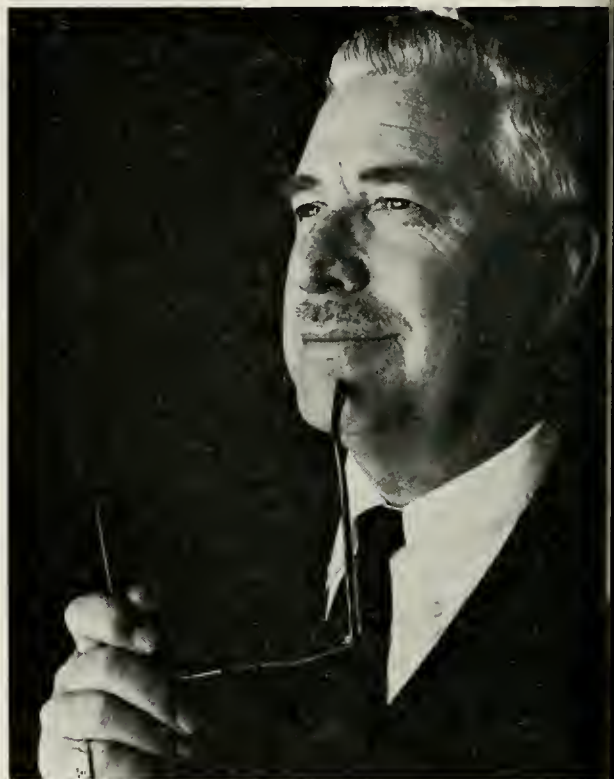
"There seemed to be no such time," Dr. Clayton commented recently, "because there was too much to do here and I gradually grew into the program. The result is I'm still here today and feel that it has been very rewarding."

The years at AC have been both "challenging and rewarding" to Clayton.

He came to Ashland College "with the feeling that I might be of some assistance in helping the school, which had some problems — to help it solve some of these problems."

Although he guided the school from its problems and is now on sound footage, Dr. Clayton makes "every day a new day."

"I move more by instinct than by experience," he noted with a smile. "I try not to use approaches which have been tried in the past or what I have used. In gen-



Dr. Glenn L. Clayton

*Photo by Chick Knight*

eral I like to look at each program with a freshness as if it were the first one that we're undertaking. On the other hand there is experience and there is habit and there is a philosophy which one has."

Dr. Clayton happens "to like people very much, young people especially, and I feel not only that they're the hope of mankind, but they're just about the finest people there is. Of all age groups, I think there is none that is quite comparable to the age group of 18 to 24, the college age."

"It is with these people in mind," Dr. Clayton stated, "that I look into the future and it is because of them that I am inspired to do what I can."

"There's no limit except ourselves to what can be done. Ashland College can and must do many things to improve its effective program, make it even more effective."

\* \* \*

Imagine President Clayton as a "coach" who wears several hats each day.



As college president, he helps "to fix the direction in which the school would go, to advise the board of trustees . . . as to how well we are doing on the program and to seek ways and means of underwriting it and implementing it.

"I try to keep as close as possible to the campus community—the students and their particular interests," he pointed out, "the faculty and their very challenging problems in the areas of teaching and also their well-being as individuals because they rely on the college for their livelihood and then of course to the physical aspects of the school. The bricks and mortar have to be provided, the money for the operation of the school has to be found and this, too, is one of the hats I have to wear."

AC's role in the past 15 years has been dependent upon the successful fiscal operation of the program, emphasized Dr. Clayton, who looks like a businessman behind dark-rimmed glasses. "In other words, we don't dare to operate in the red . . . We have to have enough money to pay all bills. This means we have to budget carefully, budget all expenses and then project and plan all income."

The most important part of the program at AC, in Dr. Clayton's view, is education.

The tangible things (the "bricks and mortar") are a major need and people are willing to support these, Dr. Clayton said. In some ways, the building program has been the easiest part of the program, he observed.

"On the other hand, the most important part deals with the people themselves and what we're doing with them," the grey-haired president said. "And I think as an educator that educators generally have missed a great

opportunity. They have not really used the human resource that is given to them. We've wasted time. We've wasted our efforts many times under wrong objectives and we've forgotten that really what we have to do is to train a responsible citizen and help a young person become an effective adult.

"I would hope that Ashland College will move in that direction," Dr. Clayton commented, "in the next 20 years when I'm sure it will be needed very much, very severely."

\* \* \*

The president's day compares to the average businessman's. His day, however, very frequently continues beyond the 8 a.m. to 5 p.m. hours to include varied social and "extra curricular" functions. His "homework" is not all unpleasant. In fact, most of it is very pleasant. "It's just demanding," he added.

A trick he performs almost daily is "to be two places at once." On the day of his interview Dr. Clayton was in the midst of arranging a way to finance the basketball team's trip to Evansville, arranging his own trip to the tournament, planning for a speaking engagement that night and keeping in mind tomorrow's two important engagements, plus another important appointment the following day, when he was to be in Evansville.

A "great deal" of Clayton's time is spent in individual contact with alumni and parents' groups, fund-raising conferences, industry sessions, committee meetings and dinner meetings. These involve a lot of time and are not all for fund raising but also for personal relations.

*Photo by Chick Knight*



In addition, President Clayton remains active in "by-products of the job." These are memberships in state and national college fund-raising organizations and presidential appointments to governmental study committees.

"These have taken me pretty far afield," Dr. Clayton related, "including a trip around the world in 1962."

\* \* \*

The "Clayton approach" or the "Clayton influence" is not something that drifts its way across the campus on a leisurely hit-or-miss basis.

"Ashland College or any other college will not grow automatically in the future," is the first Clayton assumption. "This is not going to happen. In some cases and to some extent they have grown in the past this way, but Ashland has not. Ashland College has grown because of a very carefully thought-out plan of working with students and parents and going into the high schools and working with the college counselors of selected high schools throughout the country.

"This is the only way in which it will grow in the future," the president predicted. "The program has to be taken to the young people and they and their parents have to want to do this — to become a part of this kind of program.

"This is a personalized program. It is not just another education. It is a program in which they (the students) can be assured they will have expert counseling — where they know that if they need help, help will be available; where the parent can know that he can come and get all the help he needs.

"It is not a program to pass everyone. A great many will fail," Dr. Clayton asserted. "But it's a program

where those who want to work and want to succeed will and will not get pushed out in the crowd. This is a program of individual, personalized education as against kind of mass education."

This kind of program will be promoted "as long as we have anything to do about it," Dr. Clayton promised.

"Ashland College will have all the students that it can take care of and many more," the president foresaw. "Right now, it's about three to one, and this will increase even with the new buildings. In other words, for every one that we can take there will be about three who cannot come.

"We are not keeping up with the demand," he said. "We have no desire to become a large school and therefore we must make some selection — it's about the only thing we can do.

"This is not related to the cost of a college education. It's like anything else — people buy service; they don't buy (well, they do look for a bargain), but they still buy service. This is why you can sell a man a Cadillac rather than a Ford. The Ford would take him just as well. But he buys a prestige, a service.

"And I think this is true of personalized education. It is not that a course in English or history or mathematics or chemistry is better here. . . . But it is that the course is given in an atmosphere that is less crowded usually and where there is more personal attention available where the student, if he desires to have it, can have guidance and assistance and the assurance that there are people there who want to see him succeed . . . and that is quite important."

*Reprint from Ashland Times-Gazette, March 20, 1962*



Dr. Clayton takes time to talk to Student Senate President Jack Bailey and a coed friend.

*Photo by Chick Knittel*



# PARK STREET CHURCH HONORS THE CLAYTONS

ON SUNDAY MORNING, March 17, 1968, the Park Street Church honored Dr. and Mrs. Glenn L. Clayton for their service to the church over the past twenty years. A certificate of appreciation was given to the Claytons during the morning worship hour.

The Claytons serve as Deacon and Deaconess of the church; both have held offices in the church; served on many committees; Dr. Clayton has taught an adult Sunday school class for most of the twenty years that he has been in Ashland.

The accompanying photo which was taken by Mike Burd shows the Claytons accepting the certificate of service. From left to right are Dr. and Mrs. Glenn L. Clayton, Dr. Albert T. Ronk, Rev. George W. Solomon, pastor, and Dr. L. E. Lindower, moderator.



## CLAYTON'S DEVELOPMENT PLAN ACHIEVING SEMINARY'S GOALS

by **DR. JOSEPH R. SHULTZ**  
Dean of the Ashland Theological Seminary

WE SALUTE President Glenn L. Clayton for his dynamic leadership of the Ashland College and the Ashland Theological Seminary. The seminary, through the graduate professional division of the institution, has the great advantage of his leadership. President Clayton leads the seminary in both administrative and personal ways. As a man of faith he fosters faith in others and lends inspiration to the entire program. Seldom are all these qualities so genuinely realized in one leader as in our President Clayton. President Clayton gives direction and impetus to the present seminary development program. Only by de-

termined effort does the development program move toward the established goals. Ashland Theological Seminary is fast becoming recognized in the region and in the theological association of the United States and Canada. This quality program is being attained through the development of facilities, programs, faculty and student body. Ashland Theological Seminary is a going concern with a bright future because of the faith and leadership of President Glenn L. Clayton.

Ashland Theological Seminary, Faculty and Students take great pride in honoring President and Mrs. Clayton in this 20th Anniversary.



## Dr. Clayton pointed direction, forecast future

### KEM LAUDS LEADERSHIP

by **MYRON S. KEM**

President of Board of Trustees

**D**R. GLENN L. CLAYTON is "a great leader" in the opinion of Myron S. Kem, president of Ashland College's board of trustees.

"The inspiration for this recognition (of Dr. Clayton) is truly a testimony well deserved," Kem said recently.

"There are times when you don't feel equal to the occasion and I find myself in such a situation at this time in endeavoring to give recognition to Dr. Clayton for this outstanding achievements as the leader of all of us dedicated to the development of Ashland College."

Kem said, "The fact that the desire to honor him for 20 years of outstanding leadership as president of Ashland College has been inspired by the faculty, the students and alumni, is a living testimony and an open expression of how each of them from their hearts want to acknowledge him for his great work in the development, recognition and inspiration accomplished by Ashland College."

"Twenty years ago," Kem recalled, "Ashland College offered an opportunity and a challenge to him that I believe I am safe in saying only a few could share. During the 20-year (1928-48) period, Ashland College had not experienced a growth. Its financial soundness, tradition, quality, purpose and need had been firmly established. These are the values Dr. Clayton appraised and accepted as the challenge for the future."

Kem commented, "When Dr. Clayton in the beginning of his work for Ashland College outlined his first 10-year program, he immediately pointed the direction and forecast the future ahead for Ashland College."

"He proved his leadership ability and quality by leading us through many periods that would have broken anyone but a person of his ability, imagination, courage, enthusiasm and control."

Kem remembered some of Dr. Clayton's trying times — the Korean War, the declaration by the state fire marshal that Founders Hall and Allen Hall were not fire safe, the burning of Founders Hall and the burning of Redwood Stadium.

"The confidence he expressed, the challenge he presented us, the attention given all problems, his smile, his understanding, his faith, his character, his control and his devotion overcame problems and directed the growth and development of Ashland College," Kem declared.

"His accent on quality has stood out," the board president reflected. "The need for quality in buildings and facilities were not enough. He directed programs to accent quality in faculty, quality in students, quality in parent interest and participation, quality in athletic programs, quality in library books, quality in outside speakers, quality in student development and interest programs, quality in religious programs, and above all his program to accent the growth in knowledge and individual ability of each student through faculty interest in each individual, faculty contact with the individual student and faculty inspiration to bring about the highest potential accomplishment of each student."

"The recognition of Ashland College today, the knowledge of its progress and accomplishments offers the inspiration to acknowledge our appreciation of his great work and accept the challenge of the future that offers greater opportunities."

Kem emphasized. "Any expression of respect and appreciation would not be complete without giving recognition to Mrs. Clayton who so well offers the qualities of leadership in



**Myron S. Kem**

*Photo by Chick Knight*

the college, the community, the family and the church, exemplified by Dr. Clayton.

"They are a great team and inspiration to all of us, and all of us are aware of her inspiration in his life. His devotion to his responsibility, to his community, to his country, to his family and to his church are all qualities that challenge all who work for him and work with him."

The board president also stated, "In his humility he has always been the first to acknowledge that the interest, sacrifices, counsel and courage of others dedicated to the development of Ashland College be respected and appreciated and that all accomplishments and progress attained should be accredited to the efforts of each individual for the responsibility they have assumed."

"Above all," Kem concluded, "we are inspired by Dr. Clayton's teachings and testimony that through the Grace of God, faith and answers to prayer comes our strength and courage."



# College Feels Influence of Religious, Humble President

**BY VIRGIL E. MEYER**  
Director of Religious Affairs

MANY YEARS have passed since I first became acquainted with Dr. Glenn Clayton. At that time I was serving in my first pastorate in a small church in southern Ohio. Dr. Clayton was a member of a neighboring church and was superintendent of a consolidated school. I was impressed at that time by the fact that he was never too busy to be actively engaged in the work of his church. And that is as true today as it was then. Each Sunday morning he teaches a Sunday school class and attends the worship service. He has served his Lord and his church in many ways. He has spoken from the pulpit of most of the Brethren churches and willingly accepts such invitations whenever possible.

The erections of new buildings on the campus has become almost commonplace in recent years, but this is not always true. When Dr. Clayton accepted the presidency in 1948, the chapel on the corner of the campus was only a dream, but hard work and sacrificial giving on the part of the national women's organization of the Brethren Church soon made it a reality. Then following the completion of the chapel, the main building, Founders Hall, was destroyed by fire. Again the support of the church was sought. Dr. Clayton asked for and received financial aid from nearly every Brethren congregation. It was a proud and happy time for both him

and the church when the cornerstone of the new Founders Hall was laid during General Conference in August 1954.

He understands and values the religious heritage of the College; he knows and appreciates the contribution of its leadership through its history, and he is able to provide it with a vital leadership during this time of almost unbelievable growth and expansion. I am sure that his life is dedicated to Christian education, and he emphasizes the Christian aspect not by word alone but also by deed. His concept of Christianity is not a narrow one, but one which expresses itself in respect for and faith in his fellowman. It is not a sectarian commitment, but one which reaches out to all men of many faiths. It is a concept which includes a vital, personal relationship with his Lord.

Characteristically, Dr. Clayton tends to minimize the importance of his contribution during his term of office. In his own words, "educational expansion and progress have been inevitable, and leadership would have been provided." But those of us who know him and are aware of his personal dedication and the depth and far-reaching influence of his Christian life, cannot help but be most grateful that this leadership has been provided in the person of Dr. Glenn L. Clayton.



**Rev. Virgil E. Meyer**

*Photo by Chick Knight*



**PLAQUE UNVEILED**

Dr. Glenn L. Clayton watches as Drew H. Smith, sophomore class Student Senate representative, unveils a plaque commemorating Dr. Clayton's 20 years of service to the college.

*Photo by Chick Knight*

*Reprint from Ashland Times-Gazette, March 20, 1968*

... continued from page 15

As love may be carried away by emotions which will lead to drastic consequences. For an Indian, marriage is a serious business; and though he courts briefly, he thinks deeply before he takes upon himself this awesome commitment.

#### Selection Phase

There are specific procedures to be followed in choosing a mate in India. When the young man or woman is of marriageable age, the parents ask their opinion concerning marriage. If they are not favorably inclined, they can postpone plans until the time is right. The parents will then suggest some prospects who they think would be good for their child. A common Western misconception is that the parents fix the marriages like a business deal. While this was once true, it is not characteristic of twentieth century marriages. The marriage is solely and finally the voluntary decision of the two parties being wed. If the parent's suggestion is not agreeable to the child, he can make his own suggestion. The parents will then follow it.

To Western Christians, parent-arranged marriages may seem unscriptural. However, we recall that Hagar selected a wife for Ishmael (Gen. 21:21), Abraham for his son Isaac (Gen. 24), and Laban for his daughters (Gen. 29). Children suggesting prospects to their parents is also Biblical. In Daniel 14:2 we read where Samson told his father and mother to get for him the Philistine woman.

When Indian parents decide to contact a prospective mate, they consider such things as the family's religious background, (caste concerns only Hindus) social status, financial position, and the family character and history. After this they focus their attention on the particular individual in whom they are interested. If she is a prospective bride, they assess her age, character, personality, individual abilities including education, adjustability and capacity as a homemaker. When evaluating a boy, they consider his age, character, personality, position, income, qualifications, capacity to take responsibility, adaptability and understanding. All this and other information is obtained through relations, friends, and co-workers. Every member of the interested families will work like secret agents to get all possible information.

Once complete information is secured, the parents on both sides decide whether the two families can enter into a matrimonial alliance. If both sides are satisfied, an appointment at the girl's parents' home is fixed for the boys' parents to go and verify all that they know. If they are satisfied, they in turn invite the girl's parents to their home. If both families are satisfied, they will inform the boy and the girl of their feelings. In all of this, parents are seldom able to make alliances according to their whims. If the boy or the girl objects to any particular transaction their parents are making, they have the right to stop it; and on doing so they will be saving their parent's time and money. When the parents have formed a favorable opinion of a family, the boy and girl can see each other and make up their own minds. It is traditional that the boy should go to see the girl.

#### My Selection

After making the arrangements for my trip, I left Ashland on December 14, 1967. I was thinking about my marriage the entire trip. I was not sure whether I

would be married or not. I realized that if I didn't like any of the girls, I wouldn't get married. With many thoughts tossing in my mind, I reached home in time to enjoy Christmas with my family and friends. My parents told me all about the five girls. I prayed about it and asked for God's guidance. I decided to see the girl whose name was Nirmala; from their description I thought she was my type.

I went to Nirmala's house right after Christmas and was well received by her family. I spent some time with them and their pastor, who was there. After a while the girl came into the living room, accompanied, as is traditional, by her mother. We all talked, and then Nirmala and I had opportunities to talk with each other. This is an Indian way of introducing the boy and the girl in order to make them feel at ease while they get acquainted.

After talking to the girl I returned home and told my parents that I rather liked the girl and that if she was interested in me, I would like to talk with her further and make a decision. My parents were happy for my progress and called the girl's family and found out that she was interested, too.

I went to see the girl for the second time. Of course, I was very well received. As we talked in her living room, we both decided to marry. Nirmala is the first girl I formally saw, and I am the first man she formally saw; and we were married. After the marriage I found that she is the girl that God has elected for me. She told me that she prayed to God to help her so that she could marry Prasantha Kumar (that is I). I have to confess that I had not prayed for any specific name; but I prayed for the right girl, and God answered our prayers.

I know it is hard for the American mind to understand all the mysteries involved in the Eastern customs. I was asked by many professors and students a number of questions — questions like: "Do you know the girl? How long have you known her? Have you dated her a long enough? How are you so dumb to marry a girl picked out by your parents? Don't you guys have to say to it?" These are no doubt legitimate questions that come into a Westerner's mind, but these are naive questions to an Indian. Indians are human, too. We have a heart and a soul, likes and dislikes. Marriage is not a blind game, like buying a cow sight unseen. It is a serious business. Two individuals who want to get married make their decisions without highly charged emotional involvement. They are questioned and advised by many people who are sincerely concerned about them. When a boy wants to marry a girl, it is not only his problem. It is the responsibility of everyone in the family. When an Indian boy and girl are marrying, they are not only marrying each other; but they are marrying families, relations and friends.

As I returned to Ashland after getting married, I worried about how I was going to furnish my apartment. I was broke. When I opened the door of my apartment, I was surprised to discover it cleaned and fully furnished. This is how God takes care of us when we trust Him. It was an expression of kind concern and Christian love on the part of the Seminary Wives, to whom I am very thankful.

When an American uses the word "date," he thinks of the idea of courtship as known in Western civilization. But the word "date" goes further in meaning. In Latin it means "give." I believe the Indian custom of



ating" or "giving" has many virtues which Western culture might well incorporate.

### Engagement

A date is set for the engagement. It is called a "betrothal." It is not a surprise; there is no diamond for the girl. It is a function for the families, relations, close friends, and the pastors of both sides. Questions will be asked by both parties, though they come mostly from the girl's side. They have to be properly answered. For this function the bridegroom takes flowers, fruits, sweets, and Paan leaves (spicy leaves used for chewing). All these are distributed to the people after the function. The bridegroom has to take gold, jewels and clothing from the bride and her parents. This is Biblical. Gifts are given to Rebekah and her mother and brother (Gen. 24:53).

The engagement function is presided over by the bride's pastor and is subject to suggestions from the relations. The service starts with Scripture and prayer. Though the bride and the groom are present, they do little talking, if any. Once everyone is satisfied with the worthiness of the two parties, the pastor announces that they are engaged to be married.

The betrothal is Biblical, and it is a serious matter. "I will betroth thee unto me forever" (Hos. 2:19). It is a quasi-marriage, similar to the betrothal of Mary to Joseph in Luke 1:27. My betrothal ceremony was held a day before the marriage and was attended by two hundred people.

### Christian Marriage

Indian marriages are much different than the Western marriages, because they are "Indian." There are many customs and formalities involved. When a Christian marriage is arranged, it is announced to the two church congregations, three different times. Two announcements are made before the marriage date, and the final announcement comes at the time of the wedding. These announcements provide opportunity for anyone who feels these parties should not be married to express his objections and state his reasons.

The wedding announcements are printed and mailed to relatives, friends, and neighbors. Each member of the families may invite his own personal friends to join him in enjoying the marriage festivities.

It is customary to hold the wedding at the bride's house. A few days before the marriage the bride's close relatives take her to their house and give her a bridal shower. It is somewhat similar to the bridal shower in the country. But the difference is they actually give her a shower. The people who attend this function are generally married women. Before the shower they bless the bride with oil and lay on their hands in prayer. After the shower there are new clothes for the bride and refreshments for guests. Though it may seem strange to a Westerner, the bridegroom has a shower, too. It is called a bachelor's party; except for the groom all the guests at this function are women.

### The Wedding

The wedding was set for January 10, 3:30 P.M. Just before the wedding it is customary for the bride's brother to arrive and request that the bridegroom come and marry his sister. Nirmala's brother came and took me to the Baptist Church where the wedding was held. It is a custom symbol to have as many outstanding preachers as possible to perform the wedding. We had six outstanding preachers, two from the Church of God, two

from the Baptist, and two from the Lutheran; among these were my wife's uncle, president of the State Council of Churches (part of W.C.C.), and my father, president of the State Christian Association (Association of Evangelicals).

At the time of the wedding I was seated in the front before the altar with my best man, my brother. After a few minutes the bride came in with her maid of honor, her sister. As the bride entered the church, the congregation stood and sang a hymn. After the hymn one of the pastors offered a prayer. The Scripture was read by another, and the congregation sang another hymn. After the hymn my wife's uncle gave a sermon on the subject "Marriage is Divine." The fourth preacher made the final announcement and paused for any objections. When there were no objections, he made the final declaration that no one in the future has the right to raise any objections.

My wife's pastor took over the function and entered into the vows-taking ceremony. He called a member of Nirmala's family to come and give the girl to the man in the presence of God and His people. As my wife's father is deceased, her uncle came and gave her hand to me. The pastor asked me and then Nirmala some questions about our commitments in marriage. Then he read the vow which first I repeated and then my wife.

The pastor asked me whether I had any token to give to my wife to symbolize our vows. I showed the "Mangala Sutram" (a gold locket on a string. This is the symbol of Indian marriage in any religion). He asked me to give it to her in the presence of God and the witness of His children. I tied it in her neck with three knots, saying in my heart "In the name of the Father, in the name of the Son, and in the name of the Holy Ghost." (Hindus also tie three knots and speak of Brahma, Vishnu, and Maheswara, instead of our Trinity). Then the pastor pronounced us husband and wife and quoted the Scripture, "They are no longer two but one. What, therefore, God has joined together, let not man put asunder" (Mark 10:8, 9).

We knelt before the altar and all six preachers laid their hands on us and blessed us. There was light music after that and the ceremony was closed with my father's benediction. The total ceremony lasted ninety minutes.

After the ceremony was over, everyone greeted us with flowers. The church was packed and there were nearly a thousand people, some of whom were non-Christians from other religions. Outside the church the people threw yellow rice and flowers.

### Reception

From the church we went to our mothers for their blessings. At the reception hall, a temporary structure built at the bride's house out of bamboos and palm leaves, twelve hundred were assembled. Cake and coffee were served. The guests were entertained by a professional brass band and fireworks. All these arrangements were made by my wife's older brother. During the three hour reception some gave gifts, some gave money, and all gave their best wishes.

No Indian wedding is complete without a dinner following. The full course dinner was arranged for a thousand guests and was well attended by Christians, Hindus and Muslims alike.

A special ceremony was arranged for the first night after the wedding at the bride's house. It includes the married women of the bride's family. The elder women

took us into a room where the bed was nicely arranged. One lady read in the Bible from Genesis 1:28 which says, "Be fruitful and multiply," and another lady prayed. Afterward they departed, closed the doors, and never disturbed us.

#### Sister's Authority

According to custom, after spending three days at the bride's house, we went to my house. My sister was waiting at the door, blocking our entrance. It is customary for the brother to give a dowry, a big tip, to his sister at this time in order to let his wife come into the house and become one of the family. But the price is generally too high, because this is the only time the sisters have enough control of the house to refuse admission to their brother. I had to talk sweetly and bargain with my sister to bring her price down to one my wife could afford. Finally my sister gave the okay signal. Then my father, mother and everyone else in the house came to receive us. With this last act, all the formalities were completely fulfilled, and we were considered in the family.

At my home, a special banquet was arranged for the vegetarians. There were about four hundred guests. Most of them were federal and state officials, including all religions and some Brahmins. The function commenced with a Scripture reading and a brief meditation by a local pastor. A prayer was offered by a Lutheran Medical Missionary, Dr. Ziglor, from Columbus, Ohio. A government police band entertained the guests.

We stayed at our home for two days, during which time we were very busy meeting friends from distant places and reading telegrams. (It is a practice for those who are unable to attend the marriage to convey their good wishes by telegram.) One of the guests who came from New Delhi, about 1,300 miles away, was the Federal Government Minister, honorable B. S. Murty. After two days of meeting as many as we could, we departed for our honeymoon trip. After we got back, we were invited by our State Congressman, Mr. B. Subba rao, to his home. Many other friends asked us to their homes as well.

At this point the reader may be asking, "Is this a typical Indian marriage?" The answer is "no," but the basics and the customs are the same for any Indian marriage. The methods vary according to the religious, social, cultural and economic standards. Such is the case with Indian weddings. India also has weddings without guests, "Court-house Weddings," which are not appreciated by society. My wedding was one of the larger Indian weddings.

#### Indian Concept of Marriage

Indian boys and girls know before entering into the bond of marriage that a home can be built only by adjustment. Marriage is a complex process of adapting to each other in a close and intimate relationship. No two people can expect to be tailor-made for each other in advance. Adjustment is inevitable. Marriage is not an agreement or a superficial exchange of mutual services on the basis of "I'll scratch your back if you'll scratch mine." It is not for a man to think of his wife as a source of sexual relief or his home as a place where he can get a good night's sleep and three square meals a day at a reasonable cost. A wife thinks of her husband as someone who will provide security and enable her to fulfill her womanhood by having children.

Indians expect from marriage love, comfort, understanding, companionship, tenderness and affection. The basis for achieving these is mutual adjustment through sacrifice. Anyone who goes into a marriage without willingness to submit to change is cheating himself. The principles on which the Indian marriage is based are self-surrender, submission and mutual adjustment. These principles are followed by every respectable Indian, Christian as well as the non-Christian. Hindu society places more stress on mutual adjustment by employing symbolism. They literally place a yoke on the shoulders of the wedded couple in order to make them feel that they have equal responsibility to pull through the hardships of life.

#### Family Problems

Another interesting question I am asked is, "Do you guys fight, do you have divorce?" Sure we fight; we are human, too. But we know our limits. The idea of divorce will not enter easily into the Indian minds. It is against our society and culture, but it is the privilege given by our law courts.

The scope for divorce in the Indian society is very limited. The family problems are solved by the parents and relations of both wife and husband. In the case of financial difficulty, the parents will try to help them. The other members of the family will also share the burden. Divorce is a shameful act. Legally the women have more rights and privileges in India than the women in the Western countries. Yet the women in India are in general, humble. They submit to their husbands and the husbands honor them by showing gentle, loving care. This is scriptural (Col. 3:18, 19; I Pet. 3:7). The honor that women enjoy in India explains their being raised even to the office of Prime Minister, the highest active office in India. Indian society honors women, whereas Western society admires women.

#### Expenses

Another major question I am asked is, "Who pays for all the marriage expenses?" I feel sorry for American young people who have to work hard to save money in order to be married only to find themselves broke afterwards. In India it is the other way around. An Indian marries when he is broke and gets rich after the marriage (of course, not in every case). All the expenses for the husband's clothes are paid for by the wife's parents, and all the expenses for her clothes are paid for by his parents. The marriage, reception and dinner expenses are paid by the bride's parents, while the expenses at the groom's house are paid by his parents. In every way, all the expenses are paid by the parents of both sides, including the honeymoon trip. As a result of this the children are obedient to their parents all through their lives and will take them into their own home to care for them when they get old.

To be an Indian bridegroom is a great honor for a couple of weeks: handfuls of money to spend, everyone paying special attention, enjoying the focal point of the celebrations. In my case the glorious role did not last long. I returned to school almost immediately after the marriage only to find myself in a bind. The Indian Government did not allow me to take one penny out of my country, the airlines company did not let me bring more than one suitcase, and the U.S. Government prevented me from returning with my bride. All the enchantment of the happy bridegroom's lot passed away like a dream.



## WARSAW, INDIANA

"We Have Seen The Lord" an Easter cantata was presented at the Warsaw First Brethren Church by the adult choir at 7:30 p.m. April 7, 1968. The choir was directed by Mrs. Charles Sainer and was accompanied by Miss Iva Lozier at the organ and Miss Kathy Webb at the piano.

The church is located at the corner of East Center and Bronson Streets with Rev. Paul Tinkel as pastor.



Left to right:

Back row:

Owen Horn, Larry Ladd, Conrad Anderson, Kenneth Schaaf, Lewis Dobbins, Jerry Bodkins, Mike Dobbins.

Center row:

Mrs. Monroe Moore, Miss Kathy Webb (pianist), Miss Iva Lozier (organist), Mrs. Grace Hathaway, Mrs.

Owen Horn, Mrs. Lewis Dobbins, Mrs. Charles Sainer (director).

Front row:

Mrs. George Ditto, Mrs. Kenneth Schaaf, Mrs. Harold Garber, Miss Mary Boyer, Mrs. Everett Schooley.

Not present for the picture: Mrs. Wayne Schaaf, Miss Sally Schooley, Miss Paula Tinkel and Rev. Paul Tinkel.

# World Religious News in Review

## ED KENNEDY BILL WOULD REVISE C.O. EXEMPTION

Washington, D.C. (EP) — A bill to revise the draft system, introduced by Sen. Edward M. Kennedy (D. Mass.), would re-establish the broad basis for conscientious objection applied when the U.S. Supreme Court held that an orthodox belief in God or recognized religious training are not the only grounds upon which one might gain exemption on religious grounds.

Sen. Kennedy said that until last year the law on conscientious objectors was "quite clear" until the Selective Service System told its state and local boards changes made by

Congress "mean a narrower definition of conscientious objector."

In Seeger vs. U.S., the Supreme Court held that one could be held exempt on religious grounds if "a given belief that is sincere and meaningful and occupies a place in the life of its possessor parallel to that filled by the orthodox belief in God of one who clearly qualifies for the exemption" is maintained by the applicant.

"The new law eliminates the Supreme Being clause, thus implying that only an orthodox belief in God will qualify an individual for conscientious objector status. This apparently overrules the Seeger case.

"The Selective Service System has

told its state and local boards that the change means a narrower definition of conscientious objector. This accords with the views of a majority of local board members in one state who, according to the Marshall Commission Report, feel that conscientious objectors should not be deferred at all."

Many attorneys, however, uphold the Seeger ruling on other grounds than the fact that it rested on specific language which was subsequently eliminated.

Sen. Kennedy's bill would restore the language to the Selective Service Act as it stood prior to last year's Congressional deletion. He also would utilize a more fair selection method, presumably by lottery; revamp exemption and deferment provisions, and limit the Selective Service System's director to a six-year term.

## NEW AUCAS CONTACTED PEACEFULLY

Shell Mera, Ecuador (EP) — A dozen years after five missionary men lost their lives contacting the

first group of fierce Auca Indians in Ecuador, another bucket drop and messages by a converted Auca from the air has brought about a friendly meeting of down-river Aucas formerly unapproachable.

Don Smith, experienced pilot with Wycliffe Bible Translators' Jungle Aviation and Radio Service (JAARS), and Marion Krekler, long-time engineer of Ecuador's missionary radio station HCJB, perfected an air-borne amplifier and wing-mounted loud-speaker. Oncaye, a teen-age Auca girl who less than four years ago escaped from the savage group, helped test the equipment on flights over "down-river" houses. Repeatedly the naked Aucas fled the voice in the sky.

Primitive Aucas, knowing nothing of airplanes, believed that the passengers were ghosts of those they or others had killed.

When the down-river savages finally comprehended that it was really their own relative in the plane dropping gifts, pandemonium broke out on the ground beneath the plane.

A group of Auca Christians led by Kimo, one of the killers of the five missionaries in 1956, set out from Tiwaeno. Kimo called the timid savages from the forest with encouraging words. The first to respond was Oncaye's own mother, whom the girl had thought was dead.

A JAARS air drop of food to the combined groups was made. The down-river Aucas experienced their first Sunday service there in the jungle.

Dayuma, a girl who had escaped from the jungle a decade ago and helped missionaries learn her language, said at Tiwaeno: "Later we will contact Kaiga's group, and Towas and Baiwa's (other unreached groups of Aucas)."

#### SOME MISSIONARIES ALLOWED IN INDIA DESPITE POLICY OF 'INDIANIZATION'

New Delhi (EP) — While its policy calls for "complete Indianization" of all Christian missions, the Indian government will not issue a "general order" expelling all foreign missionaries, a government official said here.

The case of each missionary will be considered individually, Vudya Charan Shukla, minister of state for home affairs told Lok Sabha in the lower house of the National Parlia-

ment. Indianization will be reached on a "progressive" basis, he indicated. Missionaries with "outstanding qualifications or specialized experience" will be admitted, he said, if "Indians are not available for such posts." But missionaries will be deported if their presence "is considered prejudicial to national interest," he said.

#### BILLY GRAHAM TO WORK ON GHETTO PROBLEMS

Montreat, N.C. (EP) — Evangelist Billy Graham said here he plans to concentrate his crusade schedule in the United States this summer so he can devote more time to the problems of the ghetto.

He also announced that his associate, Jimmy McDonald, a Negro, will spend the summer in city ghettos recruiting Negro youths to help him conduct evangelistic activities.

"I have seen a plan to burn 17 American cities and I believe this came from very high officials in Washington," he said. "There is no doubt that this is serious.

"One of the things I think needs to be done is to stop these people who are inciting people to riot. They are saying, 'Let's kill the President. Let's burn down the White House. They are wearing buttons saying 'Go to Hell Jesus,' and all that and this is the type of thing that incites riots. The basic cause is spiritual.

Declaring that he was concerned over "great failure of our national leadership to understand the basic causes of our problems," Mr. Graham said he was "not sure" recommendations of the National Advisory Commission on Civil Disorders, just released, are "the answer."

"Of course, I agree with the report that the need is critical and that the hour is late," he said. "But I am not sure that a welfare state such as they seem to recommend is the answer. The British have already tried it and their problems are worse.

"To me, the report illustrates the great failures of our national leadership to understand the basic cause of all our problems from Vietnam to racial tension."

#### FBI CHIEF LINKS RAPE WITH SEX BOOKS

Washington, D.C. (EP) — Pornography, in all its forms, is one major cause of sex crimes, sexual aberrations and perversions, says J. Edgar Hoover, Director of the Federal Bureau of Investigation, writing in the current issue of the FBI Law Enforcement Bulletin.

"Sexual violence is increasing at an alarming pace," says Mr. Hoover. "Many parents are deeply concerned about conditions which involve young boys and girls in sex parties and illicit relations.

"While there is no official yardstick with which to measure accurately the reasons for increases in a criminal violation, we must face reality."

The FBI chief said publishing, theatrical and entertainment productions were overshadowed by too much emphasis on obscenity, vulgarity, cost and homosexuality.

"In case after case," he wrote, "the sex criminal has on his person or in his possession pornographic literature or pictures."

As a curb on the racket, Mr. Hoover recommended stiff punishment for the "filth purveyors" to bring the "evil" under control.







## CONSERVING THE RESULTS OF V.B.S.

by FRED BURKEY

BY THIS DATE, almost every church has completed its plans for conducting a Vacation Bible School. The value of a well-planned and efficient school cannot be over-emphasized. A two-week Vacation Bible School should involve the student in enough class time to equal six months of Sunday Church school class. Therefore, it is important that the level of instruction and the degree of outreach be of the highest quality.

In any Vacation Bible School many children and young people may be led to make professions of faith in Christ or to rededicate their lives to Him. Conserving these results of a Vacation Bible School is as important and valuable as making sound administrative plans for operating the school. Church leaders should be like the farmer gathering the fruit in the fall after he has planned for his crop and done all of the hard work involved in producing it. Failure to conserve the results of the school would be like ignoring the fruit when it ripens.

One aim of the Vacation Bible School should be to reach unchurched families in the community. The church is obviously handicapped in providing Christian nurture for boys and girls if it does not have the support and co-operation of the family. Summer contacts with unchurched children should stimulate the church's attempt to reach these families. Every person, regardless of his age, is important to the kingdom of God.

One of the best ways to show interest is to visit in the homes of new contacts. These visits should demonstrate friendliness and concern for the entire family. Any invitations to church activities should be based on this new-found friendship. Invitations are more likely to be accepted if they are specific and if you express your concern by offering to accompany the new family on its first tour of church circles.

Another approach which can supplement the visit is the proper use of the church mailing list. Add the families of new contacts to this list to acquaint them with the church's program. Take care that they are not approached only during a financial drive.

Information gathered through the Vacation Bible School should be shared with the church school teachers and su-

perintendents who need to know their pupils better and want to reach potential class members.

Some churches have found that a picnic (sponsored by the church) for all Vacation Bible School students is an ideal occasion for the pastor and people of the church to get acquainted with the families who are not regular church-goers. In addition, a special letter of encouragement and invitation should be sent by the pastor to every student who has made a decision for Christ. Make this a personal letter, not a form letter, in order to maintain a feeling of warmth and personal concern.

Fortunately, the students are not the only ones who grow during Vacation Bible School. All workers should meet immediately following the last session for an evaluation period. Workers should be encouraged to share their experiences, new insights, successes and failures in any area of the program. Problems should be noted for consideration in future planning. Study materials, crafts and recreational activities also should be reviewed as to their contribution to the total Vacation Bible School program.

Finally, written records stating:

1. Purpose of the school
2. Names of texts, age level and number used
3. Names of staff and the responsibility of each
4. Registration information
5. Enrollment figures
6. Itemized Financial Report
7. Time schedule
8. Service project
9. Use of offerings
10. Results of the school
11. Best features of the school
12. Weaknesses and suggestions for strengthening
13. Other suggestions for next year

should be filed with outlined plans for next year's school. The efficient conservation of personnel, materials and records will greatly increase the value and effectiveness of every Vacation Bible School.

## NOTES OF NEW PARIS



Informal Discussion following New Paris Workshop involved

Left to right:

Lester Hooley, Fred Burkey, Darlton Sommers, Mary Smoker, Martha Sommers.

THE New Paris Brethren Church recently underwent the trial of a teaching workshop conducted by the denominational Director of Christian Education. As the accompanying pictures will show, there was mixture of fun, fellowship and work.

All are delighted at the continuing progress of the New Paris Church. According to Pastor Gaby, the church school and youth groups are developing well with improved quality of training and an increasing number of participants.

As most of the Indiana Brethren know, this church has broadened its ministry by the use of a talented male quartet. The Brethrenaires have made numerous appearances in the northern Indiana area.

We encourage New Paris and all her sister churches to continue seeking an improved and expanded ministry which is relevant to the community!



Gaby demonstrates a left-handed approach to the Bible Facts test

## SENIOR ACTIVITIES AT MILFORD

The Senior youth held their first organized meeting for this year on September 17, 1967. Elected to office were:

President ..... Mike Matthews  
V. President ..... Debbie Wolferman  
Secretary ..... Taceile Estep  
Ass't. Secretary ..... Beverly Rassi  
Treasurer ..... Jill Clark  
Reporter ..... Cinda Huber

This year every Sunday evening we try to have a different program. We have had sword drills, filmstrips and discussions on church doctrine. In October our Brethren Youth Covenant was analyzed and studied. Also in October Rev. Albert O. Curtright held a Halloween party in the basement of the parsonage for the Senior youth.

The Northern Indiana District Youth Rally was held October 21st at Goshen, Indiana. Seventeen youth and five advisors from Milford attended the Rally. Milford retained the banner for the third consecutive year for the highest attendance in the small church category.

On November 4, 1967, the Milford youth held a page drive for a money project.

In December we went caroling and had a Christmas party.

— Cinda Huber

## NAPPANEE, INDIANA SENIORS REPORT

Our BYC group elected officers on September 24, 1967 as follows:

Jim Wegmiller ..... President  
Denny Arnott ..... V. President  
Gary Hostetter .. Secretary, Treasurer  
Susan Thomas ..... Ass't. Secretary

Our first meeting brought 20 members and our group went miniature golfing before the meeting started. At the meeting we filled out papers to let our leaders know what we wanted to do during the year. On November 1 we made cookies and took them to shut-ins the next day.

During the first few months we had meetings concerning future plans and also guest speakers. One of our activities was going to Skid Row in Chicago with the New Paris Brethren Youth. On December 10 we went Christmas caroling and then had a taffy pull.

— Gary Hostetter, secretary





## JUNIORS SPONSOR CHURCH PARTY



Guests at Milford  
"Birthday Party"

The Junior BYC at Milford sponsored a "Birthday Party" on February 25th for all members and friends of the church. Approximately 70 persons attended. The ladies of the WMS and mothers of the youth members furnished cakes decorated to represent the different months of the year. These were used on the tables as decorations and also provided delicious desserts for the party. Sandwiches and salads were brought in by the family. Patty Wolf gave the welcome and Donny Kinney read prayer before the meal. After the meal Kerry Scott, President of the Jr. BYC, explained the activities and plans of this year's program. Angela Jessop and Becky Stump then led the group in singing "Happy Birthday." Kerry Stump passed out prizes to the people who had birthdays in August; they had more years in total among the guests for August than for any other month present. Charles Kerlin received the prize for being the oldest person present and Tracy Stump for being the youngest. Kathy Barth gave a closing poem and Rev. Curtright dismissed the group with prayer and an invitation to stay for the evening service conducted by Senior BYC.

## GOSHEN JUNIORS

Our officers for this year are:

President ..... Margie Wogoman  
V. President ..... Emily Sorbaugh  
Secretary ..... Roberta Miller  
Ass't. Secretary ..... Bobbie Kropf  
Treasurer ..... Dan Slabaugh  
Ass't. Treasurer ..... Don Kropf  
Sponsors .. Mr. & Mrs. Richard Smith

Average Sunday evening attendance is 14.

We have had several projects to make money for the National Project. In the fall we had a rummage sale and at Christmas time we sold candy. Everyone takes an active part in our meetings and we have had several victories.

— Roberta Miller, secretary

## YOUTH AT TEEGARDEN

We have had many fun activities and parties such as a costume party for Halloween, a gift exchange for Christmas and a Valentine party.

For a money making project we sold candy. We went to North Liberty in a large group to sell and also sold around our own community and school.

— Kathy Stoneburner,  
Teegarden, Indiana

## NEW YOUTH GROUP AT PITTSBURGH

A BRETHREN YOUTH group was formed in the Pittsburgh Church in October under the leadership of Lillian Bowers and Mrs. Irene Livingston. We now have about fifteen active members.

Our meetings are held on Wednesday evenings and we always have five or six youth stay for prayer meeting.

We attended the "Snowman's Rally" in Vandergrift on January 20th and really enjoyed the fellowship with the various groups and the program that Vandergrift had prepared.

We were invited to attend a Valentine Party on February 14th by the Pacific Avenue Methodist Church youth where we enjoyed ourselves.

We sponsored a "Bakeless Bake Sale" just recently; the money is to be used for our National Project. Everyone has been very generous.

On March 14th we had a roller skating party at the Cheswick Skating Rink. We invited the Brush Valley and Vandergrift youth groups to join us there for the evening of fun.

"78

by

68"

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Elton Whitted, President; Richard Poorbaugh, Vice President; Rev. George W. Solomon.

## In This Issue:

Notes and Comments .....	2
Editorial: "The Board of Christian Education" .	3
Board of Christian Education Youth	
Promotional Materials .....	4
Woman's Missionary Society .....	12
Sunday School Success, Lanark, Illinois .....	12
South Bend, Indiana, Report .....	13
"Vietnam — What to Believe"	
by Larry Wood .....	13
"Concerning the End"	
by Rev. R. Glen Traver .....	14
"Evening Walks with Jesus — Into a Desert	
Place" by Rev. George W. Solomon .....	17
The Missionary Board .....	19
The Brethren Layman .....	22
World Religious News in Review .....	26
Sisterhood Program Materials for May .....	27
Signal Lights Program Materials for May .....	30

## NOTES and COMMENTS

### THE BRETHREN'S HOME DEDICATION SERVICE

**T**HE BRETHREN'S HOME BOARD announces the dedication service of the new Brethren's Home. This service will be held on Sunday, May 5, 1968, at 2:30 o'clock in the afternoon in Flora, Indiana. You are cordially invited to attend this service.

### ALL INDIANA LAYMEN'S MEETING

**A**LL INDIANA LAYMEN'S MEETING will be held on Monday evening, May 6, 1968, at North Manchester, Indiana. Supper will be served from 6 to 7:30 o'clock in the evening. The program is to follow. Brethren are to sing and a Nigerian student will speak.

All dinner reservations should be sent

Charles Ambridge

208 North Sycamore

North Manchester, Indiana 46962



### THOSE WHO ARE HAPPY

Never think a man is happy,  
Truly happy in his heart,  
If he's proud and vain and haughty  
And pretends that he is smart;  
For there dwells within his bosom  
Something that disturbs his rest,  
Which we call a guilty conscience —  
Just a nagging little pest.

Only those who live quite humble,  
Meek and lowly in this life,  
With the grace of God inflowing,  
Free from pride and sinful strife,  
Can be happy in their journey  
Out across this earthly shore,  
To the homeland of the blessed  
Where God's glories are in store.

Rev. Walter E. Isenhour,  
Taylorsville, N.C.



# *Gentle* REMINDER...

## *The Board of Christian Education*

THE BOARD OF CHRISTIAN EDUCATION has truly gone forward this past year in its work for the Brethren church. Rev. Fred Burkey has been hired as the Director of the Board of Christian Education has truly done a fine piece of work so far. He has visited many churches in our denomination during the past ten months conducting workshops, giving advice to the various local churches relative to their Sunday school work. His office has also published a monthly newsletter containing much information that is of great help to the pastor and to the Sunday school superintendent.

Rev. Burkey has also attended many district conferences of our denomination as well as various conferences that pertain to his type of work. He has been constantly making a study of all phases of the work of the Board of Christian Education in the local church, on the district level as well as the national level.

We would like for you to read all of the information that is contained in this magazine relative to the youth work of this particular board. You will find that the Youth Commission has met several times during the year for the purpose of planning and implementing its work in its relationship to the youth of the denomination. This commission has also planned a very fine program for the Youth Conference to be held from August 10 to 18. They have obtained very fine speakers for the workshops and for the various sessions that are to be conducted during this conference.

The Board of Christian Education Office has truly done a fine piece of work in building up a filmstrip library. They have purchased many new filmstrips that can be used on all phases of the work of the Sunday school, church and the youth work. These filmstrips can be rented for \$1 each. The office has also published a new catalogue of these filmstrips which is available to each local church. If such a catalogue is not available to you, you may write to the office and they will send you one immediately.

This board has also made available to the local Sunday schools a Manual of Christian Education

which includes such phases of the work as the Church School, Leadership in the Church School, Brethren Youth, Camping Program, and the Filmstrip Index. This is a loose-leaf notebook, and it is hoped that every local church has at least two of these for its own use. If you do not have these, please contact the office and they will be very happy to supply you with the copy that you need.

The Board of Christian Education has been in existence about two years, now, after conference dissolved the Sunday School Board and the Brethren Youth Board. Within this very short time the work of the board has progressed considerably. The various commissions of the board have been very busy in upgrading the work of the Sunday school. The board deserves our full support.

One of the exciting things which this board is doing is that of preparing a quarterly which will contain lessons of emphasis on our Brethren beliefs. This quarterly will contain information on our form of baptism, on our form of communion service, and on many of our basic beliefs. The lessons in this quarterly will replace the usual international lessons which appear in the regular adult quarterly.

The three writers of this quarterly are Dr. John Locke of Maurertown, Virginia; Rev. Jerry Flora of Washington, D.C.; and Rev. Richard Kuns of Herndon, Virginia. These men have been working diligently for the past several months in coordinating their writings for these lessons, and it promises to be a very fine quarterly. It is hoped that all of our churches will use this quarterly and will give much attention to the lessons that are contained therein.

A double portion of this quarterly will be printed so that there will be a supply that can be used in the future years.

We are most happy with the work of the Board of Christian Education. Therefore we urge every individual and every Sunday School to take advantage of the work which they are doing, also let's give them our support prayerfully and also with our finances.



## "SHOE POLISH"

by KENNETH HOWARD

Burlington Brethren Church  
Burlington, Indiana  
Youth Commission Chairman

THERE are many different types, colors, and substances of shoe polish but, regardless of its makeup, it has either one or both of two purposes — (1) to preserve and (2) to shine. It can be a liquid or a paste; in a can or a tube. But regardless of its content, it all does basically the same job.

The Youth Commission is somewhat similar in structure, for no matter what we use and how it is used our main purpose is to reach youth for the Lord Jesus Christ.

The Youth Commission has met at different times throughout the year for this express purpose. There are five members on the commission who are: Mrs. Thomas Stoffer, Mr. Virgil Barnhart, Mr. George Kerlin, James Gilmer (secretary) and Kenneth Howard (chairman). In our meetings we have also had present Fred Burkey (Director of Christian Education) and Beverly Summy (Administrative Assistant). Others attending were Bradley Weidenhamer and Sam Stinson, the former being Christian Education Director at Gosh-

en and the latter held the same position at the South Bend Brethren Church.

Two of our recent meetings held in September of 1967 and March of 1968 took place at the Williamstown Church with all members present as well as most of the others who were invited. We are very thankful to the Williamstown Church for hosting these meetings and for graciously preparing a noon meal. Many thanks to them.

Our work is divided into some six different major categories with subdivisions under them. They are as follows:

1. Sunday school work
2. Camps
3. BYC weekly meetings
4. Youth Conference
5. Rallies and retreats (as suggestions made for the local and district levels)
6. Reports from various members as to research, progress and/or conventions, conferences or workshops attended.

We try to draw information from various sources and hope to make this available to the churches through suggestions by way of either printed matter or through the Director of Christian Education.

We feel a great responsibility fasten upon this commission, for, in the youth of our churches is placed a large share of responsibility for the church of today and tomorrow.

For this reason we would ask for cooperation of each Brethren church to stand fully behind the Board of Christian Education in prayer and contributions.

We have one job to do and that is to preserve and polish our present youth and, through their security, many will hear their testimony and come to know and accept Christ as their Saviour.

Speaking for the Youth Commission, as chairman, I would welcome and be very glad for any suggestions, criticisms or comments which you feel would help the work of our youth throughout the church.



## HELP WANTED!

Man, woman, or couple interested  
in future of church.

Seasonal activity with young people  
Fringe benefits

by MRS. THOMAS L. STOFFER

Trinity Brethren Church  
Canton, Ohio

Youth Commission member

DOES YOUR CHURCH have teams for the Brethren Youth Bible quiz this year? If not, this ad is for you.

One of the best ways to begin a strong youth group or to keep a group going is through preparing for these Bible quizzes. You may not be able to take over the youth group on Sunday evening after Sunday evening, but helping to prepare teams is within your power. Even though your church has a BY leader, you can take over this task as a special project. He will appreciate this help!

All you need is one sincerely interested young person who is willing to study the book of the Bible over which the quiz will be given. I have talked to many of these livewires throughout our denomination who try to get a group together for study, but they have difficulty. They do need adult help. Every successful team I know about has had the livewire and an interested adult who has aided and encouraged the team. John and Treasure Gilmer can testify to the building of a vital youth group around the Bible quiz. But the minister and his wife should not have to assume this task, too. The secret of the success of the Ardmore Brethren church which has sent winning teams year after year is the faithful coaching of interested couples who have often met with the teams on their prayer meeting night. The Louisville Senior BY group was revitalized last year by an interested couple who helped train a successful team. In fact, the team saw to it that Mr. Williams wore a shirt identical to theirs at the National contest.

You may wonder why I say one livewire makes a team. You will find that he recruits the others and often provides the questions with which you must work and the spark that keeps you and the rest going. If your youth group is small, and you cannot find four interested youth at each level (Senior High - grades 10-12; Junior High - grades 7-9; Junior - grades 4-6), gather a team of different ages and enter the contest that corresponds to the age of the oldest in your group. For example, you may have two 9th graders who recruit a 5th and a 6th grader; they would enter the Junior High contest. The rules allow younger members on the team, but not older.

It is good to start work in September with a meeting every week, but our Trinity Brethren groups usually start at Christmas time during vacation. Junior High and Senior High ages work well together, but do not have too many training sessions with them and the Juniors. Of course, it is a matter of personalities even more than age differences. We have been meeting at 4 p.m. every other Sunday at the church to quiz for about two hours, and then have lunch. Two hours is the longest any group can be expected to work on questions because of the interest span of youth (adults, too!). Before I went back to teaching, our teams used to meet at our home for a pancake lunch on Saturday, or a Sunday lasagna dinner, or a Friday evening session with refreshments. Do not forget the food! The team members will be glad to take turns bringing refreshments.

Who in your church has information for you about the quiz? Your minister and your Youth Director receive a packet of information concerning the contest. Consult with them. The *Evangelist* also publishes the rules of the contest and often sample questions. If you have difficulty making out questions and have no team members who will do this, ask your minister or a teacher of young people to help. Several sets of questions are wonderful for preparation because you never know what will be asked.

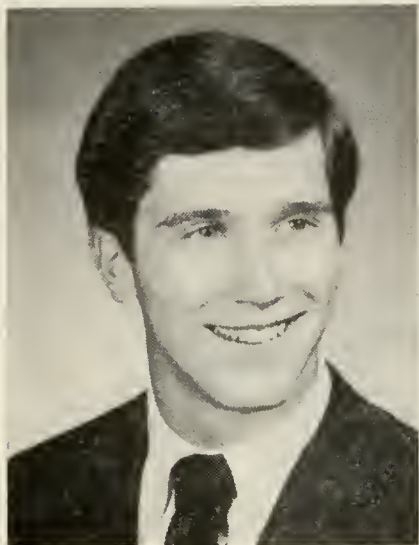
What are the benefits? Of course, there is the thrill of winning. Young people are very competitive and rivalry is keen. Particularly if your team goes to National Conference and is in the finals, you shall have to button your lip and caution your team about good sportsmanship. However, in the past it has been the adults in the audience who have needed the lecture, not the teams!

You will also come to know much more about the greatest of all books, the Bible. This should be incentive enough for all.

But the greatest fringe benefit comes from the challenge of working with youth. Their response to you because you have given of your time and have shown interest in their activities will be heart-warming. Just as Jesse Owens has said, "People are successful only because somebody cares."

The church needs more workers who are interested in its future. Prove to your youth that someone cares. Happy quizzing!

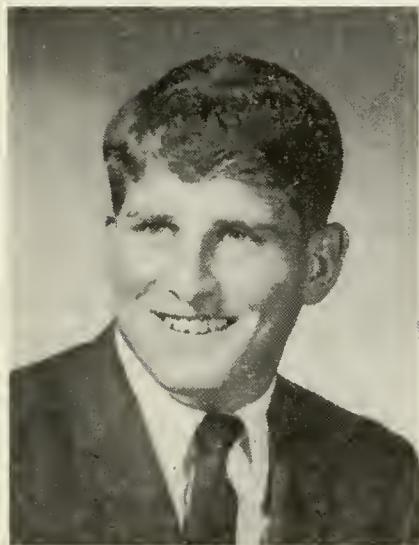
## 1967-68 Youth Conference Officers



### PAUL CAREY

Pleasant Hill, Ohio  
Youth Moderator

PAUL is involved in the BYC group and the choir of the Pleasant Hill Brethren Church. At school he is president of Junior Council on World Affairs and business manager of the yearbook. He takes active interest in his school's dramatic presentations, having been in two plays. Paul is proud of having helped to institute a humanism course which is a seminar type class where much of the responsibility for learning lies upon the individual. His favorite hobby is music with favorite composers being Beethoven, Bach, Shostakovich, Stockhausen and Penderecki. He has also done literary work with some poetry being published in the school literary magazine. Paul intends to go to the University of Wisconsin but has not decided on a major for his advanced schooling.



### DENNIS OBURN

Pleasant Hill, Ohio  
Youth Vice Moderator

DENNIS is a member of the Pleasant Hill BYC, serves as a Sunday school chorister and sings with the church choir. He lists school activities as: band, choir, Future Teachers Association, Athletic Club, student council, editor of school newspaper and basketball statistician. Dennis is planning to enter Bowling Green State University this fall for his college work.



### DAVID BENSHOFF

Hagerstown, Maryland  
Youth Statistician

DAVE testifies "Most young people feel it is impossible to feel God's will for their lives, but I for one can prove them wrong. When our family was called for the pastorate in Hagerstown, Maryland, we all knew it was the will of the Lord for us to go. I went to the eighth grade there in Hagerstown, but before I started my freshman year I felt it was the Lord's will for me to go to a Christian school. I prayed and I know my parents prayed, also. Finally after many weeks of prayer, I was led to Riverside Christian Training School in Lexington, Kentucky. In the past three and one-half years here at Riverside the Lord has opened and shut many doors for me. He has given me the honor of being in a number of the activities at school. I was elected Student Council president this year and also head manager of our basketball team. In school, or in any other place, it is our duty as teenagers of Jesus Christ to let the other students know it. This past year at National Conference the Boy's Brotherhood elected me as their vice president and the Brethren Youth as their statistician. I consider it an honor to be a Christian and to be able to serve my Lord and the Brethren Church."





**CATHY LOGAN**  
Bethlehem, Virginia  
Youth Secretary

**C**ATHY is a sophomore at Madison College (Harrisonburg, Va.) majoring in Business Education and studying voice. She is a member of the Madison College Chorale and OYYA, an independant interdenominational youth group. She is a past member of both the Madison College Concert Choir and the Madison College Chorus. Cathy is a 1966 graduate from Turner Ashby High School in Dayton, Va. where she served four years in the Glee Club, Double Sextet, Tri-Hi-Y and Future Homemakers of America. For two years she served as basketball manager and was a Spanish Club member of the Drama Guild. Cathy represented Turner Ashby in both All State Play Festival and All Regional Chorus her junior and senior years. During her senior year she served as Future Homemaker's Chaplain and President of the Tri-Hi-Y. In her home church of Bethlehem she has served as organist and Sunday school teacher. Cathy has held the office of secretary and vice president of the Bethlehem Sisterhood. In 1964 she was the Southeastern District BYC secretary and in 1965 she was the Southeastern District Sisterhood secretary-treasurer. Her summer plans are to travel with a youth-led revival team.



**MARY BETH ARCH**  
Nappanee, Indiana  
Youth Assistant Secretary

**M**ARY BETH will graduate from high school this spring and plans to enter Indiana University next fall. Her school activities have included band, 4-H, yearbook staff, Student Council and she was recently named for National Honor Society. Her personal interests have been playing piano, watercolor and sewing. Mary Beth serves in the local church by playing piano for Junior Church and Sunday school. She has been active in BYC and Sisterhood and is a member of the Life Work Recruit program.



**DEANNA SOLOMON**  
Ashland, Ohio  
Youth Treasurer

**D**EANNA is a freshman at Ashland College and is a member of the Park Street Brethren Church. She is a member of the church's Senior Choir. At AC, Deanna is studying secondary education with a prospective major in French and a minor in history. She is a member of French Club and Alpha Theta, which is the Gospel Team representatives. Deanna notes that she enjoys college very much. She is a Life Work Recruit and hopes to become a teacher-missionary or whatever the Lord would lead her to do.

## COMMITTEES AT WORK



Youth Conference Planning Meeting

Left to right: Dennis Oburn, Mary Beth Arnold, Paul Carey, Rev. Kenneth Howard, Miss Beverly Summy

SEVERAL times each year, the Youth Commission of the Board of Christian Education meets at a central location to continue its work. This commission studies all areas of youth work in an attempt to provide guidance for Brethren Youth workers. Currently, the Youth Commission is studying weekly youth meeting materials, preparing a summer camp evaluation, seeking methods of conserving Life Work Recruits and working to improve the Youth Conference.

Hopefully, the 1968 Youth Conference will be the biggest yet! Representatives of the Youth Executive Committee (shown above), the Youth Commission and the Board Office have been working many months to make it an exciting conference.

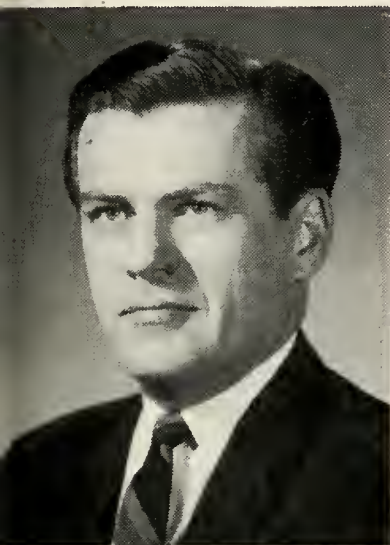


Youth Commission Meeting at Williamstown

Left to right: Mr. Virgil Barnhart, Mrs. Thomas Stoffer, Miss Beverly Summy, Rev. Kenneth Howard, Rev. Briley Weidenhamer, Mr. George Kerlin, Rev. J. Allen Gilmer



# 1968 Youth Conference Preview



**Dr. Joseph R. Shultz**

**D**R. JOSEPH R. SHULTZ, Dean of Ashland Theological Seminary, will be the 1968 Vesper Speaker for National Conference, August 12-18. Dr. Shultz will be speaking at 6:40 p.m. on Tuesday, Thursday, Friday and Saturday of conference week. His messages will be an added inspiration to the most-enjoyed service of each conference day!

**E**ntirely new format! That's the word for Youth Conference 1968! And we might add to that . . . entirely new facilities! The Youth Conference sessions will be held in the new Physical Education Center on the Ashland College campus. There will be plenty of seating for all youth who attend, the building is brand new, a public address system is available for our use and many other features will enhance the conference program.

Shown below are some "sneak previews" of what the conference week will feature for all youth delegates:

SWIMMING

SOFTBALL TOURNAMENT

OTHER ATHLETICS

COMMUNION

DRAMA

BIBLE QUIZ

MUSIC

FILMS

AWARDS BANQUET

DISCUSSIONS

YOUTH MARCH

LIFE WORK RECRUIT RETREAT

# THE IMMORALITY OF APATHY

by J. ALLEN GILMER

Roanoke Brethren Church  
Roanoke, Indiana

Youth Commission member

THE WORLD of today's teenager is radically unlike the world that his parents knew when they were young. This is an age of vastly improved facilities that has issued in speed and efficiency in all of our living from common transportation to the food we eat. There are increased pressures on high school and college-age young people to excel and become successful. Most of these youth are responding by either developing ulcers or developing inquisitive, responsive, alert minds ready to challenge any concept or dispute any issue.

Probably the most disputed of all issues today is the general realm of morality as it specifically deals with the standards of dress, dance, sex, honesty, and integrity among other things. Although I am interested in these usual topics of discussion on morality, it will be my purpose in writing this article to reveal and explore an ignored section of moral behavior that I believe deals most intimately with the lives of the people of the church, both young and old.

There is not a lot of material to be found in the Scriptures that deals with the subject of indifference or apathy. But the sections that are found deal with the problem with a fiery judgment and finality that can only be God's proclamation. Listen to the words of Jesus to Chorazin and Bethsaida where a good share of His works were done and where He was viewed with indifference:

Matthew 11:20-24 "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre

and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Apparently He meant His denunciation of these cities although He still dealt graciously with the responsive individuals of the places (cf., Mark 8:22-26).

The proclamation of the word of God is a great and deeply thrilling thing. The prophets described it as words sweeter than honey in the honeycomb. We are told that great crowds of Jewish people would gather and stand quietly and reverently while God's book was read by the scribes in the market place. Today I can think of no more exhilarating words in heaven or in earth than the eternal truth proclaimed that, "God was in Christ reconciling the world unto himself," or "God so loved the world that he gave" Jesus to the issuing of salvation and the more abundant life, or that "God commendeth his love toward us in that while we were yet sinners, Christ dies for us," or the many other such wonderful passages in the Bible.

The greatest work that God has done yet is being done **now**, when He sets souls free and grants eternal life to those who believe and receive through the testimony of the words we have just cited. But Brethren, we are guilty of the sin of Chorazin and Bethsaida. We are apathetic

concerning God's very contemporaneous working in the lives of men, and the world is aware of it.

A condemned prisoner in London said to a visiting minister: "Do you really believe what you say, Chlain? If I believed your Gospel were true, I would crawl across England on broken glass to tell men about it. This is the kind of urgency that the gospel message demands. Anything less is apathy."

I have heard youth leaders in the denomination bemoaning the disinterest of youth in the work of the Church. God help the Church! **is because we really don't care!** We have listened to adults labor over the fact that the 'now generation' is lacking its morality. God help the adults! It is because we choose to remain indifferent to the Biblical assertion that God has more abundant life.

Now I know that the greater percentage of you people reading this right now are flating denying the affront. When the preacher reads that only through Jesus can people live, you believe it, don't you? When the Bible speaks of the literal torment of hell and eternal bliss of heaven, you believe it, don't you? How many of your friends know you believe it? How many have you confronted with Christ this week? **Not!** Your belief of these basic truths is the convenience of mere mental surrender without conviction. To believe such a thing as the Gospel and not be totally committed to its proclamation is a severe indictment against the soundness of one's thinking ability. It is the height of human lack of intelligence to believe such a thing and then refuse to share it due to unconcern. Not only that, but it is immoral.

Apathy is probably more apparent



our denominational giving than any other facet of the work of the church. We lament the lack of financial support the youth are sometimes accustomed to giving the program of the church. It is probably somewhat convenient to overlook the fact that ridiculous giving is now a well-established denominational tradition; or that real sacrificial living is a unique sort of citidel occupied by a possible one tenth of one percent of the population, or that in even more concrete terms, our Mission Board is operating at a several thousand dollar deficit, our Publications Board and Benevolent Board are deeply in debt, the response to the special "one's wages" offering for the new headquarters building was more than disappointing, and our Board of Chris-

tian Education is struggling to keep its head above water level while we individuals of the church are also struggling desperately — to maintain a certain necessary socio-economic standard of existence. Maybe some of you have been ignorant of the lack of needed financial support for the denominational program. If so, your ignorance is now relieved and can be even more definitely relieved if you would take time to check over the published treasurer's records for the national boards. If you know of the needs in the expanding work of Christ in the Brethren denomination and yet have not made special effort to share your part, you are apathetic, and apathy is immorality just as surely as is adultery or fornication. Apathy is lack of love, and lack of

love is the worst accusation that can be leveled against the church of Jesus Christ.

It is necessary that we check the superficial functioning of our minds concerning the wonderful proclamation of the Gospel, and that we ask for God's deliverance from the obvious vice of our lack of dedication in the financial support of the church.

I am convinced of two things: that apathy is a moral question, and that it is the biggest problem we face in evangelical Christianity. There is needed in our comfortable pews a recall to **singular** devotion to the work of God. We need to be desirous of the life of the Holy Spirit of God in us, calling us to be relieved, by God's action upon our sincere request, from the immorality of apathy.



## SHARE IN THE BRETHREN YOUTH MINISTRY

Youth Week: May 19-25

Youth Sunday: May 19

The persistent problems of how to involve youth meaningfully in the life and mission of the church and how to minister to them effectively are the concern of the Youth Commission of The Board of Christian Education. The Youth Commission does not feel that the church is "dead," "irrelevant," or "culturally enslaved." Its work is directed toward improving local, district, and denominational youth programs.

Participate in the Youth Ministry of The Brethren Church by supporting the Board of Christian Education and its work. Help us as we strive to serve you!

Send your May Youth Offerings to:

**BOARD OF CHRISTIAN EDUCATION**  
524 COLLEGE AVENUE  
ASHLAND, OHIO 44805



## I WAS THINKING —

*Mrs. Russell Rodkey*

**I**S MONDAY a good or bad day for you? We hear so much about "blue Monday"! Next to Sunday, Monday is the best day of the week for me. I actually get as much work done that day as I do all the other days combined. It seems I am always rested and full of pep.

I remember one Monday, in particular, I was planning my week and there were so many things to accomplish. I checked on our weekly calendar the meetings of the week to be held at the church, considered my other obligation, and I wondered how I would get everything done.

I picked up the Upper Room for my devotional period and the verse for the day was, "I will go in strength of the Lord God" (Psalm 71:16). Just what I needed. Isn't it amazing how the Scriptures can help us? Life becomes different when we allow God to come daily into the varying circumstances of our lives to give us of His strength for the duties of the day. I am guilty of many times running ahead of the Lord and trying to do things in my own strength.

The following day the verse for the day was "They that wait upon the Lord shall renew their strength . . . they shall run, and not be weary; and they shall walk, and not faint." How many times have you thought you hardly had time to pray some days?

A story is told of a man who had a very busy schedule for a day and he decided he just did not have time to pray that certain morning. He had completed several errands and was driving through an intersection when a car did not stop and hit his car. Then he was held almost an hour. He thought back over the morning and knew if he had taken time to pray he would not have been at that intersection at that particular time.

Our Spiritual lives demand nourishment. God's Word supplies these spiritual nutrients. His wonderful promises are contained there within the sixty-five books of the Bible. They are there for you and for me. Whenever the day of the week it is, let us claim His promises and **go in the strength of the Lord.**

When we look to the Lord each day, He gives us strength and courage.

## SUNDAY SCHOOL SUCCESS

### Lanark, Illinois

**T**HE LANARK FIRST BRETHREN CHURCH held a teacher training course, "Sunday School Success," on Sunday evenings at 7:30, January 7 through March 17, 1968.

The average attendance for the 11 evenings was 18. We had an equal amount of men and women attending regularly. Those who completed the requirements for the course numbered 13, and they will receive credit cards for their accomplishment.

We had planned the sessions for one hour each evening, but there were several evenings when the discussion lasted one and a half hours. The people studied and shared in the discussion. All who completed the course had to give a five minute talk on a topic that related to the work of the Sunday School.

At the final session there was a surprise quiz and challenge for the participants. One question was "How will this course effect the future of the Lanark First Brethren Church?" Here are some parts of their responses:

"I think that this course will benefit our church by

helping us to look ahead and plan for expansion. And for spiritual uplifts; new ways to present our lessons and more concern for our absent members. To make us more aware of our need for Departmental Superintendents and a Board of Christian Education."

"Inspiration for a Biblical growing congregation."

"It will help our church to evaluate our Sunday School by helping our teachers in their classes. It has given our teachers new ideas. . . ."

"The topics we had to give helped us all to get up in front of an audience and participate."

"It will help me personally to lead a group. It will help us all to be better leaders and church members. Help us to plan things in the future . . . help us to have better contact with the members of our church and also with other churches."

" . . . will have a better understanding of the organization of our Sunday School . . . and the duties of officers . . . how long range planning will benefit, not only those who now attend, but those that are gathered together in the future."

"This course will benefit . . . because we gathered together and talked over many ideas and projected thinking and planning."

" . . . there are benefits from seeing what can be



omplished . . . what has been planned and the effect his plan will have upon the future of our church."

"I believe it gives us perspective and direction as to what we're doing and what we should do. . . . With the interesting discussions we have had we should be challenged to "go-ahead" and proclaim the message of Christ and salvation in our community."

"The vital need of a continuing visitation program."

## SOUTH BEND REPORTS

THE INNER-CITY CHURCH faces many problems in a rapidly changing community and changing social philosophy such as the question of standing fast, or relocation in suburbia? South Bend has been faced with this challenge for several years. Do we relocate or do we remain and meet the needs of our church and our community? What is our obligation? How far do we go? What can we do?

On March 19, the Laymen and the W.M.S. met in a joint session sponsored by the Laymen. Our purpose was to hear some of the possible answers to these questions. Our speaker was Nelson Cummings, negro-Catholic-executive director of Action and director of the Federal Poverty program in South Bend.

Mr. Cummings opened his presentation by stating that a greater part of the answer to the poverty problem is in education. That education is a long-term project and that the solution to the poverty problem cannot be bought with money.

As an administrator he, too, faces problems of how to educate his people to recognize their problems, how to attack the problems, and how to best carry out the programs.

Mr. Nelson went on to explain the various programs being tried, tested and proven. Following his presentation, a frank and open discussion followed.

South Bend is in the process of an extensive remodeling program. Mr. Cummings was quick to make note of the program. "It is enough to note that you are remaining at the present location. That you are making marked improvement and improving the value of your property. You do not have to invite them in — but the knowledge that they are welcome is enough."

As a member, Mr. Cummings assisted the St. Matthews parish in a neighborhood survey. They simultaneously gave an open invitation to St. Matthews Cathedral and offered the facilities of their parochial school. Even with this effort, he noted that the open invitation to St. Matthews was sufficient and the response was in good public relations — few have accepted the invitation.

It would appear that acceptance and recognition are most desirable. The talk of forced integration or its necessity have created somewhat groundless fears. Strange as it may seem, the decision to improve the physical property is a part of the educational process for all of us. The Lord does move in mysterious ways.

On April 9, our Boy Scout unit will present a program for the regular meeting of the Laymen.

Sunday, May 5, a team from the Goshen Congregation will bring the Laymen's Public Service.

May 14, we plan to hold our Father and Son's Banquet. The current remodeling project will bring several hours of labor and service for the men.

A continuing visitation program will bring some spiritual interest to the entire congregation.

We look for great things with and for the men of our church.

Donald Kollar, Jr.  
Secretary

## VIETNAM — WHAT TO BELIEVE?

by LARRY WARD

SAIGON (EP Special) — President Johnson's speech on Sunday, March 31, in which he announced the de-escalation of the war in Vietnam and his decision not to be a candidate brought into sharp focus a question which has nagged me for many months.

As I listened carefully to his speech, and then analyzed the written text, I was struck again by the great gap which often exists between the statements of the Administration and the coverage of the press.

Through the years, as I have traveled in and out of Vietnam, a similar question has nagged me.

Why is it, I have wondered, that what I see on the spot in Vietnam is in such contrast to what I read and hear when I am home in North America?

This has been particularly true as I have come home this time to express my view about the new spirit I see in Vietnam — a positive reaction on the part of the South Vietnamese to the Communist Tet offensive.

I have been tremendously encouraged by this new spirit of the Vietnamese. But then I read the gloomy reports

of the foreign press and see how they differ from my own impressions.

I have endeavored honestly and objectively to analyze this. They seem to agree; does this mean that they are right? Have I been guilty of the attitude of "Everyone is out of step but me"?

Let me be quick to praise my fellows in the press corps in Vietnam for their courageous, graphic, spot coverage of the news.

But, after careful analysis, I have come to feel that:

1. They agree because their information stems from basically the same sources — and essentially from an American viewpoint.
2. They lack direct involvement with the Vietnamese people.
3. They write, obviously, from the viewpoint of a flesh-and-blood individual. Because they do not have direct contact with the Viet Cong, often their normal irritations in the midst of war are directed

against the Vietnamese soldiers or the Vietnamese police.

4. War at best is brutal. The inevitable brutality the newsman sees (and for which many of them are unprepared) is necessarily on the side of the South Vietnamese and the Free World.
5. There has been a "fad" aspect in the criticism of the Vietnamese army and indeed of the government of Vietnam. Within the tiny confines of the press community, the echoes reverberate — and we tend to believe the things repeated just because of the repetition.
6. The Tet offensive left many members of the press shaken. They expect to see the war when they fly to Pleiku or Hue but not when they step outside the Caravelle Hotel.

7. Even such things as the charges of government corruption often grow out of measuring Asian situations by a North American yardstick. It just does not work.

Again, I would laud my colleagues of the press for their coverage of this war. They have brought it, often with devastating results, right into our homes . . . and in living (sometimes blood-red dying) color.

But as strangers in a strange land, often with limited contacts with the people, they have given us a very one-sided view of what is happening in Vietnam.

My own conviction is that they give us excellent coverage of the American forces in action. But when they try to assess Vietnamese attitudes and evaluate strictly Asian situations, they are often on strange and unfamiliar ground.

## CONCERNING THE END

### Revelation 11:1-19

#### Part XXVI

by REV. R. GLEN TRAVER

THERE IS LITTLE DOUBT but that this is one of the most difficult chapters in the entire book of Revelation. Here we find many problems of interpretation which seem to offer no clear or positive solutions and thus, become a hunting ground for much speculation and dogmatism. It seems best to look at the entire chapter as a unit to consider it as a brief summary of the events yet to be detailed in the last half of this most important book. It may be that John is here presenting the very contents of the "little book" of chapter 10 which seemed so sweet to his mouth but very bitter to his stomach (10:10).

The certainty of the fulfillment of these events, being described here in chapter 11, seems to be implied both in John's actual participation in the events (1, 2), and in the use of the past tense in describing many of them (11-19). In attempting to arrive at certain basic conclusions regarding the meaning of these events, however, we should not be too dogmatic. It seems that we must seek to interpret parts of the chapter in a literal manner and other parts in a more figurative or symbolical manner. Sometimes it will be very difficult to determine which should be which. But, by the help of the Holy Spirit — and in the light of the total Word of God — we will attempt to discover the important truths concerning the end of this present age as contained within this chapter, and under the following outline:

1. The measuring of the temple (1, 2)
2. The two witnesses of God (3-14)
3. The Millennial Parenthesis (15-19)

#### The measuring of the temple (1, 2).

It seems most likely that the description, given in verses 1, 2, of John's measuring of the temple of God

should be considered in a symbolical manner. Here we see an Old Testament pattern of prophecy where the writer, or preacher, is also the actor. The actual measuring of the temple alludes to similar prophecies of Ezekiel, Zechariah and Amos, and may symbolize the process of building or rebuilding; the process of preparing for destruction; or the process of preservation and protection. Most likely here, this measuring of the temple is meant to suggest God's preservation of His elect during the great tribulation period and, thus, comparable to the sealing of the servants of God, mentioned in 7:1, 2. The better manuscripts do not include the words "and the angel stood" and it seems very possible that it is God (or His Christ) Who actually makes this command. This would seem to add even more significance to the imagery here presented.

The mention, in verse 2, of John being commanded to measure the court which is without the temple, seems to imply that only God's elect shall be supernaturally protected from the terrible tribulation judgments which shall be poured out upon men — similar to His supernatural protection of Israel from the ten plagues visited upon Egypt during the days of Moses. The latter part of verse 2 adds the information concerning the "holy city" (Jerusalem) being under the oppression of the Gentiles for a period of "forty and two months." There is no reason why this cannot refer to an actual period of 3½ years (spoken of in Daniel 9:27 in terms of the last half of the seventieth week). It seems most certain that the world's last struggles against God and His saints shall center in the Middle East and especially in Palestine, with Jerusalem as the capital-headquarters. There may be a possible allusion here to the terrible persecution



on of the Syrian king, Antiochus Epiphanes (ca. 168 B.C.) when thousands of Jews were slain for their faithfulness to God — such serving here as a graphic example of the kind of terror, suffering, affliction, and martyrdom yet to be visited upon God's faithful ones. Such are guaranteed escape from God's wrath and judgment to be poured out upon the wicked, but this will not keep them from persecution and even death at the hands of these very enemies of God. Further proof of this comes in verses 3-14 which describe the activities of the two witnesses of God.

#### The two witnesses of God (3-14).

Most expositors will agree that this is one of the most difficult passages of all, and any conclusions reached must be open to constant review. Who these witnesses are, cannot be determined positively. Some see them as an incarnation of Elijah and Enoch; others as a reincarnation of Elijah and Moses; and still others would take them to be simply human beings who have been supernaturally endowed with the spirit of men like Enoch, Elijah and Moses. Such are said to prophesy for a period of 1,260 days (3½ years), clothed in sackcloth — symbolizing prophecies of impending destruction and doom. Verse 4 speaks of them as "the two olive trees, and the two candlesticks standing before the God of the earth," alluding to the prophecy of Zechariah 4, where a lampstand and two olive trees are also mentioned. In answer to Zechariah's question, "What are these?" the answer is given: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." Walvoord makes the following observation at this point: "It is evident that a similar meaning is intended in the book of Revelation. The olive from the olive trees in Zechariah's image provided light for the two lampstands. The two witnesses of this period of Israel's history, namely Joshua the high priest and Zerubbabel, were the leaders of Israel in Zechariah's time. Just as these two witnesses were raised up to be lampstands or witnesses for God and were empowered with olive oil representing the power of the Holy Spirit, the two witnesses of Revelation 11 will likewise exercise their prophetic office. Their ministry does not rise from human ability but in the power of God"

#### The Revelation of Jesus Christ, p. 180).

The olive trees also suggest healing and may here imply the message of these two witnesses as capable of bringing spiritual healing to all who would hear and obey. The light from the candlesticks could also suggest the influence of their message — as light seeking to penetrate the darkness of sin and despair. Such witnesses are further described as capable of great supernatural feats such as destroying their enemies with fire from out of their mouths, preventing rain to fall upon the earth, turning the waters into blood, "and to smite the earth with all plagues, as often as they will" (6). It seems that to accept these descriptions as literal supernatural powers which shall actually be given to these two special-endowed men of God who will be used in the turning of many away from their sins and unto Christ.

Verses 7-10 mention the events to transpire immediately following the fulfilling of God's plan for these witnesses. We read, in verse 7, that at the close of their earthly ministry, "the beast that ascendeth out of the bottomless pit (i.e., Satan) shall make war against them, and shall overcome them, and kill them." It may be that this "beast" is the Antichrist who becomes Satan-incarnate

— imitator of and chief opponent of Christ, Who was God-incarnate. We are told here that he shall be victorious over these two witnesses (but only in God's time and according to God's permissive will) and bring them to their death. The added description of their lying in the Jerusalem streets for 3½ days (8) and the hilarious joy of all the world who behold (via "Early-bird" or some other satellite communication system perhaps) them as dead (9, 10), pictures for us depraved humanity at its very worst — under the sway of Satan and the demon spirits of hell! The complete loss of spiritual perspective is further hinted at, in verse 8 which speaks of the Jerusalem of that day as "Sodom and Egypt" — implying the most diabolical forms of sensuality and idolatry ever known to man.

The end of the story, however, is not yet, for, verses 11, 12 speak of resurrection power and glory. Some expositors see the resurrection of these two witnesses, as described here, as either a re-play of Christ, the cross and the empty tomb, or a symbolic presentation of the truth concerning the rapture of the Church. It seems more in keeping with the entire tone of this section, however, to take this as an actual prophecy of the resurrection of these two martyred witnesses immediately preceding the tribulation judgment described in verse 13. The terrible earthquake which makes up this judgment, and results in the destruction of 1/10 of the city of 7,000 men, brings such fear upon the "remnant" (i.e., those who remain) that all are forced to give glory to the God of heaven. This may be a partial fulfillment of Philippians 2:9-11 which speaks of every knee being forced to bow at the name of Jesus and every tongue being forced to confess "that Jesus Christ is Lord, to the glory of God the Father."

Verse 14 serves as a transition from this scene of tragedy and terror (1-13) to one of glorious hope and anticipation. This seems to bring a complete close to the events making up the "second woe," and serves as an introduction to the "third woe," which is to come quickly (14b). Before the actual description of this "third woe" ("seventh trumpet-judgment"), however, John is given a brief preview of the glorious condition of the earth between the actual close of this present age and the final judgment of God upon men and angels at the great white throne judgment of chapter 20. We would speak of this section making up the description of this special period as the Millennial parenthesis, covering verses 15-19.

#### The Millennial parenthesis (15-19).

Although we have chosen to call this section "the Millennial parenthesis," the events described, in verses 15-19, actually cover all the events which will make up the period between the coming of Christ at His Revelation and the end of all time as we now know it. This is another "parenthesis" because these verses come between the tribulation judgment in verse 13 and the "third woe" judgments described in chapters 12ff. It seems that once again John wants to assure his readers that God has all things under His control and that all, who will align themselves with Him and His eternal purposes, will also share with Him in His ultimate victory over all evil and in His glorious eternal reign of righteousness, joy, and peace.

Although many would interpret this section as symbolical of Christ's eternal reign in uninterrupted bliss (viz., those who hold to the A-millennial position), it seems to

this author that the Pre-millennial position best fits the order of events presented in verses 15-19 of this present chapter. Keeping this position in mind, we may outline these verses in the following manner:

1. The Millennial reign of Christ (15-17)
2. The last battle between Satan and Christ (18a)
3. The Great White Throne Judgment (18b)
4. The destruction of Satan and all who oppose God (18c)
5. Eternal bliss and glory (19a)

Verses 15-17 seem to suggest that period in redemptive history which is known as the Millennium, or, the thousand year reign of Christ which is to take place between His binding of Satan at the time of His Revelation and the actual casting of Satan and all the ungodly into the Lake of Fire (cf. Rev. 20). These verses present us with the very grand finale of the heavenly "Hallelujah chorus": "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever. . . . We give thanks to thee, Lord God Almighty, who art and who wast, that thou hast taken thy great power and begun to reign" (RSV).

Here in this scene we have illustrated for us the answer to our continual prayer for God's kingdom to come and His will to be done. Here also is another evidence of John's steadfast assurance of faith — even in the midst of great trial and tribulation. These verses speak of a reign universal, final and eternal in scope (with but a brief period of interruption at the close of the thousand years — 20:7-9). The book of Revelation actually gives us very little information concerning this reign during the Millennium. However, from various Old Testament prophecies we learn that it shall be a reign in truth and righteousness (Isa. 2:3; 11:1-5; Hab. 2:14); and in great peace and prosperity (Psa. 72:7; Isa. 2:4; 11:10; 65:22, 23, 25; Micah 4:4). There are many more bits of information scattered throughout the Old Testament prophecies concerning this Millennial reign of Christ. Suffice it to say here, however, that it promises to be the most wonderful period man has known on earth since before the fall in the garden of Eden. Perhaps its main purpose will be to exhibit before the entire universe the trophies of redeeming grace and the glorious possibilities of life lived with Christ at its very center. It will also be a time when men will have a last opportunity to come under God's eternal reign (for, men will be born during this time and, thus, will be faced with a choice of accepting or rejecting Christ and His right to rule).

Verse 18 speaks of one final onslaught of evil at the close of this Millennial period: "And the nations were angry." Revelation 20:7-9 describes this as the time when Satan is "loosed out of his prison" and goes forth to deceive the nations and to wage war against God and His saints. The latter part of verse 18 also tells us that God's wrath shall be poured out (cf. 20:9b) and that the wicked dead shall be raised, judged (also the living) and damned (cf. 20:11-15). Verse 18 also mentions that this will also be the time when God will reward His "servants the prophets . . . the saints, and them that fear (His) name, small and great" (cf. Matt. 25:31-46).

Verse 19a can well be considered as a symbolical portrait of eternity. The picture presented is that of the temple of God, opened in heaven and centering attention upon "the ark of his testament" (representing His pres-

ence and glory). This pictures for us our complete and eternal right of access into the very presence of God where we shall receive a constant supply of mercy and grace. Such access will bring us eternal peace, joy and satisfaction — understood by the Psalmist David, when he was inspired to write: "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). Just how eternity with God will differ from the blessed state of the saints between death and resurrection — or, during the Millennial reign of Christ — is not made clear in the Scriptures. Suffice it to say that each plateau will be but a progression ever onward to this very consummation of all spiritual ecstasy, symbolize for us here in the first part of verse 19.

#### In conclusion.

The latter part of verse 19 seems to be actually a part of the vision to be taken up by John in chapter 12. The vision, and others to follow, will once more re-play the whole scheme of redemption in the light of new symbolisms, and by the addition of new facets of divine truth. What we have been considering here in skeleton form will soon have meat placed upon the bones. But, first John contrasts the blessed state of the righteous (19a) with the horrible state of the ungodly (19b). The significance seems to be in the symbolical representation of God's mercy and grace (pictured by the temple of God, opened and centering upon the "ark of his testament"), contrasted with His wrath and judgment (pictured as "lightnings, and voices, and thunderings, and an earthquake, and great hail").

The truth, crying to be heard, from these symbolism is, that, if we reject or ignore God's offer of mercy and grace (as revealed through Christ and His redemptive ministries), then, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26b, 27).

This present chapter, dealing with end-time events, is a chapter of great contrasts (Christ and Antichrist, life and death, mercy and wrath, grace and judgment, heaven and hell). Our main concern ought to be that we are to be found on the right side of each of these contrasting pictures. It seems most certain, in the light of current events, that God has brought us to the very point in time when many of the events herein described shall be enacted. The world all around us is in foment, with special attention being directed to the East and Middle-East. The spirit of lawlessness is turning our cities, states and nations into battlegrounds, and the world is crying for some leader to come with an offer of peace and tranquility. Modernism and worldliness in Christendom, coupled with the corrupt and decadent policies of national and world-wide politics, has set the very stage for Antichrist and his "great Babylon" Empire. Also, the dread possibilities of atomic and hydrogen warfare (and germ-bombs) make the apocalyptic prophecies of Revelation seem quite mild in comparison. Surely, God is trying to wake us up before it is eternally too late!

May God help us not to be taken up so much with details and speculations regarding the events being described in these visions of John, that we fail to hear the real message of God — a message calling to repentance, faith, and faithfulness, and a message warning of certain judgment and doom, if we fail to heed that call!



# Evening Walks with Jesus

## "INTO A DESERT PLACE"

Mark 6:30-44

### Part X

by REV. GEORGE W. SOLOMON



OUR LAST Evening Walk With Jesus we began with the verse which said: "Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, let us go over to the other side of the lake." We suggested that the purpose of this trip was to get away from the demanding multitudes for a little rest. We had also suggested that the plan was to retreat to a place near Bethsaida Julius to the NE. shore of the Sea of Galilee. But the ensuing storm blew them off course and they landed near Gerasa in the land of the Gadarenes. They had not been able to find any rest there. Following his experiences there, having been asked by the people to leave their country, Jesus and his disciples embarked and returned to Capernaum where the crowds again pressed upon Him. The woman whose issue of blood was healed and the daughter of Jairus was restored to life. Upon leaving Jairus' house, Jesus was met by two blind men and He healed their blindness. Then He cast a demon out of a dumb demoniac. After this Jesus made his last visit to His home town of Nazareth and worshipped in their synagogue. Soon after this He sent out His disciples two by two with a message of repentance and He, himself, went around the villages of Galilee teaching. It was about this time that Herod beheaded John the Baptist and the news of this tragedy fell upon His ears. We read in Mark 6:31-32: "And He said unto them, come ye yourselves apart into a desert place, and rest a while: for there are many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately."

Jesus' heart was burdened by the death of His cousin John the Baptist. He was physically exhausted from His very extended Galilean ministry. And still the crowds never gave opportunity for any rest and they even had difficulty finding time to eat. The only way to get a little rest and have a chance to talk quietly with His disciples about their first efforts at evangelism and to instruct them further, was to get away from the crowds. "Come ye yourselves apart unto a desert place and rest a little while." Jesus suggested a brief vacation! This is a good thing to remember. Some pride themselves in

being so robust, they don't need a vacation. But even Jesus needed a vacation once in awhile. He needed time to get away from the demands and pressures of His ministry. **And so do we all!** We are not so important that things will "go to pot" if we leave for a little while. Nor are we so immuned from fatigue and tensions, that we never need a vacation. These are busy, pressure-building, tension-filled times in which we live and we all need to find some way to lessen the tensions and ease off the pressure if we want to continue to be useful, effective and productive. "And they departed into a desert place by ship privately."

This time Jesus goes to Bethsaida Julius, or the area near by, a journey of about 7 miles. Bethsaida Julius is located on the Road to Caesarea Philippi. J. W. Shepard says: "There was a fertile but sparsely populated plain to the south of this town which narrowed down to its southern end where there were grassy slopes." In the 39th verse, Mark tells us that the people sat down on the green grass and John tells us that there was much grass there. Jesus had withdrawn to a mountain retreat near this southern end of the plain for a brief period of quiet and meditation. It was not to be for long, not nearly long enough for the rest needed, for we read in Mark 6:33, 34: "And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." All day long He taught them about the Kingdom of God and healed the sick. When evening was near, His disciples, probably themselves weary, suggested that He send the people away in order that they might be able to get something to eat, for they reminded Him, "It's meal time and these people have nothing to eat." Jesus said to His disciples "feed them." His disciples objected, indicating that it would take at least 200 pennyworth of bread to feed such a large crowd. Jesus asked, "How many loaves have you?" John in his Gospel, tells us that it was Andrew, Simon Peter's brother, that made the discovery that there was a little boy who had

a lunch consisting of five barley loaves and two small fishes. Now how Andrew ever discovered what a little boy had in his lunch, we can only speculate. He brought the little boy to Jesus, just as he had brought his brother, Simon Peter to Jesus some time earlier; and just as he would later bring the inquiring Greeks to Jesus. Oh, how we need Andrews in the church today!

We are all familiar with the miracle of the feeding of the 5,000. Jesus told His disciples to have the people sit down in orderly companies, and we read that the people sat down on the grassy slopes in companies of 100 and 50. When all were seated and hushed into a reverent silence, Jesus solemnly took the five loaves and the two small fishes, and according to Jewish custom of giving thanks before meals, He looked up into heaven, gave thanks, blessed the loaves and fishes and gave them to the disciples to distribute among the multitudes. "And they did all eat and were filled. And they took up twelve baskets full of fragments, and they that did eat of the loaves were about 5,000 men" (42-44). Sheperd tells us that these "fragments" were not crumbs, or scraps, but unused, broken pieces of the loaves.

There are a number of brief, yet significant lessons to be learned from this miracle attested to by all four of the gospel writers.

(1). "Let all things be done decently and in order" (I Cor. 14:40). Jesus didn't just say to the people, sit where you please, He had them sit down in orderly groups of fifties and hundreds. This of course would enable the disciples to more effectively serve the meal and also it would enable them to be sure all had been served. There would be no pushing or shoving to get in line, or rushing to be first. One of the lessons that we desperately need to learn in many of our churches is just this. So many things in some churches are done in such a slipshod manner. Records are sometimes so carelessly kept that no meaningful reports can be given. In many churches even the money is handled in such a careless fashion that no accounting can be made. If God has entrusted you with a special responsibility, or ministry in the church, be sure you remember it is God with whom you have to do, and labor diligently and carefully that you may be able to give a good account of your trusteeship.

(2). Grace at meals, with regular thanksgiving to God for all his blessings is most Christ-like. In this land where we daily eat our fill and have "left-overs" we need to be most grateful people. Beyond this, there is another lesson to be learned from this matter of Jesus blessing the loaves and fishes and that is this: No matter how small and insignificant your talent may be, if it is dedicated to God — if it is blessed by Him — it can be multiplied an hundred fold; it can be used to bless many lives. Let Christ have your life! Dedicate your talents to Him! He can do far more with them than you can ever do alone.

(3). Christ is all in all! Christ is able to fill all needs. Even when all of our needs are met, we have no sense exhausted the supply! There is always more. This is the abundant life in Christ!

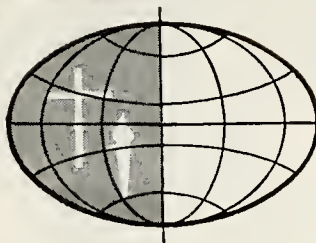
(4). Jesus always had a purpose in every one of His miracles, and His purpose here was to do more than satisfy physical hunger. His purpose in this miracle seen in His teaching the following day back in the synagogue in Capernaum. "And when they had found him on the other side of the sea, they said unto Him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for he hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works which thou doest? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:25-29). Then they asked Jesus for a sign to prove His claims of Divinity. Instead of a sign, Jesus speaks at length concerning the identity of the Bread of Life. "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . I am the living bread which came down from heaven: if any man eat this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . Therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God" (John 6:35, 51, 57, 60, 66-69). Now this was about a year before the crucifixion and was the turning point in Jesus' popularity. From this time forward, His is an unpopular ministry. Every step of the way He is dogged by His enemies. Every step of the way leads Him closer to Calvary. Even here, at this critical time in His ministry, we have another clear testimony of His Divine Sonship. "We believe and are sure that Thou art the Christ, the Son of the living God" (John 6:69). And in closing may I again remind you of Job's declared purpose for writing his Gospel: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). And this is the purpose innate in the ministry of Jesus. Everything He said, did, was that we might believe that He was the Divine Son of God and that through that faith, we might have eternal life!

## "LET CHRIST BE LORD"

### Philippians 2:11



# MISSIONARY NEWS



## A VISIT TO OUR BRETHREN CHURCH IN ARGENTINA

### Part I

by M. VIRGIL INGRAHAM



John Rowsey — part-time translator

**V**ISITING OUR MISSION FIELD is a great privilege and a happy experience. This is true whether it be for the first time or on a subsequent visit.

My first stay in Argentina was less than three years ago, in September and October, 1965. This was in late winter and the first few days of spring. My second visit was timed to permit attendance at the Family Camp, the Pastors Conference and the Spiritual Conference, which are held in the summer.

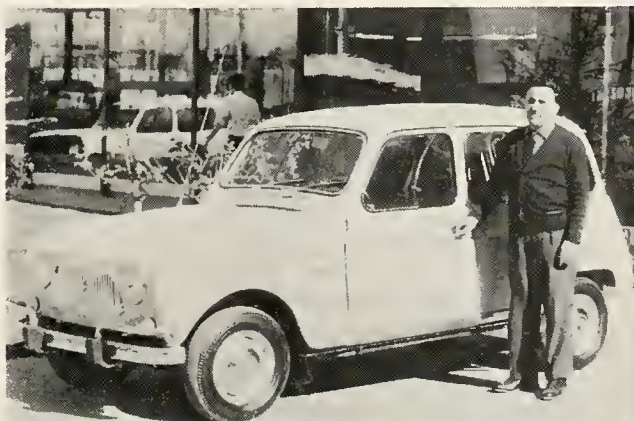
I arrived in Buenos Aires in the afternoon of January 30, after a stop-over in Brazil to confer with evangelical missions leaders. On hand to give me a warm, Argentine welcome were Pastor Rivero and his family, Pastors Arregin and Ortiz, and the Rowsey family. After a tea in the Rivero home in Nunez we went upstairs to the Rowsey apartment in

our Brethren headquarters to spend the night. Our conversation extended far into the night as we talked of the things back home of interest to John and Regina and their children, Susan, Philip and Valery.

#### Trip to Cordoba

Early the next morning we left the Buenos Aires area for Cordoba, in company with Ricardo Rivero, pastor of the Nunez Church, and John Rowsey. We traveled in the small Renault 4-L belonging to Pastor Rivero, which had been presented to him by the Argentine Church and missionaries and friends in the U.S., following the loss of his foot in an auto accident a year previously.

Apart from a flat tire, a stop in a garage to stop an oil leak, and stalling on the road due to an overheated



Ricardo Rivero — Pastor of Nunez Church, with his tiny Renault 4-L



Campamento Diquecito — time out for Mate

engine, the trip was uneventful. Riding that distance even though stretched over the major part of two days led me to the conclusion that we Americans take good highways and more spacious autos pretty much for granted. It didn't take too many hours on that hot, dusty trip to impress me with this fact.

En route to Cordoba we stopped in Rio Cuarto, where we had lunch with Mrs. Ricardo Wagner, the former Laura Larson of Manteca, California, whom I had known since childhood. She is the wife of the national pastor of the Rio Cuarto church, which was the first congregation established by Dr. Charles F. Yoder, our pioneer Brethren missionary, in the year 1909. Rio Cuarto is now the central church of the Grace Brethren Church in Argentina.

#### Campamento Diquecito

After a good visit and refreshing night with Bill, Fran and Debbie Curtis, we drove in the early morning up into the mountains of Cordoba where the Argentine Brethren Church's Camp Diquecito is located. It is less than an hour's trip from downtown Cordoba, now made more pleasant since the road has recently been paved.

We arrived in time for the morning classes of the Family Camp, then joined with campers on an excursion and picnic at Lake San Roque, near the city of Carlos Paz. About forty of the sixty campers gathered at a picnic site for swimming, a barbecue (asado) and an afternoon of pleasant relaxation. Here I had my first opportunity for getting acquainted with our Argentine brethren. We arrived back at camp in time for the evening meal and a welcome for the

visitor from the United States. That evening we shared the fine comradeship of a campfire service, with the message by Professor David Constance, of the Alliance Bible Institute in Buenos Aires.

The next morning began with a daybreak morning watch at a secluded spot overlooking the camp and valley below. The morning activities, in addition to meals, included song and testimony time, a Bible study led by Rev. Constance, mate time and a swim in the river just below the camp. During mealtime I discovered that all campers participate in the washing of pots and pans, for I was one of the holders of a melon cleverly marked to indicate the lucky (?) crew for that day. Camp closed in the early afternoon, with a majority of the people heading homeward but some staying over the weekend in Cordoba with friends or rela-

tives. I found the Family Camp to be a happy experience, not unlike family camps we had enjoyed years ago in California. The brethren are pretty much alike, whether here or in Argentina.

#### Cordoba

My first Sunday was spent with the Curtises in worship in the Cordoba Church. Cordoba is Argentina's third largest city, situated well to the north in the foothills. Its temperate climate and scenic surroundings make it a favored vacation spot for the Argentines.

The church is active and current in a building program. Bill Curtis is the pastor and will continue in November of this year when he closes his work in preparation for returning home on furlough. It is a progressive congregation with considerable potential for growth. Several "Happy Hours" or Bible clubs for children, are held in various parts of the city, promising in time to form the nucleus for several annexes in the future. Bill and Fran are well-regarded by the congregation, as indicated by the desire expressed by several leaders that they hoped they would be returning to Cordoba after their furlough. It is doubtful that this will occur, for the building program and forward movement of the church require a national pastor operating on the field when the Curtises leave for the U.S.

On Monday there were no services so Bill and Fran, Debbie and I, accompanied by Eleanor Yoder Romanenghi drove up into the mountains to a campsite along the Santa Rosa River, where Mrs. Romanenghi's so-



Cordoba — Bill, Fran and Debbie Curtis



orman, was spending a vacation with his family. It was enjoyable to renew acquaintances with Dr. Rom-nenghi and his family and to express appreciation to Eleanor Rom-nenghi for her valuable services on the faculty of Eden Bible Institute.

#### Victoria

The next morning the Curtis family and I, joined by Pastor Oscar Vena, started the long drive to the city of Victoria. This city in the delta of the Parana River is isolated from all other churches and can be reached by an eight-hour drive or by a seven-hour ferryboat trip from Rosario. Coming from Cordoba, we drove to Santa Fe, crossed the river on a ferry, then continued down to Victoria.

Arriving well after dark, we were welcomed by Roberto and Margarita Marchesi, and their new fourteen-day-old daughter, Ruth Naomi. Following a late meal we settled down in the parsonage. Fran pitched in to help Mrs. Marchesi with the details around the house, a most welcome assist to the young mother and infant daughter.

The next day was spent visiting members of the church, the additional property owned by the church, a home for the aged where an alert ninety-eight year old member of the Victoria church awaits the Lord's summons home, and a jail where Pastor Marchesi holds Bible studies each Saturday afternoon.

Victoria is a city of more than 100,000 population and ours is the only evangelical witness in the community, though there are eighteen Roman

Catholic churches. There is insufficient industry to support this population so much of it is transient. This characteristic makes it a special kind of mission field. I was delighted to learn that former members who had been won to Christ are now active in our Rosario and Nunez churches. Doubtless others are living and working for the Lord wherever their search for work has taken them; thus extending the ministry of this rather isolated post of the Argentine Brethren Church.

Rev. Oscar Vena, present pastor of our church at Villa Constitucion, was our traveling companion and helper during our visit to Victoria. For him it was like coming home, for he served as pastor here for nearly four years before moving to his present pastorate. While in Victoria it was necessary to supplement his income by operating a shoe repair shop but he indicates that he is glad he is now able to devote full time to the Lord's work in his larger church.

#### Student Pastors

The church in Victoria is one of two churches served by a student from Eden Bible Institute. Last year both Roberto and Margarita Marchesi were students at the institute and Roberto visited Victoria on Saturdays and Sundays to carry on his pastoral work. Now, with the coming of their daughter, Mrs. Marchesi has discontinued her studies and she and Ruth Naomi will make their home in the parsonage at Victoria. Roberto will make the trip home each weekend, spending four days each week in



Roberto Marchesi - student pastor at Victoria

school and the remaining time carrying on his pastoral work.

Pastor Marchesi, in addition to his student load and pastoral work, spends time each week in the city jail, working with the inmates. Of the thirty-seven prisoners, ten to twelve of them are regular participants in his Saturday afternoon Bible classes conducted in the courtyard of the jail. Several have accepted Christ and others give indication that they will make this step soon.

In the worship service at the church, it was encouraging to see what three years of training has done in this young man. Crippled somewhat with paralysis, he has nevertheless been helped to speak with little impairment and has also been taught how to lead the congregation in singing. For one who had never been able to sing at all, and whose speech handicap made understanding very difficult, it is an eloquent testimony to the Lord and consecrated teachers for this development into a useful Christian leader.

It was during this service that Bill Curtis served his first time as translator. He had been uneasy about the assignment but when it came time for the message he was very adequate. I have found this particular relationship with our missionaries to be most enjoyable, even though preaching through an interpreter is never easy. Even so, our close relationship during these days on the field, in travel and in interpretation, emphasizes a oneness with these choice servants of the Lord who represent Him and the Brethren Church in other lands.

While on the subject of student pastors, let me introduce the other Eden Bible Institute student who



Victoria — Pastor Vena and Ingraham at Vena's former shoe repair shop



Walter Terrazas - student pastor at Bombal

bears pastoral responsibility even as he studies. Walter Terrazas, also a

third year student at the institute, is serving our church at Bombal. Under the supervision of Director Tomas Mulder, he travels by train or bus each week to Bombal for visitation, the Saturday evening youth service, Sunday morning's Sunday School and the worship service in the evening.

Though still a young man, Walter shows promise of becoming a good pastor. He is well liked by the people at Bombal and his work among the young people is especially appreciated. Bombal has never had a resident pastor but it is hoped that the church will grow under Walter's ministry to such an extent that in years to come the church building can be

enlarged and a pastor can be located in this city where we are the only evangelical church.

This report is somewhat in the nature of a diary. What has been told thus far comprises activities for the first week of the more than five weeks I spent with the brethren in Argentina. More will follow as we shall enable you to see through our eyes what God has been doing in Argentina for these twenty years. We have been working to establish the Brethren Church in Argentina. We thank God for leading us to this land of opportunity for evangelism and praise Him for what has been accomplished thus far through our missionaries and our Argentine brethren.

# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for May

### Topic:

## THE MEANING OF CHRISTIAN LIBERTY

Scripture: Galatians 5:13-26

#### Introduction:

The study tonight is a timely one, in a day when liberty seems to be the most desirable thing to be had. We have the "new morality" and all such things to contend with. But the Christian has experienced a new birth — he is freed from the bondage of Satan, from guilt and the fear of death. In reference to the Scripture we have read, we note that Paul was writing to the Galatians, and there had been quite a few arguments as to what

Christian liberty meant. Many of the Jews thought that ceremonial law was still necessary for all converts to adhere to the ceremonial law as well as to practice it. Paul explained that this is not the case.

#### Topics for discussion:

##### 1. Responsibilities of Christian liberty.

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (v. 13). Christian liberty has obligations. Do not be lax in moral living. Christ



erty does carry a responsibility to each other, and that "by love serve one another."

Burkitt says "One good rule to keep us from falling into sin in using our Christian liberty is this, in matters of duty, we should rather do too much than too little; in matters of indifference, we should rather take a little of our liberty than too much."

#### Christian love.

For all the law is fulfilled in one word, even in this; "thou shalt love thy neighbor as thyself" (v. 14). Love is the law of Christ. The love of God is the basis for Christian love. James calls it the "royal" or kingly law. Loving my neighbor is loving friend and foe, all that take of humanity must be sharers in our charity; our hard affection and good will must extend to all.

#### Discuss Galatians 5:15.

But if ye bite and devour one another, take heed that ye be not consumed one of another." These words are explanatory. Religious beliefs have always been a matter of contention. Some of the most bitter struggles among men were over religion. Perhaps one of your laymen could tell something of the "Reformation."

#### Walk in the Spirit.

Thus I say then, Walk in the Spirit, and ye shall not bring forth the lust of the flesh" (v. 16). Walk in the Spirit constantly, every day, every hour, every minute. There is a constant war inside every Christian. The old sinful nature does not leave the body when one is born again. It is only put in subjection by the grace of God. It is possible for man to overcome his lower nature by renouncing, his whole heart must be given over to Christ; the Holy Spirit will come in, then the lust of the flesh will

be held down. Even the great Apostle Paul said, "When I would do good, evil is present with me."

#### 5. Struggle between the flesh and Spirit.

"For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law" (vs. 17-18).

The constant struggle referred to previously is explained further in these verses. Being led by the Spirit is being completely and fully surrendered to God's will.

#### 6. The works of the flesh.

"Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (vs. 19-21).

#### 7. The fruit of the Spirit.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance; against such there is no law. And they that are Christs have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (vs. 22-26).

Briefly summing up the foregoing Scripture, we learn that the Lord Jesus Christ himself, crucified the flesh through His death, burial and resurrection. Then they who are Christs are daily conquering the lusts of the flesh by walking with Him.

## BOYS' BROTHERHOOD PROGRAM FOR MAY —

Rev. Bradley Weidenhamer

People who met the Master

## "THE GADARENE DEMONiac: A MAN MADE WHOLE"

Luke 8:26-39

THE OBJECT OF THIS STUDY is not merely to cover the material presented. Throughout the study the teacher should be very sensitive to any questions or thoughts that the members of the group might raise. Give these primary attention if they arise. Be sure that there is an atmosphere which lends itself to the asking of questions and the promotion of discussion.

#### of the study:

This program should make it clear to the boys in your group that no matter how terrible a person might be

he can become a new being in Christ. Also it points out that all God's actions have a purpose and we should seek to understand his actions in our lives.

#### For Discussion:

1. Using a map show the group where Jesus was when he met the demon-possessed man. Explain the meaning of Decapolis and the fact that Gadara was one of these ten cities.
2. Ask the group to describe from the Scripture what this man looked like and where he lived (8:27).

3. How had this man been treated by the people in Gadara (8:29)?
4. Who was in control of this man (8:27)? Ask the group how they think this man came to be in such a bad condition, and make sure that it is mentioned that this is what can happen today to a person who allows Satan and sin to rule him.
5. Ask what the man said his name was (8:30) and what his name meant. Look up the word "legion" in a Bible dictionary.
6. What does verse 28 mean? Who was actually speaking to Jesus through the man?
7. Here is an object lesson that you could use to demonstrate how God can restore health and order to a man: Put a handful of nails on a piece of cardboard. Show them all scattered around and disorderly. Move the magnet back and forth under the cardboard. If you practice, you'll be able to bring the disordered nails into a definite pattern and arrangement. That invisible power is just like God's power.
8. What did Jesus do to the demons as he healed the man (8:31-33)?
10. Point out what Jesus told the man to do (8:39).
11. Tell the group that the proof of God's working in this man's life would be all the changes which had taken place in his behavior and his living conditions.
12. Ask the group what things we should do when we become Christians, which might involve changes in our lives (control temper, be friendly with all, etc.).
13. What did the people of Gadara want Jesus to do after he healed the man (8:37)? Why do you think they were afraid?

**For additional discussion:**

1. What kind of reception did Jesus get when he came back to Gadara and why did he get that kind of reception (Mark 7:31-37)?
2. What is a demon and does this happen today?
3. In Acts 19:13-17 some men tried to cast out evil spirits. What were they doing wrong?
4. The man who had been healed could tell people what had happened to him. What could we tell people that has happened to us since we met Christ?

## Boys' Brotherhood Study Article —

## God's world in the Bible

### MINERALS

by VIRGIL L. BARNHART

**Silver** — At the present time much more silver is obtained as a by-product of the refining of copper and lead than by mining native silver or silver ore. The methods used in this refining were not available to the Hebrews, since it requires the extensive use of electricity, cyanide, zinc, and aluminum. Of silver, Pliny says, "Silver is only found in deep shafts, and raises no hopes of its existence by any signs, giving off no shining sparkles such as are seen in the case of gold." Pliny describes the use of silver in making mirrors. He says, "The property of reflecting images is marvelous; it is generally agreed that it takes place owing to the repercussion of the air which is thrown back into the eyes."

The shekel and the talent of silver are terms much used, indicating a wide use of silver as a medium of exchange. At first this was done by weighing out the silver pieces as we read in Job 28:15. In the New Testament it is clear that regular coins were freely in use as per the example recorded in Matthew 22:19, 20.

Silver was used in conjunction with gold because of its beauty. A great many references are to silver and gold. Only occasionally are the terms reversed as in

Esther 1:6, "the beds were of gold and silver." Agrippa, when Christ sent out the twelve, He commanded them to provide neither gold, nor silver, nor brass in their purses (Matthew 10:9).

Many objects made of silver are referred to in Scripture. The cup that Joseph had secreted in Benjamin's sack of food was a silver cup (Genesis 44:1-5). Demetrius, the silversmith of Ephesus, made silver shrines for Diana (Acts 19:24). Jesus was betrayed for 30 pieces of silver (Matthew 26:15).

Silver is also used in a figurative or symbolic sense for something refined and pure, free from dross. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times" (Psalm 12:6). Readers can particularly note the application of this verse in our lives today from Matthew Henry's Commentary. "When times are thus bad it is comfortable to think that, though men are false, God is faithful; the words of the Lord are pure words (Psalm 12:6), not only all true, but all pure, like silver tried in a furnace of earth or a crucible." The love and concern God has for man's salvation is ever present for man's seeking. L



make sure of our spiritual rebirth by accepting, believing, and confessing the true teachings of the Divine Biblical Word. The reading and discussing of St. John 3:1-7 and Romans 10:8-15 will be of great interest for all Boys' brotherhood organizations at one of your meetings. If you young men are being called by the Lord to be in His service (Romans 10:14, 15), make sure that you use your faith and trust to obey and understand your action and commitment as told in Romans 10:17. You can have a definite part in spreading God's Word to the ears of all people that you meet daily.

**Iron** — In spite of the advance in the light metals as aluminum, magnesium, and beryllium, we are still living in the iron age.

The fact that ancient man found meteoric iron and shaped it to some use is clear. Iron beads taken from a grave in Egypt dating from about 4,000 B.C. showed a nickel analysis corresponding favorably to that of meteorites. In fact, the Egyptians and those of other cultures referred to iron as the metal from heaven. An iron object dating to about 3,000 B.C. was blasted out of the masonry at the top of the Great Pyramid at Gizeh, and is now in the British Museum.

No one knows who first discovered a way to make iron out of the abundant iron ore, by reducing it in a furnace with charcoal. This chemical reaction occurs so readily that the discovery was made in a dim undetermined past. One would conjecture it was made by accident. Frescoes dating about 1500 B.C. in certain Egyptian tombs show small furnaces with men operating bellows or mouth blowpipes. In fact, this is still the principle of the blast furnace.

The first reference to iron in the Bible is found in Genesis 4:22. Tubal-Cain was a worker in brass and iron. In Deuteronomy 4:20; I Kings 8:51 and Jeremiah 1:4, there is ample evidence that the Hebrews were familiar with furnaces for making iron. The smith with his forge was well known as shown in Isaiah 44:12 and 44:16.

The bedstead of Og was made of iron (Deuteronomy 3:11). Og was a giant and needed a strong bed, and a big one, about fourteen feet long and seven feet wide. The spearhead of Goliath weighed 600 shekels (roughly 15 pounds) of iron (I Samuel 17:7).

Pliny in his 35th book of Natural History discusses iron, its occurrence and smelting at considerable length. He introduces this with the comment, "Iron serves as the best and the worst of the apparatus of life, inasmuch as with it we plough the ground, plant trees, trim the trees, . . . with it we build houses and quarry rocks, and we employ it for all other useful purposes, but we likewise use it for wars and slaughter and brigandage."

**Copper** — In Job 28:2 brass is said to be molten out of the rock. The correct translation is copper, for brass is a man-made alloy of chiefly copper and zinc. Two vessels of fine copper, precious as gold, are referred to in Ezra 8:27. One reference to a coppersmith is found in II Timothy 4:14. Copper ranks with the earliest metals known to man.

Pliny claimed that copper was first found on the island of Cyprus. He also indicated that copper was sometimes alloyed with silver and gold, and that Corinthian bronze was the most valued of all. An Egyptian dagger dating from about 4,500 B.C. showed an analysis of nearly pure copper and no tin. It is, however, reasonably certain that from about 3,000 B.C. on, an increasing use

of tin with copper (alloy, bronze) became the pattern for objects of metal. A Ninevah cup of about 1,000 B.C. tested over 18 per cent tin.

Perhaps the most exciting discoveries yet made concerning ancient copper mining are those initiated by the combined efforts of the American School of Oriental Research at Jerusalem, the Hebrew Union College of Cincinnati, and the Transjordan Department of Antiquities in the Spring of 1934. From the southern tip of the Dead Sea to the northern tip of the gulf of Arabah, this gulf being the eastern arm of the Red Sea, is a great rift, no doubt the result of an ancient earthquake. This rift, the Wadi Arabah, is arid and desolate, but heavily mineralized even to this day. It seems fairly certain by study and excavations that between the tenth and eighteenth centuries B.C., the Israelites as a result of numerous battles won this rich source of copper and iron. This flowered into a gigantic operation under King Solomon. Many furnaces with slag piles may still be seen up and down the Wadi Arabah. The largest operation of all was at the port city of Ezion-Geber.

**Lead** — Free metallic lead is an extreme rarity as a mineral. The British Museum has a lead figure of Egyptian origin dating to about 3000 B.C. Lead plates and statuettes (small statues) have been found in Egyptian tombs of 1,200 B.C. Lead was used for lettering in rock as noted in Job 19:24. Bellows were used in a furnace with melting of lead (Jeremiah 6:29). Lead is listed with silver, brass, iron and tin as melted in a furnace (Ezekiel 22:18, 20), and again with precious metals as the riches traded in the fairs (Ezekiel 27:12).

**Tin** — This metal is not an abundant element, very little of it being mined today in the U.S. Actual articles of tin are rare. The references to tin in the Bible are few. They are as follows: Numbers 31:22; Isaiah 1:25; Ezekiel 22:18, 20; 27:12.

**Mercury** (quicksilver) — This strange metal, which is a liquid, was not even recognized with certainty as a metal until J. A. Braun froze it to a solid in 1759. The references in Ezekiel 22:18-20 suggest the molten or liquid character of mercury.

### C. The Common Minerals

**Brimstone** — It is generally agreed that the brimstone of the Bible is sulfur. In modern times most of our sulfur comes from deep deposits and is brought to the surface by hot water and compressed air. Sulfur deposits also occur in the vicinity of volcanoes. When sulfur is burned, it burns with a blue flame forming a gas, sulfur dioxide, which is a poison and a bleaching agent. With moisture it forms sulfurous acid.

In the Bible context, brimstone is nearly always associated with fire, and with punishment and devastation.

This brimstone was used in the destruction of Sodom and Gomorrah (Gen. 19:24). Psalm 11:6 points out the awful consequences of brimstone upon the wicked, but verse seven shows that this condition (of evil and wickedness) need not be so. **The Lord loveth righteousness and notices the upright person and his upright actions. Boys, you have the choice of your commitment. Are you committing your life to one of righteousness and submission to the Lord, the Heavenly Father? Or are you allowing sin and Satan to pull your life and choice to wrong decision? Read, study and heed the Words recorded in Joshua 24:15.**

There are many other references given in the Bible concerning brimstone. Perhaps it would be well to read

for understanding the ones given in Revelation 9:17, 18; 14:10; 19:20; 20:10; 21:8.

**Marble** (I Chronicles 29:2; Esther 1:6; Songs of Solomon 5:15; Revelation 18:12). Marble is recrystallized limestone, which is capable of being given a high polish. It is used for decorative purposes, for statues, pillars and walls of buildings. In two of the above references, marble pillars are indicated. There is no reason to think that the marble of the Bible was much different from the marble of modern times, except in the sense that marble from different quarries varies in color and texture.

**Salt** is extremely abundant; the evaporation of one cubic mile of sea water would leave approximately 140 million tons of salts, most of which would be sodium chloride or common salt. The salt sea of the Bible was no doubt the Dead Sea. In most of the many references to salt, either the preservative property or else the savor it adds to food was the point of interest. Jesus in Matthew 5:13 states that the children of the Kingdom are the salt of the earth. This implies both the preservative and the taste qualities of salt. I'm very curious also here that if this does not imply that Christians (children of God) have a message (salt) to take and teach to the world (earth) and furthermore that if we lose this message (salt taste or flavor of **divine story**) then where and from whom will the spreading of the Gospel be kept in its true form of taste and flavor sufficient to transform lives and save souls? It would be appreciated by this writer to hear from you readers concerning your comments and opinions on the previous statement.

In Matthew Henry's Commentary it gives this explanation, "The doctrine of the gospel is as salt; it is penetrating, it reaches the heart (Acts 2:37). It is cleansing, it is relishing, and preserves from putrefaction. An everlasting covenant is called a covenant of salt (Numbers 18:19); and the Gospel is an everlasting Gospel. Salt was required in all the sacrifices."

**Water** — This is the most marvelous and exciting mineral of the Bible. Every modern textbook of mineralogy includes a section of the oxides of nature, but hydrogen oxide heads the list. This extremely abundant and widespread mineral is found either as liquid, water or the solid forms, snow and ice. There are more references to this mineral than to any other in the Bible.

As a chemical material it is a most unusual compound with unusual properties. When it freezes it expands so that ice floats. The chemist accounts for most of its odd properties by explaining that hydrogen bonds form between oxygen atoms holding particles together in a framework. Were it not for these hydrogen bonds, water would boil away at 150 degrees Fahrenheit below zero.

The excitement concerning this mineral as named in the Bible comes in its many uses and implications. What is man without water? With it thirst is quenched, a cure of cold water is given, Peter tries to walk on it, the Good Shepherd leads his sheep beside it, and Jesus calmed and controlled it (sea). It is the water of life; with it man is baptized. It is made to come out of rock; there are wells where many Biblical events take place. There are numerous valuable recordings of the happenings of the Old and the New Testament concerning water. It is my desire to list them all, but I would urge you young men and boys to read, study and discuss the following passages of Scripture. St. John 3:5 and 4:10; Acts 1:1 and 11:16; I Corinthians 3:6; James 3:12; Revelation 21:1 and 22:1 and 22:17.

**What a marvelous opportunity we have today to witness and testify of the goodness, the greatness, and the love of God, our Heavenly Father. The greatest invention of all times (printing press) has made the Bible (the greatest book ever written) available to you fellows concerning the water of life.**

God bless you in all your endeavors for Him. Amen

## World Religious News in Review

### JOE BRAUN LEVELS WITH COLLEGIANS IN LECTURE SERIES

Santa Barbara, Calif. (EP) — The National Field Coordinator of Campus Crusade for Christ, telling it like it is on college campuses across the nation, had some candid words for students at the University of California here.

Jon Braun said he believes "the great majority of collegians have been sold a phony understanding of sexual intercourse by those who see

it as nothing more than a purely physical act — 'just like drinking a glass of water.'"

He said intercourse, instead, involves the whole person, the real person — physical, spiritual, emotional, volitional, intellectual.

In reply to the doctrine of a militant black leader he said: "Yes, Rap Brown, we're convinced. What every red-blooded American city needs is a really first-class Detroit. . . . What else is there that could possibly better promote love between my fellow

white citizens and my fellow Negro citizens? That just makes sense. You are to be commended for your clear thinking.

"Now, after all these long centuries, university students are able to see that killing black and white people, looting and rioting, bring no dignity to a so-called 'under society' and produce racial peace."

To Dr. Timothy Leary he said: "Tune in, turn on and drop out would be a great plot for 'The Man from U.N.C.L.E.' People like fantasy to substitute for reality. Your disciples aren't finding themselves any more than anyone else. They're in an even deeper fog. You tried, but you lost it. But at least you people tried. That's more than a lot of others are doing. But surely you're not serious about those being real answers. You may have tried but you haven't succeeded a thing.



# SISTERHOOD

## Devotional Program for May

### PROVERBS

#### Call to Worship:

"Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool" (Proverbs 19:1).

#### Singing Session

#### Singer

#### Reading:

"Mother Love"

#### Table Studies:

Senior — Proverbs

Junior — Psalms

#### Discussion Questions:

Seniors — Discussion questions over **You're in the Teenage Generation.**

#### Special Music

#### Song:

"Spirit of Sisterhood"

#### S.M.M. Benediction

**Something Extra:** If your church does not sponsor a Mother-Daughter Banquet, you might want to make this meeting a special one by inviting your mothers.

## SENIOR BIBLE STUDY

### WOMEN HAVE THE LAST WORD

**Read: Proverbs 31:10-31**

**Key Verse: Proverbs 31:10**

**by MRS. THOMAS L. STOFFER**

SCARCELY DO WE GET so much class reaction as we did recently after reading Stephen Leacock's "The Man in Asbestos." You may remember that the Canadian humorist envisions life in a future generation in which work, worry, danger, and death have virtually been eliminated. Man's food is a pill taken once a year. His recreation is by surgery, a grafting process adding a particular mold to the brain for each subject. When the brain is filled, the stomach can be used as a storage for certain subjects. Man has conquered disease and death, with a matter of germs. Weather has been "killed" by putting a gelatinous substance in ocean water that has

made everything gray. In cities fallen into ruins, human figures dressed in the same asbestos clothes with the same hairless faces and the same look of infinite age drift to and fro.

Leacock decides that his vision is really a nightmare when he asks about the women and finds out that after their Great Revolt and Reformation, their desire to be like men, they have adopted the asbestos suit and wander around looking like everyone else — like dull gray ash-barrels. At that point in our discussion the boys in the class groaned. Leacock's next shattering discovery is that there are no more children, "those horrible little

hobgoblins." How the boys hooted when several girls asked why there were no more children! The boys well understood why Leacock is so thankful when he awakens in the twentieth century with its life of danger and stress, its hard toil and heartbreaks — and where its men are men and its women are women and *viva la difference!*

Have you ever let a boy pick up your books, open a door for you, or put on your coat? Have you noticed how your heart-felt "thank you" makes him feel ten feet tall — and makes you feel fragile and feminine? We females should recognize that only when we are in our proper roles as women can the males of the species feel completely manly. Do not be surprised that the clinging vine has an admiring host of males about her. Boys *do* like to feel like men.

What are the roles of men and women? From the beginning (Genesis) man has been the protector and provider, the strength of the home, and woman has been his helpmeet (the rib) and keeper of the hearth, the heart of the home.

Surely no Biblical reference gives us a clearer idea of the role of woman than the last chapter of Proverbs. This is the favorite portion of Proverbs for most of you who sent me a card. In fact, all of the Senior Sisterhood of Ardmore (South Bend, Indiana) Brethren Church sent this as their choice. Their patroness, Mrs. Carpenter writes: "We like this chapter because it sets an example for Christian women. Our pastor usually quotes it on Mother's Day because it shows the virtues all women should have."

Norma Grumbling of Johnstown (Pennsylvania) Third Brethren sends this personal message: "I never realized how wise and lovely the book of Proverbs is until I read it for this year's Bible reading goal. Every chapter has much in it to think about. But if I were to choose a favorite, it would have to be the last chapter simply because it applies to my life more than any other. It is my goal to live up to these words."

This is also the favorite of your national secretary, Kathy Miller of Ashland College and the Louisville (Ohio) First Brethren, who particularly remembered this chapter as the basis for her minister's Mother's Day sermon entitled, "Mrs. Far-Above-Rubies." Since Kathy has that third finger left hand occupied, I am sure this chapter means even more to her today.

As we have noted, the rest of Proverbs addresses young men and seems to have forgotten us. Some dear soul, perhaps driven by the power behind his throne (this is the proper place for woman, of course!), took pity on us and added this delightful description of a good wife. King Lemuel is mentioned in the first verse, but no one really knows who wrote this acrostic poem in which the first letter of each verse follows the order of the Hebrew alphabet. By this device the author may be showing that he is dealing exhaustively with the subject in an orderly

way. It also aids in memorizing the poem to have the first letter of each line follow the order of the alphabet. At any rate, we women have the last word in Proverbs. So like us, is it not?

Let us follow along verse by verse for the role of woman that causes her husband and children to rise up and call her blessed. Verse 11 indicated that she is a good money manager and will not squander the money he has earned. Money is a real problem for most young couples, but if the wife regards the keeping within the budget as a challenge and not a chore, half the battle will be won. Most of us could live on much less if we really wanted.

Verse 12 points out that a good wife always builds up her man, never tears him down. Life has a way of knocking a man down like a domino, and to know that his lady fair regards him as Mr. No. 1 and treats him like a king sends him home to his haven and his castle with joy in his heart regardless of conditions at work and the world.

Notice that verse 15 has three stichs; probably one was added later because no other proverb has more than two thoughts as we have before noted.

Verse 17 implies that a good wife gathers up her skirts and sleeves for serious work. (Today we put on shorts and an old shirt and go to it.) Nor is she afraid to buy the midnight oil (v. 18) to feed and clothe her family properly. Notice that this wife does some moonlighting because she makes girdles for the merchants (v. 24) but she does *not* neglect her family! (K. L. Kriebbaum reports that "the most disillusioned girls are those who married because they were tired of working.")

Finally a virtuous woman laughs at the future, is not afraid because of the love of her family and faith in God (v. 25). Most of all, she is wise and kind. She has entered into the divine idea of marriage by fearing God and regarding her relationships as wife and mother as sacred trusts. As verse 29 points out, charm is often treacherous and beauty is here today and gone tomorrow. She knows that true godliness consists not so much in things done as in the spirit in which they are performed. In deed, we say "I love you" not so much in words as in deeds —

"Give her of the fruit of her hands;

And let her own works praise her in the gate  
(v. 31).

Though you are not yet wives and mothers, you know that you were born to serve humanity, not as an "asbestos woman" or a carbon copy of man, but as a very special creation endowed with special energies, capabilities, and loving tenderness. This is why we make the best nurses and teachers of the young and why our kind has been blessed through the ages — because, if we are proud to be women and to live with godliness and virtues, our men, too, can be proud of their manliness and of their role in God's creation.

---

**Why not join the  
TEN DOLLAR CLUB?**



Thank you, girls from Ardmore, Norma, and Kathy. To you, Kathy we dedicate this "Hymn of Marriage":

"The question is asked, 'Is there any thing more beautiful in life than a boy and girl clasping clean hands and pure hearts in the path of marriage?' And the answer is given, 'Yes — there is a more beautiful thing; it is the spectacle of an old man and an old woman finishing their journey together on that path. Their hands are gnarled but still clasped; their faces are seamed but still radiant; their hearts are tired and bowed down but still strong. They have proved the happiness of marriage and have vindicated it from the jeers of cynics.'"

#### Questions and quotations for discussion:

What qualities should a young woman cultivate according to Proverbs 31:10-31?

2. How do pre-marital relations affect a marriage relationship? Does this undermine mutual trust, a basis for a good marriage?
3. What particular dangers lurk for a girl who has sex relations before marriage? Helmut Thielicke in *The Ethics of Sex* says that she runs the risk of either being frigid in marriage or being a prostitute. In this day of "the New Morality" (the old sin of adultery) psychiatrists are discovering the truth of this statement in case after case.
4. It is a wise man who said that it is important not only to pick the right mate but to be the right mate. — Donald Culross Peattie
5. It is those who have tried it most frequently who are convinced marriage is a failure. — *Arkansas Gazette*
6. Marriage is not a destination — it is a journey. — Dr. Paul B. Popenoe

## JUNIOR BIBLE STUDY

# THE LORD IS OUR SHEPHERD

## Psalm 23

by MRS. GLENN SHANK

LONG WITH THE LORD'S PRAYER, this Psalm is probably the best-known passage in the Bible. For 2000 years this poem has been in the hearts and on the lips of men. It contains only six verses. If you have ever memorized it, you can easily do so, and then it will bring you comfort and joy to repeat throughout the years of your lifetime. Let us look at its meaning.

Remember that this Psalm was written in a land far from America and thousands of years ago. Yet the psalmist says, "I shall not want" (v. 1). Because we have so much of everything, here in the United States we see little of real need or want. But for a man to say "I shall not want" in the day and time in which this Psalm was written, was indeed a rash thing. Why? In a land often subject to famine and drought, there was the constant fear of hunger and thirst — not a hunger for a cookie or a school or a pepsi after a ball game, but a hunger and thirst which was a matter of life or death. The dry desert land found throughout the Bible lands made travelers especially careful to carry some water and food, for there were no drive-ins or roadside parks for their convenience.

With God, even escape from want is possible. "He maketh me to lie down in green pastures: he leadeth me beside the still waters" (v. 2). Our Heavenly Father provides both food and water, the two essentials of life. Sometimes we would rather not lie down but prefer to be up running about. When I was lying ill in a hospital in Africa, quite discontent with my lot and wanting to get out of bed and back at work; a Scotch preacher visited and said to me, "Remember, He maketh you to lie down." Illnesses come to nearly all of us, and they may

require us to lie down for some days or months. At times the Lord puts us off our feet that we may learn more of Him. His pastures are green and we can feed on His Word for a lifetime, only to find them even more lush than before and as full of wisdom as ever. You may have heard the expression, "He's a green horn" or a "greenie," meaning he doesn't know much. An old pastor I remember always said, "Be glad to be called 'green,' for 'green things grow.'" While we lie in the Lord's green pastures, we too can grow in our knowledge and love for Christ, our Good Shepherd.

This second verse also says that we are led beside still waters. Great noisy rivers frighten sheep, so the shepherd seeks quiet pools where the thirst of his sheep may be quenched. It is in quiet places that we are able to hear the Spirit speak to us and to have our spirits watered by the Word of God.

But when we are tested and have had our thirsts satisfied, we are not to stop here, for all life is not lived in a green meadow beside a still water. With our souls restored, we are led in a further walk with the Shepherd. These paths aren't just "gapani." (This word is Nigerian and often fills a gap when our English has no word. It means without purpose. A Nigerian goes for a walk on a Sunday afternoon and is asked, "Where are you going?" his reply is "gapani," meaning there is no destination in mind — just wandering around. The same is used of conversations which have no special purpose — just idle chatter, or "gapani"). God's paths lead somewhere, for He is in control and He leads us.

The straight path is not always the easiest. A roundabout way may appear to be more pleasant, sunnier,

smoother; but night may overtake us if we wander too far. So even though the path may appear difficult, we are refreshed by the still waters, nourished in the green pastures; and should confine our journey to the straight way if we wish to reach our heavenly home.

Now the psalmist says we shall be free from the fear of death. "Though I walk through the valley of the shadow of death, I will fear no evil" (v. 4). How can this be? On the hillside of ancient Palestine, enemies hid in the hills amongst the rocks. Those walking in the narrow rocky passage ways feared these men who robbed, injured or killed travellers. For us, this valley may not be an actual place of trees and earth; it may be a valley in our imagination, filled with the fear of death, which robs a man of peaceful sleep. It is not the dying, but generally the unknown beyond death which brings fear. How can we be rid of such fear?

The verse continues, "Thou art with me; thy rod and thy staff they comfort me." Our Good Shepherd has a rod and staff. As a strong stick or club which may be used to fight off wild animals, the staff keeps danger away. The rod was a long stick with a crook on one end used to keep the sheep from danger by pulling him close to the side of the shepherd. Our shepherds (and we don't have many of them) don't use the rods and staffs. The Good Shepherd will keep us in the straight paths by whatever methods He may choose, even though we may wander afar.

Now the psalmist speaks of being in the presence of his enemies — and what is done? A table is prepared,

a man is anointed, and his cup overflows. Doesn't that seem a rather strange way to be protected from enemies? We would rather think of constructing a strong fort or thick wall to protect us from our enemies. Here the sheep have returned to their fold, but rather than increase the walls of the sheepfold, the sheep are fed from the Lord. When the going gets hard, God's Word will protect us.

It was a custom in the ancient East to pour some oil over the head of travellers as a refreshing balm for the weary. This was for some a luxury. God provides us with a spiritual oil which refreshes us as well. He supplies us with our necessities and then pours a joyful oil over our heads and our cups are filled to overflowing. How the Nigerian loves to fill your cups to overflowing! Whether corn, rice or peanuts he heaps the measuring container up and up; and as the contents spill over the top and sides, he pours out his measure for you. Just the Lord heaps blessings on us and our cups overflow.

The last verse says that as we continue our walk goodness and mercy will follow us, and that we shall finally dwell in the Lord's house forever. Though we have good days and bad, the Lord sees us through and we continue to worship Him in His house. The verse begins, "Surely This means we **know** — there is no doubt. The psalmist had found that the shepherd leads wisely and leads us therefore he is confident in the future and stakes his life on the goodness and mercy of the shepherd. We are not orphans; we have a loving Father who will never desert us. His home awaits us, and nothing can separate us from His love.

## Signal Lights Program for March

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "THE CHRISTIAN WAY"**

**Project: AUDIO-VISUAL TRAILER FOR ARGENTINA**

### Singing Time:

"Praise Him, Praise Him"

"O, Come and Let Us Worship"

"Into the House of the Lord"

### Bible Time:

#### Going to Church

"Pretty dress! Betsy go to church," said the little one to Daddy.

"That is a pretty dress," answered Daddy as he lifted Betsy in his arms. "As soon as Gary and Linda come down we'll go to church."

Just then the other two children came into the living room.

"Pretty dress," Betsy told them. "Go to church!"

"Yes, that's a pretty dress," answered Linda.

"I'll get your coat," said Gary.

Daddy put Betsy's coat on her. Mommy brought her bonnet. Soon the family was ready.

"Go to church! Betsy go to church," she sang happily as Daddy carried her to the car.

"Betsy's glad we're going to church," said Linda.

"Yes," answered Mommy. "We learn of Jesus there. Jesus loves little ones like Betsy. He loves older children like you and Gary. He loves grown-ups. Betsy feels the love of God in church just as we do."

Do you know why we feel very close to God when we are at church? It is because He is there and we are obeying Him. In the Bible Jesus

tells us to come together often to worship and He promises to be with us if we do.

Christians are glad to go to church. We want to sing praises with other Christians. We want to pray. We want to worship God. It is good to be with those who love and see God as we do.

Worshipping God in His house is the Christian way.

### Memory Time:

#### Matthew 18:20

(Review all previous memory Scriptures. Be sure the children include the references.)

Today's verse reminds us that God is with us when we are together to worship Him. The verse is written



this paper I am giving you. Watch and listen while I read it to you. Remember, this is Jesus speaking.

Now you read the verse with me. (After reading the verse several times have the children turn their papers over and say the verse with you.)

Put your memory verse in your pocket and take it home with you. Study it at home and next month you will see how many of you can say it.

#### Handwork Time:

##### A Church

(For each child you will need a shoe box, a small box similar to a shoe box, scissors, glue and crayons.) Today we are going to make a shoe box church. When we take it home, it will help to remind us that God wants us to go into His house often to worship Him with other Christians.

On one end of your box draw an arched double door, like this. Now with the scissors let's cut the doors so they will open.

On the sides we can make some pretty colored windows.

And on the top we will glue this shoe box for the steeple.

When you get home you might like to put some doll chairs and dolls in your church. You can be the minister and tell your "congregation" of Jesus.

#### Vision Time:

##### Telling Others

"Come," said Jesus to His disciples. "Come and listen. I have work for you to do."

"What is it, Lord?" asked Peter.

"I want you to tell others of Me. Heal the sick. Help those who are in trouble. Show God's love to everyone."

"Where shall we go?" asked Thomas.

"Go wherever there are people," replied Jesus. "Go to your family, your neighbors and friends. Go to the in other towns. All people should hear of God's love."

"Will everyone want to hear?" questioned James.

Jesus shook His head sadly. "No. Sometimes the people will be very kind to you. But you are to teach them just the same."

And as the disciples went out to tell others that the Savior had come. They healed the sick. They helped those in trouble. They preached and showed of God's love.

Some people were glad to hear. They said, "We believe Jesus is the Son of God. We will follow Him."

The disciples were happy to tell others of Jesus. They were happy working for Him.

Jesus is still asking His followers to help other people to learn of God and His love. This is the reason there are ministers and Sunday school teachers. This is the reason there are missionaries.

We send missionaries to other countries to help the people there to learn of God.

Jesus has work for us to do. He wants us to serve Him too. We serve Him when we are loving and kind. We serve Him when we are obedient and helpful. We serve Him when we share with others.

As Signal Lights we are sharing our money to help the Argentine people learn of Jesus. The offering we bring each month will help to buy an audio-visual trailer for our missionaries to use as they work for God in Argentina.

#### Prayer Time:

Let us thank God that He has work for us to do. Let us thank Him that we can help the missionaries in Argentina.

Let us ask God to help us find ways every day to serve Him at home.

#### Business Time:

1. Give the Signal Lights motto: Christ first, others second; self last.
2. Roll call and offering. (Tell what you did without this month.)
3. Discuss our project.
4. Plan to meet outdoors next month.
5. Birthdays to remember:  
Joel Solomon will be five years old on June 4.  
Philip Rowsey will be ten years old on June 19.  
Kathy Aspinall will be nine years old on June 19.

#### Signal Lights Benediction:

Dear Savior, help us to be Signal Lights shining for Thee in the dark places of the world. Amen.

## MOTHER LOVE

ONE MORNING GOD looked down from the windows of heaven upon the world, meditated for a moment, and bade an angel come near.

"Go down unto earth and dwell there ten hundred years," said God, "and when that time shall have come to pass, gather unto thy bosom the seven most precious things thou wilt have seen, and return with them unto Me in Paradise."

And forthwith the angel did God's bidding. When ten hundred Junes had painted the meadows green and ten hundred Novembers had blanketed the hills in snow, the angel made ready to carry out the bidding of the Lord and return whence he had come. He gathered unto him a white flower, a raindrop, a bar of bright gold, the marble figure of a Greek boy, a pomegranate, a piece of purple, and a mother's love.

Across the field of years this angel sped in a chariot more fair than pearl and swifter than the flaming tresses of a comet, and at last he came unto the gates of heaven and, amid the trumpeting of seven archangels who rejoiced, bore unto the throne of God the seven most precious things of earth. But lo!

The white flower was dead! And the raindrop had vanished, and the bar of bright gold had fallen to dust. The statue of the Grecian lad was shattered, the pomegranate shrunken out of color and form, the piece of purple faded and torn; only a mother's love remained unchanged.

Seeing this, God smiled and was exceedingly happy and said unto the angel, "Verily, thou hast chosen wisely. For, there are not seven most precious things, but only one — and it is a mother's love!"

— Sylvester Darien

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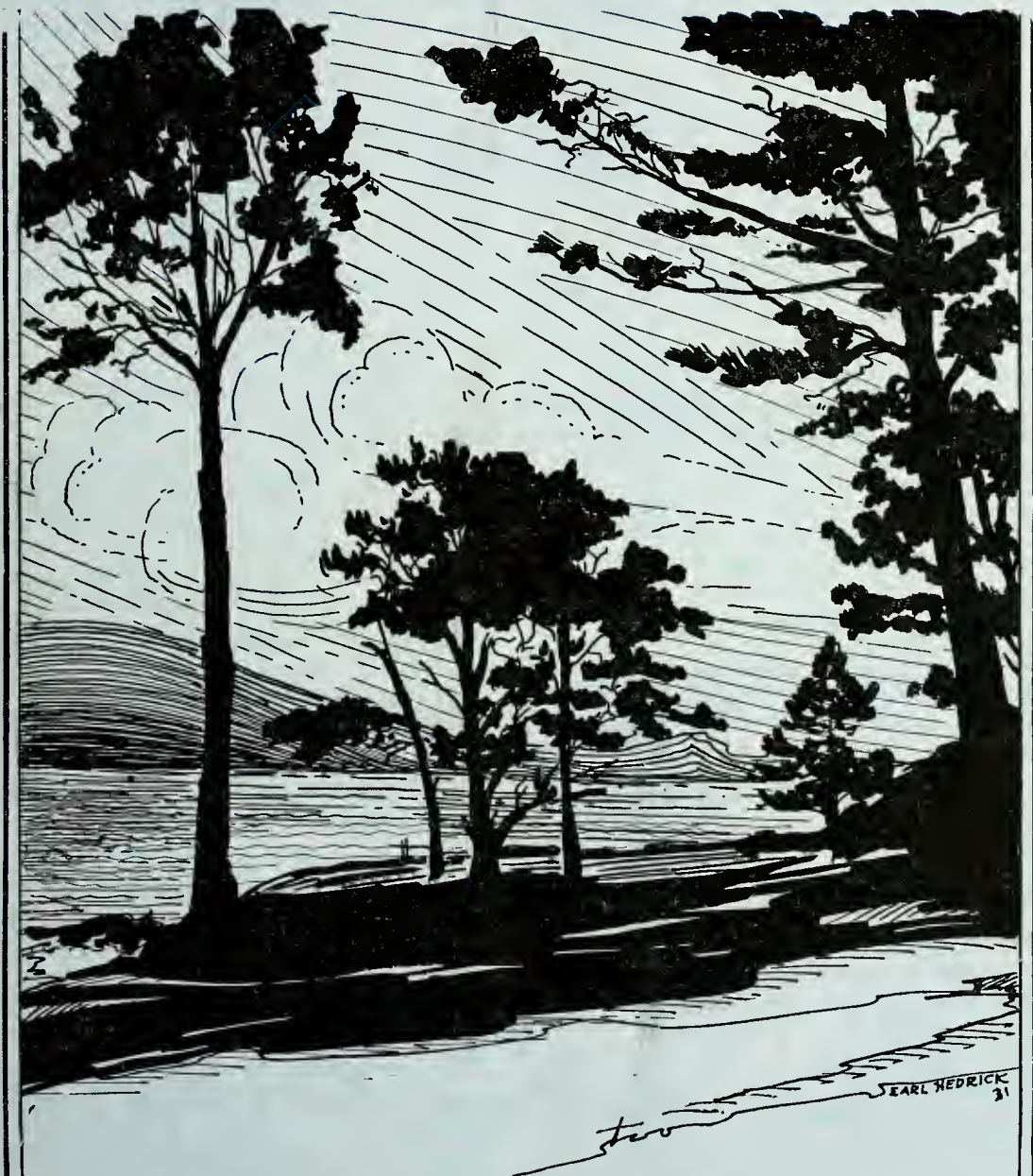
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*The Brethren*

# EVANGELIST



# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Impossible?" .....	3
The Board of Christian Education .....	4
Ohio District Conference Program .....	10
"Evening Walks with Jesus — to Caesarea Philippi" — by Rev. George W. Solomon ....	13
"Satan's Death Rattle!" by Rev. R. Glen Traver .....	15
"The Role of the Missionary in an Age of Revolution" — by James L. Fields .....	18
Church reports .....	21
"Diatheke in Hebrews" by Rev. Jerry Grieve .....	23
Dr. Garber Drushal elected president of Wooster College .....	27
Sisterhood .....	28
The Missionary Board .....	29

## NOTES and COMMENTS

Rev. Smith Rose

called as

**EXECUTIVE SECRETARY**



**A**T THE RECENT meeting of Central Council, Rev. Smith Rose was called to the office of **Executive Secretary** of Central Council. He will assume these duties as of July 1, 1968.

Rev. Rose's predecessor, Mr. John P. ... of South Bend, Indiana, served in this capacity as Field Secretary for some eight years. The title given to this office has been changed to **Executive Secretary** since it is more adequately descriptive of the responsibilities and duties of the office.

Rev. Smith Rose has resigned as a member of the faculty at Ashland High School to accept this position. He and Mrs. Rose will be residing at 461 Sandusky Street in Ashland after June 15.

More information will be forthcoming in future issues of **The Brethren Evangelist** relative to this appointment.





# Gentle REMINDER...

## Impossible?

"We must do away with our pessimistic attitude! We must lose our inferiority complex! We must get rid of our negative attitude!" These statements were made by our missionary from Argentina, Rev. Kenneth Solomon, as he addressed the audience during a Sunday evening service at Park Street Brethren Church here in Ashland. How appropriate these words were following our recent Pastors' Conference on Faith and Order when many statements of negativism were made by the leaders and pastors of our church. How often we heard, "We can't do this because we are so small in number." Someone remarked, "It's impossible!"

It's no wonder our church is lagging behind in missions, in Christian Education, and in building! Of course we can't go forward when we know it's impossible!"

But I'm reminded of Nehemiah. He had a tremendous task before him, he and his people even had to work with a sword in one hand, but they got the work done because they "had a mind to work!" The impossible became possible! This came about because of two things: (1) God was on their side; (2) they had a leader that was for the project and was willing to lead the people in the right direction!

Now, let's survey our own situation. First of all, God is on our side! We have a message to proclaim to the world, this message has been given to us by God! This is the message of salvation to those who are lost and need the saving grace of our Lord. With such a message to preach, with God on our side, there is absolutely nothing impossible! We can go forward in every phase of the work of the Brethren Church if all of us will get on the "band wagon" and work at it.

It takes, of course, cooperation from all of us. The leader must be enthused and willing to give of himself to any project, whether it be missions, new churches or denomination interests, before he can expect his people to support any project.

Many of us Brethren have not learned of the principle that when the majority rules in a business meeting that it is the duty of everyone to support the action taken. Too many of us "get even" by boycotting the action if we happen to be in the minority.

One of our denominational leaders recently made the statement that even though he did not always agree with every action taken by General Conference or individual boards, he felt his responsibility to support each action morally and financially, which he does. This should be the attitude of every Brethren leader. Your Editor can vouch for each denominational leader located here in Ashland — each one supports the programs of the denomination and the local church!

If every Brethren pastor, if every Brethren leader and layman would support every action of General Conference, and would become enthused about the work that is before him, the church could be changed from that of negative attitude to one of positive action! Things could be done for God — and for ourselves!

We need to recognize once again — nothing is impossible when God is on our side. Of course, we have to decide whether God is on our side or not, and I believe that He is!

Let's rid ourselves of the attitude of pessimism, negativism and inferiority complex and "be about our Father's business!"

S.G.



## THE CHURCH AND MODERN YOUTH

by FRED BURKEY

IN A SPECIAL REPORT, *Time* reported that "The world of youth is really a separate continent in the larger world of grownups . . . The irony of this separation is that though youth is a land through which everyone passes, few can really remember what it is like to be young."<sup>1</sup> Unfortunately, times have changed and continue to change with alarming rapidity. Consequently, communication between contemporary youth and adults seems consistently blocked by barriers of language, anxiety, and variance of purpose. In such a situation, how is the church to minister to the youth of the Twentieth Century?

Never having known unprosperous times, a non-warring world, or traditional discipline, today's adolescents possess an uneasy knowledge of our nuclear and space age, racial and national tensions, the implications of an undeclared war in Vietnam and the uncertain effects of nuclear fallout. "The pace of their lives is epitomized in the time lag between a man's having orbited their world before newspapers announcing his flight could be placed on family doorsteps."<sup>2</sup>

The needs of youth have been identified by such researchers as Erik Erickson<sup>3</sup> and Robert J. Havighurst.<sup>4</sup> The church must study the fruits of these researches and gear its youth program — neither to the traditional study program or recreational orientation which some have adopted — but to meeting the needs of young (not adult) Christians.

The following are some suggested steps for a revitalized youth ministry:

1. Adult churchmen should adopt an attitude which asserts that churches exist for youth; not that youth exist for the churches.

2. Do not seek to "provide for youth," but rather give them latitude in planning for experiences which are of concern to them.
3. Cooperate with youth in building a program based on youth (instead of adult) needs and interests.
4. Recognize that all youth needs may not be met through church curricula.
5. Secure the services of trained, sharp youth leaders.
6. Emphasize in youth work that adolescence is a separate, disconnected period of life with its own roots, responsibilities and relation to the rest of life.<sup>5</sup>

It seems that a vital part of providing help for modern youth is the need for establishing study and discussion groups for parents of youth. Most parents are concerned about their children and might discover in such church-sponsored groups the help they need.

Modern youth and their families are in need of a relevant ministry within the context of The Brethren Church. Programing, by itself is not enough. Understanding, flexibility and great effort are necessary if we are to minister effectively to modern youth.

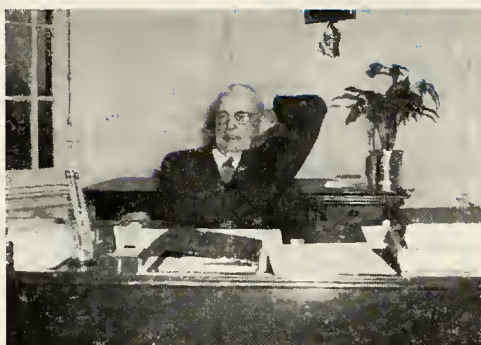
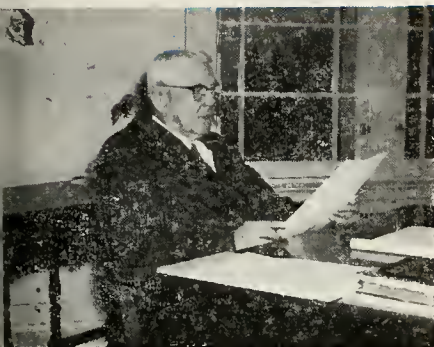
### NOTES

1. *The Young Americans*, Time-Life Special Report (New York: Time, 1966), p. 41.
2. William R. Cromer, Jr. "Church and Youth," *Reverend and Expositor*, Spring 1968, p. 162.
3. Erik H. Erikson. "Youth and the Life Cycle," *Readings in Educational Psychology*. W. C. Morse and Max Wingo, eds. (Chicago: Scott Foresman, 1972).
4. Robert J. Havighurst. *Human Development and Education*. (New York: Longmans, Green, 1953).
5. Cf. Cromer, *op. cit.*, pp. 165-170.



# Research Project Completed

by FRED BURKEY



Church historian, Dr. Albert T. Ronk, writes and re-writes to convey the fruit of three years' research and over 50 years of experience in the Brethren Church.

ON JANUARY 1, 1965, Rev. Albert T. Ronk started working on the historical research project authorized by the 1964 General Conference. Very soon the fruit of over three years' research will become available in book form to members of The Brethren Church.

The purpose of the book, **History of The Brethren Church**, is to make accurate data available on the church in the past years of her life. The author's concern was to convey "what made the Brethren tick."

In an effort to provide a dependable and authoritative source for study, the new book is "heavily documented." The documentation was made possible by intensive research in the archives of The Brethren Church contained in the Ashland Theological Seminary library and the records of Church of the Brethren, Elgin, Illinois. Further work was done at Bethany Seminary, Chicago; Gettysburg College in Pennsylvania; and the Grace Brethren Library at Winona Lake, Indiana.

From these sources, Dr. Ronk has written a valuable history spanning the period from the Protestant Reformation to the present in an effort to determine the mind of the Brethren. In his work, he has wrestled with such questions as "Who are the Brethren?" "Why are we Brethren?" and many more.

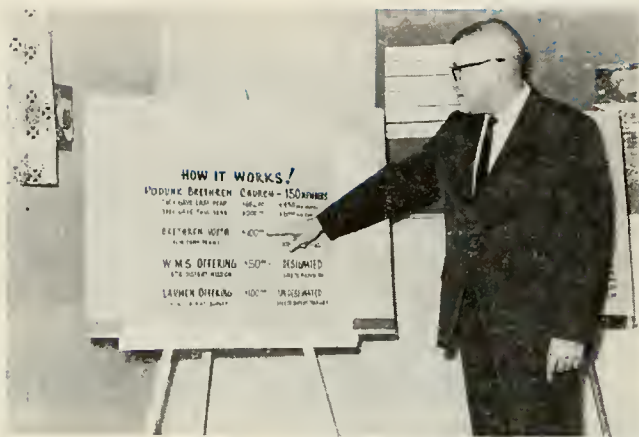
The **History of The Brethren Church** promises to be a

useful tool for Seminary students, pastors, congregational study groups and related churches. A determined effort has been made to use language which will be understood by persons from Junior high school age on up. Hopefully, the educational value of this piece will be discovered by youth groups, pastor's classes, in church school elective courses, and by personal study.

In addition to producing the history book, Dr. Ronk has accumulated much valuable data in his biographical file on every elder and layman who have been engaged in the work of The Brethren Church. Another file contains a listing of every theological article, its source and author from 1709-1966. In his District Conference file, he has organized the histories of as many congregations as possible (since this file is by no means complete, send congregational histories to Dr. Ronk). Finally, there is a file containing information on denominational Youth, WMS, Laymen, Missionary Board and Educational work.

Certainly this work of the Book and Pamphlet Commission of the General Conference deserves our highest praise. But lest we stop at this point, it should be said that every pastor, church school superintendent and teacher should give serious thought to group or private study of the fruit of this research project to gain a fuller understanding of the Brethren heritage.

## Highlights and Sidelights of the Pennsylvania Stewardship Conference



**Rev. Radcliff** outlined the District Unified Budget

THE Pennsylvania District Board of Christian Education sponsored Stewardship workshops for district churches at Levittown on March 23 and at Vinco, March 30, 1968. The day-long programs centered a-

round workshops led by Rev. Jerald Radcliff on "The District Unified Budget," Rev. Clarence Hesketh on "Time and Talent," and Rev. Fred Burkey, denominational Director of Christian Education on "Conserving our Re-



**Rev. Keplinger** — taking a shot at improved stewardship

sources" (for the youth) and "Principles of Stewardship development."

Attendance and attention were very fine and all were challenged to rethink the matter of Christian stewardship.



Has sergeantsville gone to the dogs?  
Ask Rev. Edward Schwartz



Youth Assembled for a workshop at Vinco



## WHO SAYS?

st who says the Bible is inspired by God and more authoritative than any other book?" "Who says that Christ was really God Himself and therefore in authority over all men?" A discussion of these and other questions about the Bible, Christ and the Christian faith are found in **Who Says?**, a provocative new paperback by Fritz Ridenour just released by Gospel Publications of Glendale, California.

**Who Says?** is not an attempt to 'prove' the Bible is true. Instead it seeks to examine the evidence — evidence that shows that much of the criticism of Scripture and the Church today is really a hangover from the uncertainty and presupposition of nineteenth century 'higher criticism.' It is the third in a series of paperbacks especially prepared for teenagers under the direction of Ridenour, Youth Editor for Gospel Light Publications. He assisted in the preparation of this popular paperback by Mrs. Georgiana Walker, Assistant Youth Ed-

ible truth must be brought out of the dark ages when many teenagers have relegated it," Ridenour emphasizes. "And, the Senior High School Sunday School teacher must be given the material and the motivation to help them cope with the challenge of helping teenagers grow up in Christ." It is this concept that is guiding Ridenour as he is working on a revision of Gospel Light's Sunday School Youth Curriculum of which **Who Says?** is a quarter's study for High Schoolers.

Questions that challenge the authority and trustworthiness of the Bible are the basis for a special system of study called 'Christian apologetics,' and that is what this book is all about," Ridenour explains.

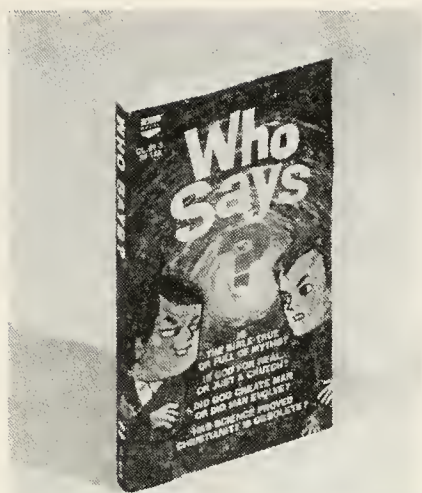
This is an age of astounding scientific advancement. This book goes on press, the first transplants of human hearts are a reality. Man's landing on the moon is imminent shortly. Surely man has reason to be tempted into believing he is his own god and that the 'God of the Bible' is adequate for only superstitious and childish people.

But this is also a day of moral decay, fear of annihilation of the human race by atomic warfare or at best enslavement under a communist bloc that is committed to world domination. Ironically, the communist mind, with its materialistic, atheistic disregard for human dignity, is an end result of rationalistic agnosticism that has been pushed beyond its own built-in moral weaknesses.

Where is man to turn? Who says man has any place in the world? The Bible says man can still turn to God. The scientists, the intellectuals and rationalists, and the evolutionists say man can turn to . . . man.

There is much talk today of man's existential dilemma of man's hopeless 'aloneness' and anxiety. The great debates over inspiration of Scripture, miracles in the Bible, and evolution have supposedly all been fought. Young and old generations are supposedly not asking, 'Is the Bible true?' but 'Does it make any difference?' We have the distinct feeling that the 'battle of the Bible' is not over and that it never will be. We believe many people (particularly high school and college students) have questions about the trustworthiness of the Bible and the divinity of Christ.

Many young people who have 'come up through the



church' often experience an unpleasant shock when they hit college or the business world or even before they leave high school. The Christian truths and values that they have accepted without question are suddenly challenged and seem to carry no more weight on the open market of ideas than any other viewpoint.

"Secular man asks 'Just who says the Bible is inspired by God and more authoritative than any other book?' and 'Who says that Jesus Christ was really God Himself and therefore in authority over all men?'"

"While being far from what we would consider the 'last word' on these matters, **Who Says?** attempts to help the reader (be he Christian, non-Christian, or undecided) weigh both sides of the question. There is a great deal of evidence for both sides, but there is 'no final proof' for either side."

"Many Christians, as well as many people who are looking for a real faith, are 'being had' by writers, teachers, professors who approach the Bible with cocksure confidence that the supernatural and miraculous are impossible and that 'science is the only possible answer' for everything today," Ridenour emphasizes.

"Take a look at the evidence for yourself. Here is only one of two answers for the question, 'Who Says?' It is either: man says and God is unnecessary (or kept cut down to 'convenient' size) or God and man should obey His inspired Word. The choice — and today it is becoming a very real choice — is yours."

Mr. Ridenour's conviction is that "we must help teenagers where they are until they realize what they lack, and then erect the standard of Jesus Christ for their lives, that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God." And it is this conviction that led him into Gospel Light's Youth Department in 1965 as editor. He joined G/L's staff in 1959 as Managing Editor of the award-winning **TEACH** magazine which he helped bring into being. Ridenour, a native of Waukegan, Illinois, graduated with an outstanding record as an athlete from High School in Zion, Illinois, having earned 11 letters in athletics. He was awarded a scholarship to Whitworth College in Spokane, Washington, where he graduated magna cum laude with a B.A. degree in Journalism. He served as News Editor on the Minnetonka Herald in Wyzata, Minnesota, prior to joining

the G/L staff. In keeping with his feeling that there must be a new approach to the youth problem in Sunday Schools today, Ridenour is presently working on his Master's Degree in Adult Education at Pasadena College.

Ridenour has worked as a 7th grade teacher and as Superintendent of the 8th and 9th grades in the Junior High Department of the Glendale Presbyterian Sunday School. Presently he is attending the La Crescenta Baptist Church where he is working in the High School Department.

Ridenour and his wife, Jacquelin, are the parents of a daughter, Kimberly, 8, and two sons, Jeffery, 7, and Todd, 4. They reside at 3336 Henrietta Avenue, La Crescenta, California.

## WARSAW YOUTH GIVE PLAY



Christmas Play Cast

THE BYC of the Warsaw, Indiana, Brethren Church has been quite active this year. We have had an average attendance of 15 at our meetings. Our group was divided into four program groups and each group was responsible for one program each Sunday for a period of three months. After three months of this, we decided to study part of the book of Job and challenge the teachers of the adult Sunday school department to a quiz one Sunday night during the worship service. This will take place soon.

One of the hi-lites of the year was our Christmas play entitled "Seeing the Star." After a smashing performance on Sunday evening, December 10, our minister asked us to present the play again for chapel service at our local freshman high school where he was in charge of the program. This was quite interesting since four of the play cast members were freshmen and got the privilege to perform in front of nearly 400 classmates. We used the offering we received on Sunday night toward our National Project. We have had several socials this year which included a hayride, a Christmas party and we went to Ft. Wayne to see a hockey game.

Our money-making project was selling calendar towels. We sold twelve dozen and did quite well money-wise. Another big project was being in charge of the Easter Sunrise Service.

— Pat Bennett, secretary

## Educational Emphasis for June CHILD EVANGELISM

EVERY church school should have stated objectives guiding its work with children. Each child's need must be met so that he can form a satisfying relationship . . .

With God — who is the loving Father, the Creator and sustainer of the universe.

With Jesus Christ — who is willing to be his Savior.  
With the Church — which is the people of God in the world, worshiping and witnessing to the saving grace of Christ.

With Others — with whom he lives (his friends, family, and other social and racial groups).

Children's day is June 9, 1968. Make it the starting point toward changing the lives of the children in your church.

## SIGNAL LIGHTS AT WARSAW



"SIGNAL LIGHTERS"

Left to Right in first row: Delana Schue, Debra Schue, Amber Wuchter, Mike Anderson

Second row: Doug Yoder, Penny Garber, Elise Schue, Deanna Tinkel, Diane Yoder

Third row: Gena Griswold, Jeff Schaaf, Lee Fitton

Behind the children are Mrs. Schooley and Mrs. Griswold

THE SIGNAL LIGHTS of the Warsaw First Brethren Church have their monthly meetings on the first Sunday of every month. They have the program as outlined in *The Brethren Evangelist*, then go to one of the class rooms for their craft period.

Mrs. Marshall Griswold Jr. is the patroness with Mrs. Alice Schooley as her helper.

The picture here shows the group with the gifts and toys collected by the boys and girls last December.



t to Lost Creek, Kentucky. Some handknit items done by ladies of the church were also included.

## HOBBY NIGHT AT LOUISVILLE

THE JUNIOR BYC of Louisville, Ohio, had their first meeting of the year on Sunday, November 12, 1967. They are meeting this year at the same time as the adult church between 7 and 8 p.m. Seventeen were present, three adults and we had election of officers with the following results:

President ..... Barbara Jones  
V. President ..... Randy McEndree  
Secretary ..... David Jones  
Ass't. Secretary ..... Nancy Baker  
Treasurer ..... Darlene Morris  
Ass't. Treasurer ..... Paula Clapper  
Pianists .... Kathy Jones and Nancy Baker  
Sponsors ..... Mrs. Ethel Drexler and  
Mr. and Mrs. Chris Brunner

We divided the youth into two groups and have had quiz quizzes. We went caroling at Christmas time. We also had parties such as our Valentine's Party when we invited our parents to share our cookies, candy and much.

Recently we had a Hobby Night where everybody brought their hobby and told about it. We had such things as butterflies, cards, pictures, stamps, horses and dolls.

Our average attendance for the year is 22.

— David Jones, secretary

## LINWOOD REPORTS

THE Linwood, Maryland Brethren Youth meet the third Sunday evening of each month. The new officers for the 1968 year are:

President ..... Richard Garver  
V. President ..... Glenn Muller  
Treasurer ..... Arlie Vosburg  
Secretary ..... Kathy Reed

We are working to reach our goal of \$150 for the National Project. We gave \$75 in February to the S.E. District for a Chandon Church payment. We plan to have a bake sale in April and have had several successful paper drives.

We now stopped our faithful members from going bowling at Westminster Lanes but we will reschedule this later. We plan to do some painting around the church and our meeting annex.

Junior BYC was organized in February and in May we will have our Public Service.

— Kathy Reed, secretary

## ROANN ACTIVITIES

On September 14 the BYC met and elected the following officers:

President ..... Kent Brower  
V. President ..... Vicki Slusser  
Secretary ..... Debbie Foster  
Ass't. Secretary ..... Roberta Hauptert  
Treasurer ..... Kathy Draper  
Ass't. Treasurer ..... Barbara Steele

Song Leader ..... Steve Hentgen  
Ass't. Song Leader ..... Danny Swihart  
Sponsors ..... Mr. and Mrs. John Swihart,  
Mr. and Mrs. Lawrence Draper.

On October 9 the officers and sponsors were officially installed by Mrs. Gilmer, the pastor's wife. During the month of October the group enjoyed the task of making and selling apple cider as a money-making project.

During November the group enjoyed bowling as a monthly party and also started the campaign of selling praying hands pens.

With the onset of Christmas, the youth, encouraged by the sponsors, presented a Christmas Pageant featuring the Youth Choir. The holiday spirit was also accented by caroling.

As January brought in the New Year and snow, the group enjoyed sledding and, as in every month, the trip to a nursing home for the monthly program.

During February, the Roann BYC hosted the Southern District Youth Rally. Later the church basement was turned into Dogpatch for a Sadie Hawkins Party.

March brought a contest that will keep all BYC'ers on their toes. Plans are also being made for a Parent Nite and hockey game plans were cancelled.

— Debbie Foster, secretary

## OMEGA PROGRAM AT ROANOKE

A NEW YEAR'S EVE party was held at the beginning of January with 22 young people and 6 adults present. The adults were Mr. and Mrs. Ned Cartwright, Mr. and Mrs. Rex Stern and the Jim Gilmer's. The evening was spent in games, refreshments, question box and Christian fellowship.

Officers elected for the group are:

President ..... John Edmiston  
V. President ..... Jan Caley  
Treasurer-Secretary ..... Jill Williams  
Reporters ..... Cindy Cartwright and  
Cathy Caley

The teens joined in a new program called the Omegas (which means the "Living End"). They all have date books, letterhead and envelopes to use in contacting other teens and these items bear the Omegan inscription. They had a kick-off banquet at Colonel Sanders in Fort Wayne.

Many of the youth have attended the prayer meetings. They have had 13 cantata practices for Easter and are making dresses and vests alike. They have had 15 choir practices, cleaned the church, attended 12 youth meetings during the past quarter and were present at the February Youth Rally in Roann. For fun and fellowship they attended the Friday evening of the Youth Retreat and a hockey game in Fort Wayne.

The last topics of discussion in their meeting was a service project (such as visitation of nursing homes or mental institutions, sponsoring a youth calling program — teens reaching teens, and also the possibility of sponsoring the skating party for the entire church at the end of May.

The quiz team from last year and the trio along with Gilmer's presented a program at the Beech Grove church.

The youth are to be commended for their fine work and also Mr. and Mrs. Rex Stern for their work with the young people.

# THE EIGHTY-FIFTH CONFERENCE

## of the

### OHIO CONFERENCE OF BRETHREN CHURCHES

June 24-27, 1968

DAYTON, OHIO

**Theme:** "Crown Him Lord of All"

**Text:** Colossians 2:6-7

**Hymn:** "Crown Him with Many Crowns"

#### PROGRAM

##### Monday Evening — June 24

- 5:30 Fellowship Hour and Evening Meal at Host Church
- 6:30 Registration of Adults and Brethren Youth
- 7:30 Inspirational Service  
     Doxology and Invocation  
     Welcome ..... Host Church  
     Greetings ..... Conference Moderator  
     Song Service  
     Theme Hymn:  
         "Crown Him With Many Crowns"  
     Devotions ..... Mr. Merle Heck  
     Message ..... Vice Moderator  
     Hymn  
     Benediction

##### Tuesday Morning — June 25

##### "Lord of the Church"

- 9:00 Simultaneous Sessions
- 10:00 Mid-morning Break
- 10:15 Prelude  
     Hymn  
     Special Music
- Special Presentation: "Lord of the Church"  
     Teacher — Mrs. Milton Bowman  
     Superintendent — Mr. Perry Deeter  
     Deacon — Mr. Virgil Barnhart
- 11:00 Business Session  
     Moments of Infilling  
     Theme Hymn  
     Prayer  
     Report of Credential Committee  
     Organization of 1968 Conference  
     Reading of Recommendations from  
         Executive Committee  
     Election of Committee on Committees  
     Election of Nominating Committee
- 12:00 Lunch

##### Tuesday Afternoon

- 1:30 Hymn  
     Business Session  
         Reading of the Minutes  
         Credential Committee Report  
         "An Hour of Sharing" — District  
         Treasurer  
         Statistician  
         Board of Christian Education  
         Ministerial Examining Board
- 2:30 Brethren Youth Program — Quiz Contest  
     Program in charge of the Board of Christian Education
- 4:00 Board and Committee Meetings

##### Tuesday Evening

- 7:30 Inspirational Service  
     Prelude  
     Song Service  
         Theme Hymn  
     Devotions  
     Special Music  
     Moderator's Address  
     Hymn  
     Benediction

##### Wednesday Morning — June 26

##### "Lord of the Home"

- 9:00 Simultaneous Sessions
- 10:00 Mid-morning Break
- 10:15 Prelude  
     Hymn  
     Special Music
- Panel Presentation: "Lord of the Home"  
     —Rev. L. V. King, Moderator  
         Mother — Mrs. Thomas Stoffer  
         Father — Mr. Dorman Ronk  
         Son/Daughter — Jan Kraus
- 11:00 Business Session  
     Moments of Infilling



## Conference Organization

erator - - - - Rev. George Solomon  
 e Moderator - - - Rev. Clayton Berkshire  
 etary - - - - Rev. R. Glen Traver  
 istant Secretary - - - Mrs. Virgil Barnhart  
 asurer - - - - Mr. Thomas Stoffer  
 istant Treasurer - - - Rev. L. V. King  
 istician - - - - Mrs. Cecil Bolton  
 utory Agent - - - - Mr. Elton Whitted

## Music Personnel

g Leaders - - Joyce Mitchell, Mrs. Robert Kline  
 anists - - Robert Kline, Mrs. Kenneth Buckey  
 ists - - Mrs. Myron Kem, Mrs. Kenneth Buckey

Theme Hymn

Prayer

Reading of Minutes

Credential Committee

Election of Officers

"An Hour of Sharing" — National

Ashland College and Seminary

Retirement Board

Central Council

Board of Christian Education

00 Lunch

## Wednesday Afternoon

00 Hymn

Business Session

Reading of the Minutes

Credential Committee

Report of the Election of Officers

Committee on Committees and Election of  
Committees

Election of Board Members

Action on Recommendations of Executive  
Committee

Action on Executive Committee's

Recommendation on Moderator's Address

"An Hour of Sharing" — National

Benevolent Board

Publishing Company

General Conference Executive Committee

"An Hour of Sharing" — District

Board of Evangelists

Board of Trustees

Special Committees

0 Filmstrip Presentation

0 "Lord of My Last Will and Testament"

0 Board and Committee Meetings

## Wednesday Evening

0 Inspirational Service

Prelude

Song Service

Theme Hymn

Devotions ..... Rev. James Schaub

Special Music

Message ..... Rev. Clarence A. Kopp,

Pastor, Prescott Ave. United Brethren  
in Christ Church

"The Lord of the Home"

Hymn

Benediction

## Thursday Morning — June 27

"Lord of the Harvest"

9:00 Simultaneous Sessions

10:00 Mid-morning Break

10:15 Business Session

Moments of Infilling

Theme Hymn

Prayer

Reading of the Minutes

Credential Committee

Report of Election of Board and Committee

Members

"An Hour of Sharing" — National

Mission Board

"An Hour of Sharing" — District

Mission Board

Selection of Time and Place of 1969 Conference

1968 Audit Committee

Selection of Delegates at Large to General

Conference

Printing of Minutes and Distribution

Unfinished Business

Final Reading of Minutes

Adoption of the Minutes as the Official Record  
of this Conference Meeting

Adjournment

12:30 Missionary Banquet — District W.M.S.

Program — Executive Committee

Speaker — Rev. Kenneth Solomon

Installation of Officers

## AUXILIARIES

### Woman's Missionary Society

Song Leader ..... Charlene Rowser  
 Pianist ..... Bernice Kem  
 Violinist ..... Marjorie Berkshire  
 Organist ..... Dorothea Buckey

### Tuesday Morning — 9:00 A.M.

Opening Remarks ..... Mrs. Jessie Solomon  
 Hymn

Welcome ..... Dayton Society  
 Announcements

Committee Appointments

Reading of minutes of last conference session

Treasurer's Report

Special Music ..... New Lebanon Society  
 Devotions

Speaker ..... Mrs. Pauline Winfield  
 National President

"Missions at Home"

W.M.S. Benediction

### Wednesday Morning — 9:00 A.M.

Hymn

Reading of minutes

Election of Officers — (Report of Nominating Committee)

Discussion and adoption of Goals

Special Music ..... Gratis Society

Devotions ..... Gretna Society  
W.M.S. Benediction

**Thursday Morning — 9:00 A.M.**

Hymn  
Announcements  
Reading of minutes  
Unfinished business  
Election results  
Devotions  
Special Music ..... Dayton Society  
Speaker ..... Mrs. Jeannette Solomon  
Missionary on leave from South America  
"Missions Abroad"  
W.M.S. Benediction

**Sisterhood**

Pianist ..... Chris Jones  
Song Leader ..... Jennie North  
Registration Committee ..... Gratis

**Tuesday Morning — 9:00 A.M.**

Welcome and Devotions ..... Dayton  
Music ..... West Alexandria and Gratis  
Speaker ..... Mrs. Cecil Bolton  
"Home"  
Business and Announcements ..... Sherry Barnhart  
Hymn ..... "Spirit of Sisterhood"  
Benediction ..... Psalm 145:1-2

**Wednesday Morning — 9:00 A.M.**

Devotions ..... Gretna  
Music ..... Dayton and Canton  
Election of Officers  
Message ..... Mrs. Cecil Bolton  
"School"  
Ingathering of Project Offering  
"Lamps for the Home" ..... Sherry Barnhart  
Benediction

**Thursday Morning — 9:00 A.M.**

Devotions ..... Pleasant Hill  
Music ..... New Lebanon and North Georgetown  
Message ..... Mrs. Cecil Bolton  
"Church"  
Business and Announcements ..... Sherry Barnhart  
Installation Ceremony ..... Mrs. Clayton Berkshire  
Hymn ..... "Spirit of Sisterhood"  
Benediction

**Laymen**

**Tuesday Morning — 9:00 A.M.**

Greetings and Welcome ..... Dayton  
Devotions ..... Dayton  
Business and Announcements  
Memorial Service  
Benediction

**Wednesday Morning — 9:00 A.M.**

Devotions ..... Ashland Park Street  
Business  
Election of Officers  
Speaker ..... Mrs. Norman Sharp  
Benediction

**Thursday Morning — 9:00 A.M.**

Devotions ..... West Alexand  
Business  
Panel Discussion .... "Christians' Daily Walk of Lif  
Leaders: Carl Denlinger, Howard Winfield,  
David Brandenburg  
Installation of Officers  
Benediction ..... 1968-1969 Preside

**Boys' Brotherhood**

**Tuesday Morning — 9:00 A.M.**

Greetings and Welcome ..... Dayt  
Devotions ..... Gra  
Business and Announcements  
Program — (Filmstrip: Sermons from Science)  
Discussion  
Benediction

**Wednesday Morning — 9:00 A.M.**

Devotions ..... New Lebar  
Business  
Program — (Filmstrip: Sermons from Science)  
Discussion  
Benediction

**Thursday Morning — 9:00 A.M.**

Devotions ..... Pleasant I  
Business  
Program — (Filmstrip: Sermons from Science)  
Discussion  
Benediction

**Brethren Youth**

**Monday Evening**

Registration (6:30-7:30) 50c  
Inspiration Service

**Tuesday Morning**

9:00-10:00 Sisterhood and Brotherhood Meetings  
10:00-11:00 Film and Discussion ("To Forgive a Thie)  
11:00-12:00 Inspirational Hour ..... Mr. Dale Ku  
Dayton Youth for Ch t  
2:30- 3:30 Quiz Contest  
4:00- 5:30 Recreation  
7:30- 9:00 Inspirational Service  
(Moderator's Address)

**Wednesday Morning**

9:00-10:00 Sisterhood and Brotherhood Meetings  
10:00-11:00 Film and Discussion ("Teenage Challeng)  
11:00-12:00 Inspirational Hour ..... Mr. John Kno  
President of United Theological Semin y  
1:30- 4:00 Tour of the U.S. Air Force Museum  
4:00- 5:30 Recreation  
7:30- 9:00 Inspirational Service  
(Regular Conference Session)  
9:00-11:00 Surprise Night

**Thursday**

9:00-10:00 Sisterhood and Brotherhood Meetings  
10:00- 1:00 Picnic and Recreation at Triangle Park



# Evening Walks with Jesus

## "TO CAESAREA PHILIPPI"

Matthew 16:13-20

Part XI

by REV. GEORGE W. SOLOMON



**F**OLLOWING THE FEEDING of the 5,000, the people tried to make Jesus king, and because He wouldn't conform to their popular messianic expectations, "Many of his disciples went back, and walked no more with him" (John 6:66). This was to mark the end of His great popular ministry and the beginning of "The road to the Cross."

Jesus said to the twelve, "Will ye also go away?" Then Simon Peter answered Him, "Lord to whom shall we go? Thou hast the words of Eternal Life" (John 6:67-68). By these words the twelve committed themselves to continue to walk with Jesus, and this they did until that fateful night in Gethsemane. From this time forward the Pharisees and scribes and rulers relentlessly pursued Jesus, attempting to find some cause to put Him to death. For the next few months, Jesus sought to get away with His disciples that He might have time to prepare them for the day when they would have to carry on without His presence.

His first journey out of Palestine takes Him up to Tyre in Phoenicia. Tyre is often referred to in the Old Testament. I Kings 5:1 tells us that Hiram, King of Tyre, was a great friend of David. When Solomon built the temple, Hiram sent cedar and fir trees from Lebanon to be used in its construction. He also sent many of his skilled workers. Tyre must have been a beautiful city in Old Testament times. Many of the prophets refer to it and Isaiah calls it a "crowning city" while Ezekiel refers to its great beauty. It was a great trade center and seaport. Jesus only spent a brief time here because it became known that He was there, and He wanted to get alone with His disciples. He left Tyre and went in a northeasterly direction, probably following the caravan route that passed near Sidon (some 20 miles north of Tyre) and ran for some time along the south bank of the Litani River. This route would take Him over the northern spur of the Lebanon range whose peaks rose to heights of 6,000 feet, then down into the valley of the Jordan. His destination was further south, in the fields of Decapolis, probably extending from Damascus

in the north to the river Jabbok, which marked the northern boundary of Perea.

Decapolis means "ten cities" and was a federation of ten heathen, occupied cities lying east of the Sea of Galilee. Jesus had come by this circuitous route to escape the area ruled by Herod of Antipas who had beheaded John the Baptist.

In Decapolis, great crowds of Gentiles followed Him and He ministered to their needs. It is believed that the feeding of the 4,000 took place in this area. We must always remember that this tour was unlike all the others we have taken with Jesus, in that it was not evangelistic in nature, but, from the beginning was an attempt to get away from the crowds — an attempt to find a time and a place to instruct His disciples concerning His work; for its future would be left in their hands within a few brief months. So, following the feeding of the 4,000, we read in Matt. 15:39, "And He sent away the multitude, and took ship, and came into the coasts of Magdala."

Magdala was a small town in Galilee on the western shore of the Sea of Galilee some 5 to 7 miles south of Capernaum. It is best known to us as being the birthplace of Mary Magdalene. Here Jesus was viciously attacked by the Pharisees and Sadducees who had, in spite of their dislike for each other, joined forces against Jesus. It soon became evident that they would move heaven and earth to destroy Him, but His hour was not yet come. So He must find another retreat. The only place left was the pagan territory to the north. His ministry in Galilee was closed. He would not even be able to return to Capernaum to say goodbye to His mother and family. He immediately set sail with His disciples for Bethsaida Julius once more. Arriving in that city, He heals a blind man, but then pushes on to the region of Caesarea Philippi and Mount Hermon where no hostility had been aroused and He could quietly instruct the Twelve.

The fields between and around the three sources of the Jordan here at the base of Mt. Hermon are fertile,

producing breadfruits and rice; and in the summer the whole district is a sea of flowers, from which bees gather a rich harvest.

The city of Caesarea Philippi, located at the foot of this mountain, was some 120 miles north of Jerusalem and about 50 miles from Damascus. This is the farthest north Jesus ever travelled. Early in its history Mr. Hermon, 9,101 feet above sea level and the highest mountain in Palestine, had been a Canaanitish sanctuary for the worship of Baal. Herod Philippi had enlarged this city at its base and given it the name of Caesarea Philippi, to distinguish it from the other Caesarea much farther south on the Mediterranean coastal plain.

"When Jesus came into the coasts of Caesarea Philippi, he asked His disciples, saying, Whom do men say that I the Son of man am?" (Matt. 16:13). Jesus asked this question, not because He wanted to receive the praises of men, nor because He didn't know what they were saying. He knew that they had rejected Him as the promised Messiah, because they were looking for a different kind of Messiah. This question was asked to prepare the way for another question that was to test the faith of the disciples and to draw from them a confession concerning His Divine Sonship.

In every one of these Evening Walks With Jesus we have seen testimonies to the divinity of Jesus. When He performed His first miracle we read: "This beginning of miracles did Jesus in Cana of Galilee and manifest forth His glory; and the disciples believed on Him." And they continued to walk with Him as he journeyed throughout the land. They witnessed all the events we have covered in this series of messages plus many, many others (see John 20:30), and we can be sure Jesus knew what they thought and what they believed, **but He sought to get them to make a positive statement concerning their faith.** He wanted to hear them say it! Jesus had said in Matt. 10:32 "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." In Romans 10:9, 10 the Apostle Paul says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Many today will deny the need for a public confession, but I believe Jesus specifically indicated such; Paul continued to teach it and the early church practiced it. If a person is to accept Christ, it is not to be done in a corner. Neither can a man at one and the same time be sincere about his faith and ashamed to publically confess it.

"Whom do men say that I the Son of man am?" They replied: "Some say you are John the Baptist." Now John the Baptist was the great preacher we met earlier in our Evening Walks With Jesus. He had caused a great stir throughout the land. He had been instrumental through his preaching in bringing about a great revival.

He was the fore-runner of Christ — he was the one who had baptized Jesus. Later Jesus said of him, "There none born of woman greater than John the Baptist. Some one suggested that others thought He was Elijah that tremendous Old Testament prophet who had called down fire from heaven. He was a great spiritual giant in the days of terrible wickedness during the reign of Ahab and Jezebel. He was one of two men in all Bible history who did not see death. Still another said, 'I have heard some say you were Jeremiah.'" Jeremiah was the greatest of all patriots among the prophets and a man filled with such a deep compassion that he is still known today as "The Weeping Prophet."

The people could not find a contemporary great enough with whom to compare Jesus except John the Baptist. Yet in their blindness they were not able to think of Him as the Messiah either. The people indeed accorded Him a high place among the prophets, but they never recognized Him as the fulfilment of their long-awaited messianic hopes.

All of these replies from the disciples only brings from Jesus another question: **"But whom say ye that I am?"** Jesus was not content to be merely classed as a prophet — not even Elijah or Jeremiah, who, in popular opinion were the greatest of the prophets. It was warm-hearted, impulsive Peter, who was usually the spokesman for the group, who replied: "Thou art the Christ, the Son of the living God!" **That's what Jesus wanted to hear!** He wanted to hear what his disciples really would say about Him after these years of companying with Him.

Andrew had said, when he brought Peter to Jesus: "We have found the Messiah." Nathaniel had called Him the Son of God on their first meeting. When Jesus walked on the sea they had said, "Of a truth thou art the Son of God." When the multitude deserted Him, Peter speaking for them all, had said, "We believe you are the Holy One of God." But these responses were not in reply to a direct question. The popular opinion is that Jesus is a resurrected prophet, or John the Baptist; but **what is your opinion? What do you believe? Who do you say that I am?** This is exactly what He wanted them to confess! And it was divinely revealed, for Jesus said that God had revealed this truth to Peter.

Jesus declared Peter to be blessed because of this confession. I believe all who thus confess Christ are blessed. Jesus further declared that upon this confession He would build His church. It is upon the fact of His divine Sonship that the church of Jesus Christ was founded. **This is the confession that a person must make to become a Christian.** Many believe Jesus to be a great prophet, a great teacher, a great example, but a person becomes a Christian when he believes and confesses that Jesus is the Christ, the Son of God!

**This is the great truth a church must proclaim!** It is to remain truly Christian, to do the will of God and to bring men to a redemptive knowledge of Jesus Christ. **Have you made the great confession?**

# "LET CHRIST BE LORD"

## Philippians 2:11



# SATAN'S DEATH RATTLE!

## Revelation 12:1-17

### Part XXVII

by **REV. R. GLEN TRAVER**

IT WILL BE IMPOSSIBLE for us to properly understand the symbols and word-pictures of chapter 12 without first trying to re-capture the Jewish-centered mind of the Apostle John. As one reads carefully this chapter, he cannot help but be impressed by the many allusions to Old Testament symbolisms, imageries and prophecies which are here considered within the larger framework of New Testament and end-time events. Certainly, it seems to be John's intention to tie together the total picture of conflict between God and Satan, and in doing so, he draws for us a picture of Satan's convulsive death-rattle. In a real sense, this chapter is a play of Genesis 3:15 where we read that God promises Satan: "And I will put enmity between thee and the man, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This is the first prophecy concerning the struggle between God and Satan — one which during the Old Testament period was carried on chiefly through the nation Israel; during this present New Testament period is being carried on through the Church of Christ; and through the coming tribulation period shall be carried on through the Tribulation Church, made up of a Jewish remnant (4,000) and an innumerable number of Gentile believers.

John is writing to the spiritual Israel of God, in the midst of great tribulation — perhaps, in his mind, even at the threshold of the great tribulation which shall signify the end of this present age. To all such he seeks to encourage with truth concerning Christ, the cross, and the certainty of His triumph over Satan, sin and death. He does so by here presenting three pictures of Satan as a dying serpent, in the midst of his convulsive struggles which God has already pre-determined will end in eternal death and destruction (cf. 20:10). We will look at these three pictures under the following three heads:

- 1. Satan and Israel (1-6)
- 2. Satan and the angel Michael (7-11)
- 3. Satan and the tribulation Church (12-17)

#### **Satan and Israel (1-6)**

As we mentioned in our last message, actually, chapter 12 begins with the latter part of 11:19, which reads: "and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." We noted that this language symbolizes God's wrath and judgment which is the natural consequence of our rejecting (or ignoring) His offer of mercy and grace. It is this very symbolical presentation of God's wrath and judgment which John uses

here in introducing us to these later chapters of Revelation — which themselves deal mainly with information concerning His wrath and judgment. Our present chapter, however, serves also as a parenthesis between the actual descriptions of God's judgments, and seeks to present the leading protagonist of all those who oppose God, His Christ, and His elect. Here in verses 1-6, this protagonist (Satan) is pictured as violently opposing the nation of Israel, which here is pictured as the mother of our Lord.

John begins by mentioning a "wonder" (sign or symbol) which appeared in heaven and goes on to describe this "wonder" as "a woman clothed with the sun, and the moon under feet and upon her head a crown of twelve stars." Most expositors seem agreed that John is here borrowing from the imagery found in the dream of Joseph, recorded in Genesis 37:9-11. This dream involved Jacob and his sons — who were destined of God to found a great nation which would become His great messianic community. This woman, then, does not seem to symbolize Mary or the Church. Only the nation of Israel can fit into this description presented in verse 1. Verse 2 pictures her as "being with child" and "travailing in birth, and pained to be delivered." Some see this as a picture of Israel during the great tribulation. However, the context would best see this imagery as a re-play of the birth of Christ — coming forth from the nation of Israel during the time of her political travail under the heel of Rome. The cry for deliverance, seen here, would suggest Israel's cry for messianic deliverance from Rome, and her constant hope and expectation of the same. A study of the Gospel accounts of the birth of Christ will reveal that all Israel was on the very tip-toe of such expectancy — as evidenced by Zacharias and Elizabeth, Joseph and Mary, the Shepherds, Simeon and Anna, etc.

John mentions another "wonder" in heaven, in verse 3, and pictures it as "a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Walvoord offers the following explanation of this imagery: "From the similar description given in 13:1 and the parallel reference in Daniel 7:7, 8, 24, it is clear that the revived Roman Empire is in view. Satan, however, is called the dragon later in 12:9, and it is clear that the dragon is both the empire and the representation of satanic power. The color red may indicate his murderous characteristics. The seven heads and ten horns refer to the original ten kingdoms of which three were subdued by the little horn of Daniel 7:8, who is to be identified with the world ruler of the great tribulation who reigns

over the revived Roman Empire" (*The Revelation of Jesus Christ*, p. 189).

We would rather agree with Strauss and others, however, who see this "dragon" as a direct reference to Satan (within the framework of the Roman Empire of Jesus' day). There seems little doubt, from the context, but that this imagery is an allusion to Satan inspiring Herod "to devour her child as soon as it was born" (4b) by means of his destruction of all the Jewish male-children under two years of age (cf. Matthew 2:16). The first part of verse 4 mentions the tail of this "dragon" as drawing "the third part of the stars of heaven, and did cast them to the earth." There seems to be no satisfactory way of interpreting this but as a direct reference to Satan and his leading a third of the angels in open revolt against God during the primeval struggle, described in Isaiah 14 and Ezekiel 28. Walvoord sees this as a reference "to the gathering under his power of those who oppose him politically and spiritually," but this doesn't seem to carry the force of the imagery as does the first interpretation. The casting of these "stars" to the earth would much better allude to their identification with Lucifer (Satan) in his being cast to the earth as a consequence of his warfare against God (cf. Isaiah 14:12 and Ezekiel 28:17).

Verse 5 is truly one of the great verses of all Scripture. It presents to us a tremendous birds-eye view of the messianic ministry of Christ, scanning His birth, ascension and eternal reign: "And she brought forth a manchild, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The mention of his being destined to rule all nations with a rod of iron seems to be an allusion to Psalm 2:9 where we read: "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel" (cf. Phil. 2:9-11 and Rev. 19:15). We also note that there is no mention of the actual life and ministry of Christ — nor of the Church age — in this fifth verse. The reason for this is, no doubt, that Revelation is not concerned with the Jesus of history, nor primarily with His New Testament Church. Rather, the book of Revelation is mainly concerned with one-time events, centering around the exalted and victorious Christ of eternity.

The woman, who is pictured in verse 6 as fleeing into the wilderness, is another symbolism of the nation of Israel. Here the allusion seems to be to her dispersion into all the nations, after the destruction of Jerusalem in A.D. 70. The "place prepared of God" for her, seems to picture, in graphic tones, His preservation of Israel as a race during these nearly two thousand years of dispersion — truly, one of the great "wonders" of all history! The further mention that "they (the nations) shall feed her there a thousand two hundred and three-score days," seems to suggest once more God's preservation of His elect during the terrible tribulation-judgments of the latter part of the great tribulation period. This seems to parallel the same truth as symbolized in the sealing of the 144,000 (chapter 7) and the measuring of the temple (chapter 11). Thus, verses 1-6 seem to cover the entire period from the time of Christ's birth unto the end of the tribulation — dealing primarily with the struggle of Satan against God through the medium of the nation of Israel.

## Satan and the angel Michael (7-11)

The second picture of struggle between Satan and God involves the conflict between Satan and his fallen angels with Michael and the angels of heaven. Such a struggle is pictured here as taking place in heaven rather than earth (as the struggle through the nation Israel). Just what event or events are being alluded to, however, is subject to various interpretations. It is possible that this is a panoramic view of the entire struggle between Satan and God beginning with the primeval struggle (Isa. 14 and Ezek. 28) and ending with the close of the tribulation (or even Millennium). It seems more likely, however, that this particular struggle between Satan and God, through Michael and his angels, refers to the dealing of his death-blow by Christ on the cross. The paraphrased translation of Ephesians 4:8 seems to imply this truth when it says: "The Psalmist tells about this for he says that when Christ returned triumphantly to heaven after His resurrection and victory over Satan, He gave generous gifts to the children of men." The implication is that at the time of the resurrection, Christ fought a winning battle over Satan, which could have been through Michael and his angels. The same truth is implied in Colossians 2:15, where Phillips reads: "After then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in his final glorious triumphant act!" The paraphrased translation makes this verse read: "In this way God took away Satan's power to accuse you of sin, and God openly displayed to the whole world Christ's triumph at the cross where your sins were all taken away. We dare not be dogmatic, but surely, these verses give us some reason to believe that at the time of Christ's resurrection (or, perhaps, the ascension), a great battle was waged between Himself and Satan for the souls of men. That this battle involved Michael and his angels pitted against Satan and his fallen angels, seems very possible indeed!

Some expositors would rather see this battle as taking place when Christ comes to translate the Church just preceding the actual outpouring of the tribulation judgments. They believe that it will be at this time that Satan will lose his position in heaven as "the accuser of (the) brethren." This position also fits in with the information given in verse 11: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death," speaking primarily of the tribulation saints.

Regardless what our own personal opinion regarding the actual event or events being alluded to in verses 7-11, there certainly are some eternal truths which we can deduce from its imagery. Here we see Satan as a defeated foe. Certainly his reign of terror and deception is limited and fore-ordained to end (10, 11). We can be sure of victory through "the blood of the Lamb" and the glorious witness to the truth of His resurrection glory and power. Such assurance can give us boldness, even to the point of death: "And the great dragon was cast out, that old serpent, called the Devil, and Satan who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and



ght. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (9-11).

#### Satan and the tribulation Church (12-17)

It seems that this third picture of Satan and his struggle against God may involve both Israel nationally and spiritually, depending upon which of the above views he holds. If the events of verses 7-11 take place at the time of the resurrection (or ascension) of Christ, then it seems likely that Israel as a nation is in view, especially in verses 12-14a. If, however, these events are yet to take place at the time of the rapture, then only spiritual Israel is in view here. Included in this spiritual Israel would be the 144,000 and the innumerable number "of nations, and kindreds, and people, and tongues" (Rev. 7-9).

The main picture here seems to be Satan's convulsive struggle against God, which finds him becoming increasingly more angry, "because he knoweth that he hath but a short time" (12b). Verse 12 is a contrasting picture of heaven rejoicing (at Satan's being cast out) and earth groaning (at the consequences of the same). Verse 12 serves as an introduction to the description presented of Satan in the midst of his death struggle which brings great hardship and persecution to all who are faithful to God and His Christ. Verses 13, 14a seem to deal with the same event being described in verse 6 (Israel's dispersion into the nations until the time of the end). The mention of this "woman" (Israel) being given "two wings of a great eagle, that she might fly to the wilderness," seems to imply the promise of God's sustaining grace and protection (even while the nation is in a state of unbelief). The latter part of verse 14 seems to best fit in with the events making up the last 3½ years of the great tribulation and suggest spiritual Israel, made up of the "144,000" and their Gentile converts. The promise is that regardless what tribulation and persecution she might have to endure — even death itself — God would shield her from the terrible judgments which fall upon all who align themselves with Satan and his unholy trinity from hell.

Verses 15, 16 seem to imply that during the early stages of the tribulation, even the nations of the world will seek to shield the tribulation Church from Satan's attacks (probably during the first 3½ years). These

persecutions are spoken of as coming like "water as a flood" from the very mouth of the dragon (implying great and terrible propaganda-blasts as well as actual destruction and death). Verse 17 leaves little doubt as to Satan's designs for the Church during this time, for we read: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

#### In Conclusion.

These three sections, then, picture for us Satan's convulsive death rattle — beginning with the birth, death, resurrection and ascension of Christ, and continuing until the very end of the tribulation (actually, according to Rev. 20:7-9, until after the Millennium). From these pictures we learn that the cross, rather than being Satan's greatest triumph, turned out to be the signing of his death warrant and the beginning of his eternal defeat. Certainly, at the cross, he bruised Christ's heel — but Christ, in turn, bruised his head (i.e., struck his death-blow)!

For all who will identify themselves with Christ and His cross, these words of John mean blessed assurance and hope. They mean we need not be discouraged in the present trend of things — we too, through Christ, shall overcome. Our adversary the devil has already been judged, condemned, and sentenced to eternal death. We have only to be faithful unto the end, for, the end result is already sure. Tenney makes the following observation concerning this wonderful truth, which we will use as a close: "Throughout Revelation there is the constant overtone of the triumph of believers in spite of persecution, imprisonment, and martyrdom. They have an eternal life that transcends the temporal world, and they will endure when their persecutors are forgotten. The Christian Church has survived the fall of Rome, the rise of barbarian nationalities, the social upheavals of the revolutionary age, and even the pressure of communism.

"We have the same foe, the same fight, and we are nearer the finish than any previous generation. Are we winning the battle? There is no change in the Lord's provision, nor has He withdrawn the promise. Faith is the accomplishment of Calvary and whole-hearted commitment to Christ are the secret of lasting victory" (*Proclaiming The New Testament*, p. 64).

#### BACK POWER ADVOCATE CONDEMNS CAPITALISM, CHRISTIANITY, RACISM

Notre Dame, Ind. (EP) — The Vice Presidential candidate of the Socialist Workers' Party delivered a back power plea on the University of Notre Dame campus and blamed the world's ills on "the unholy trinity of capitalism, Christianity and caucasianism."

Speaking to a small audience in theenary auditorium, Paul Boutelle, a gro taxi driver from New York,

said: "The world has been the victim of white riots and white violence for 100 years. Wherever you find Christianity, you find white racism."

White power has been "rampant" in America for 400 years, Mr. Boutelle, charged. "It is time you get out of the rat race and join the human race. We are giving you a break now to get in the human race. Most of mankind does not like you, and they don't like what you have been doing. . . .

"Blacks outnumber whites in proportion to the population in frontline companies over there (in Viet-

nam). We sure aren't getting any equal liberty here. Why should we die for all that stuff in the pledge to the flag?"

He characterized his party as "a Marxist, Communist organization" and said it is working for "a socialist revolution, not a reform." He insisted, however, that "we do not advocate violence, sabotage; we aren't paid by Peking. We get no support from overseas."

He said Negroes "should go to Vietnam to study the V.C. (Vietcong) tactics so they can come back and try them here."

# THE ROLE OF THE MISSIONARY IN AN AGE OF REVOLUTION

by JAMES L. FIELDS

This article was a paper written for a class in the Ashland Theological Seminary by James L. Fields, student. Mr. Fields is a Midler and comes from the Washington Brethren Church, Washington, D.C.

IN A RECENT ISSUE of *Time Magazine* there is an article concerning three priests and a man of the Roman Catholic Maryknoll order in Guatemala. These missionaries have openly sided with left-wing rebels in recent uprisings against the present government. The article points out that this is an act entirely against the traditional policy of hands-off for missionaries in the area of politics. It also points out the problem to which this paper seeks to speak. In so many of the underdeveloped countries today, the need for a social and/or political change is obviously evident. What role is the missionary to take when the people to whom he ministers openly revolt against the government? Related to this problem is another brought out by the World Council of Churches Conference on Church and Society in Geneva, Switzerland, July 12-26, 1966. It is, in the area of politics, how far do missionaries and churchmen push for measures that would improve the economic, social, and political order of today's world? This writer feels that all of this can be brought to one question. That is, what is the message that the missionary has to take to the world today? The answer to this question would determine the answer to the foregoing questions in that the missionary would deal with all problems in relation to the message that he preaches. However, for the purposes of this paper, the positions held by those espousing revolutionary change should be examined for what they might present to the general understanding of the subject.

Earlier in the "theology" of the men of the WCC is the apparent belief that man is inherently good, and that through a process of evolution he will continue to improve to such a state that the world will get better and better until we have the perfect world. This humanitarian social gospel has emerged from two World Wars in a rather battered condition but it still survives, and the men of the "liberal" conviction continue to preach it. Their concern seemingly is for man's self and not for his soul. Many men in influential pastoral positions hold the belief that man's state must be improved: "... I think the church must try to reflect God's love for people. If it is going to do that, there are times when it must take a stand either for or against some things that are happening to people, even in the political realm."<sup>1</sup> The speaker is Clarence Cranford, pastor of Calvary Baptist Church in Washington, D.C. The feeling expressed is that the church must move forward and bring some reconciliation in these areas of social concern. He is speaking in the context of certain then current social ills in the United States. However, the same feeling is even more evident in churchmen's attitudes toward the social, economic, and political ills of the emerging nations.

The spokesmen for these feelings are the men who met at Geneva in 1966, under the sponsorship of the WCC. There is a tone of urgency in their talk. "At last summer's World Conference on Church and Society in Geneva, no word was used more than 'revolution.'"<sup>2</sup> Indeed, a story



What then are the revolutionary proposals by the World Conference in the area of necessary reform in society? Alice Widener has made an analysis of the World Conference, but it should be born in mind that the WCC did not adopt as yet the resolutions offered. However, the Conference does reflect the attitude of a large number of churchmen.

One of the proposals is that the church must no longer work in the society; it must work with the society. By so doing, a transformation of the society will take place even when working according to their rules. Obviously, some of the societies in which the church works are Socialist, as Miss Widener points out. "The rules of the established institutions of the Socialist societies are antireligious, antiChristian, and atheistic. How can a Christian work according to such rules?"<sup>4</sup> Going further, the Conference states that Christians in striving for a better economic policy can find some good in Capitalism, Communism, and Socialism. The role "is to be critical participants in the societies in which they find themselves."<sup>5</sup> As Miss Widener points out, can you imagine what would happen if a churchman attempted to criticize his government if he lived in a Communist state?

The ultimate suggestion of the Conference according to this writer's way of thinking is the proposal for international budget, taxation, and government. This idea is not new, for it was proposed over thirty years ago by the philosopher, Bertrand Russell, in *Marriage and Morals*. The goal is really identical to that of Communism. Under this proposed international establishment, the rich support the poor until all are on an equal plane. This is supposed to eliminate all of the ills of the present society, and in itself is not so bad if it were not for the methods suggested to attain this goal. Violence and bloodshed are among those methods suggested by men and women who call themselves Christians, in other words, revolutionary change regardless of the means used to attain that change.

Eugene L. Smith<sup>6</sup> takes issue with Miss Widener, and it must be admitted that in some areas she tends to be somewhat extreme. However, he never disavows that violent revolution is one of the methods acceptable

to the Conference as usable if necessary to attain its goals. He also quotes from James as support for his statement that the Conference seeks to face facts and answer questions to "alleviate human suffering." However, there is some evidence that James is writing to Jews who had accepted Jesus Christ. If so, then are the brothers and sisters he refers to Christian brothers and sisters or the rest of society? This writer believes that the weight of evidence rests with the former rather than with the latter.

But one observer of the Conference goes further to espouse that open intervention, violent if necessary, into the political realm of society has a Biblical basis. "The delegates cited Jeremiah, who speaks of the 'uprooting and tearing down' that must precede restoring and building up. For many oppressed peoples, however, the challenge of change seems to require that the unjust political and economic structures in which they are entrapped be uprooted before authentic human community can emerge. In some societies the radical change needed can be democratically channeled; in others, the new structures will emerge only after extraconstitutional and sometimes even violent upheaval."<sup>7</sup> This issues in a new phase of the social gospel, and this writer finds it to be aptly termed the "political gospel" by E. P. Clowney.

The crux of the problem as stated at the beginning of this paper is still the nature of the message that the missionary takes to the rest of the world. In the past the missionaries' roles have been to preach Christ, the Gospel, the Good News, in short, to evangelize. Now evangelism takes on a new guise. "'In short evangelism, in its varied dimensions, is politics.' That blunt statement by George W. Webber in *The Congregation in Mission* (Abingdom, 1964, p. 67) puts in a nutshell the new form of social gospel."<sup>8</sup> Evangelism and the social gospel are now synonymous and are carried on, but in the political realm. Is this true? Are evangelism and the social gospel synonymous? This writer thinks not, for the central message of the earliest evangelists, the gospel writers, is Jesus Christ crucified and risen as one's personal Savior. Jesus never promised a society that would accept His followers. He never promised heaven on earth.

the Official Report reveals that the concept of revolutionary change rather than evolutionary change has become the goal by which man is to prove his social, economic, political, state, still operating under the belief that man's improvement will be great that he will be able to usher in the perfect society.

Already it is contended that the society has changed so much for the better that there is no need to fear communistic forces. "Westerns might be tempted to maintain that fear of Communism has disappeared partly because Western powers have successfully prevented the Soviet Union from expanding by military means, and that as a result the Soviet Union has so changed that (it) is no threat to its neighbors. Doubtless many Americans at the conference, including myself, believed this to be true; but none of us pressed the point."<sup>3</sup> The obvious errors in such thinking are so blatantly clear they need little explanation. Militarily the Soviet Union is still expanding only not under the name of Soviet Union. Communism is still Communism, whether it is flavored by Castro or Chi Minh or not. Such revolutionary thinking plays right into Communist hands. This writer feels that such is proved by the fact that Russian Orthodox Archbishop Alexis was permitted to attend by his government, the U.S.S.R.

tion. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Romans 13:1-4). Even what we would term bad rulers have governed by the permission of God, and at times have even been used by Him (e.g., Nebuchadnezzar carried off the Jews. This was God's way of punishing them for their idolatry and disobedience.) Some would say that the Bible teaches us to disobey the state (Acts 5:29; Rev. 13). This may be true, but "The state is to be obeyed unless its command require disobedience to the revealed will of God."<sup>10</sup> The state therefore is not to be overthrown by man.

As regards the second question, the missionary's message is the same as it was nearly 2,000 years ago when Christ commissioned the first missionaries. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen" (Matt. 28:19-20). He is to spread the Gospel and nothing else. He is the church's representative, and what he does is interpreted by the nationals as the action and policy of the church, according to Rev. Robert Bischof. "The Church cannot redeem society by political action; when evangelism becomes politics, it is no longer the Gospel of Christ's Kingdom."<sup>11</sup>

When asked about the instructions to the Nigerian missionaries during the recent political upheaval, Rev. Glenn Shank replied, "We were told to stay completely out of it and in no way indicate any favoritism toward either side."

The missionary's role is clear. He is to preach Christ and Him crucified and risen as man's personal Savior.

#### Notes

1. "The Church and Social Concern," *Christianity Today*, XI (April 14, 1967), 3.

2. John C. Bennett, "Christian Look at Revolution," *The Christian Century*, LXXXIV (February 1, 1967), 137.
3. *Ibid.*, 138.
4. Alice Widener, "The Gospel Revolution," *Christianity Today*, XI (February 17, 1967), 20.
5. *Official Report World Conference on Church and Society* (Geneva, 1967), p. 57.
6. Eugene L. Smith, "Defense WCC on Church and Society," *Christianity Today*, XI (May 1967), 13, 15.
7. Harvey Cox, "The Biblical Basis of the Geneva Conference," *Christian Century*, LXXXIV (April 5, 1967), 436.
8. Edmund P. Clowney, "A Critique of the Political Gospel," *Christianity Today*, XI (April 1967), 7.
9. *Ibid.*
10. *Ibid.*, p. 11.
11. *Ibid.*

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But He did promise the coming of the Kingdom of God. This society is the perfect society; this is heaven.

"Social reform is accomplished by political power, the church cannot redeem society without reaching for power."<sup>9</sup> Again the political secularists call for action in the political realm. To fight the battle for a better world by taking over the governments is their answer. Looking back in history one can remember when the great church bearing Christ's name controlled the political arms of most of the countries of the world. The era was known as the "Dark Ages." Need one say more!

The true society in which there will be equality is the Kingdom of the Savior which is the Kingdom of God. Only God knows when it will be ushered in. Only God can bring it in. Man's efforts are therefore futile in trying to establish the perfect society. Two questions remain to be answered: (1) What is the Christian's relationship to the state? (2) What is the role of the missionary today?

Jesus Christ and the Apostle Paul answered the first question almost two thousand years ago. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damna-



## TUCSON, ARIZONA

THE TUCSON, ARIZONA, Brethren greet you in the name of our Lord.

We have much to be thankful for in the year of 1968. In the past five months fifteen have accepted Christ as their Savior and were baptized into the Brethren faith. A number of children made their confession of Christ and a number of others rededicated their lives. We feel very thankful that our church is growing in numbers as well as spiritually.

In January the W.M.S. had their public service. The speakers were Mrs. Richard Harvill of the University of Arizona, and a student, Abdul Mugrin, from Arabia.

Eighty-five attended our Communion Service, with service of baptism preceding it.

Our youth presented the Easter Sunrise Service in the mountains.

A total of one hundred and thirty-nine were in attendance at the A.B.C. Conference in Casa Grande, Arizona. Those representing Ashland and denominational headquarters at conference were Fred Burkey, Virgil Ingraham and Spencer Gentle. Rev. Alvin Grumbling from Manteca, California, was guest speaker on April 21.

District Camp Committee has stepped out on faith with the help of one individual has purchased a new site.

May we worship the Lord in the beauty of holiness by singing ourselves to Him. We pray we might radiate His love to those we meet throughout the day. May we have the question in our hearts always: Lord, what can we do to help?

May we be faithful in service to Him.

Glee Holland,  
Corresponding Secretary

## LANARK, ILLINOIS

ROLLING STONE gathers no moss, and we here at the Lanark Church would know about that. Each month seems to be a busier month than the one before, and the blessings come down.

We began our year by being host to the District Conference. We had good attendance, and our pastor debited it as "a very excellent conference." Signal Lights were introduced for the first time, and the Thursday Bible Study was well attended. Our pastor began teaching Brethren Doctrine to all our adult Sunday school classes. By the time World-wide Communion had passed there were seven people who made their decision for the Lord and were baptized.

In November, Home Mission Month, some of our members moved to our new home mission at Cedar Falls, Iowa, for the Open House and Dedication Service. November 11 was our Missionary Conference. We were honored to have Rev. and Mrs. Ray Aspinall to speak to us and show pictures about Argentina. Also Rev. Virgil Ingraham came and showed pictures of our Home Missions and Africa.

The Love Circle with help from the Naomi Circle and others opened the Christmas Season with a bazaar which was a very big success. Then our choir presented a beautiful cantata, "A Song Unending," directed by Ruth Diffenderfer.

The congregation enjoyed the Open House held by our pastor, Rev. Paul Steiner and his wife Judith. On New Year's Eve our church planned a program for all the youth in the community.

January was the beginning of the course on "Sunday School Success," taught by Rev. Steiner. Thirteen people completed the course for credit. We had an average attendance of 18. The most exciting event in January was the birth of David Paul Steiner who was born to Rev. and Mrs. Steiner on January 17.

In February everyone who could was to come to the church anytime from Monday to Thursday, attired in work clothes and paint scrapers in hand. The result was a very beautiful job of remodeling. A big thanks goes out to these very faithful people who worked so steadfastly in removing varnish, and refinishing the woodwork. Our new pews and carpeting throughout the Sanctuary have given our church a feeling of warmth and reverence.

On February 22, we had another Baptismal Service. Three more persons made their decisions for Christ and became members of our congregation. We marched to Sunday School in March, and 14 of our teachers attended the Greater Rockford Area Sunday School Workshop and Conference.

Later in March we had revival meetings. Our evangelist this year was Rev. Donald Rinehart from Smithville, Ohio, and our attendance was marvelous. Our average attendance for all the meetings was 108.

As we know the Lord's work is never done and we are grateful for those faithful people who join in to keep his works moving. May God bless them all.

Mrs. Ivon Miller,  
Corresponding Secretary

## NORTH LIBERTY, INDIANA

OUR North Liberty Brethren Church has just completed a week of evangelistic renewal. During this week the evangelist and the pastor and, on other days, the evangelist and dedicated laymen went from house to house to present the claims of Christ to the unreached and the unsaved. A large number of homes were thus confronted by the Gospel of Jesus Christ in a loving witness which called for a verdict. As a result of this our Father added to the church those being saved. Eight people from ages 10 through 50 made first-time decisions of saving faith in the Son of God. Two more rededicated themselves to Christ and His Church. More are still to come as the seed takes root in the hearts of those in whom the Spirit is working.

I heartily recommend the obedient service and the heartfelt concern of the servant of the Lord who walked among us this week. Rev. Robert Byler is a choice man of God who loves the Brethren Church and who is willing to spend himself unceasingly for her growth and that of the larger body of Christ throughout the world. Churches with limited outreach or new churches would do well to call this man to lead in a program of visitation evangelism. His efforts are deeply appreciated here and will continue to have far reaching effects we are sure. We praise our God for His great goodness to us this past week.

The Pastor and People of  
The North Liberty Brethren Church

## MILFORD, INDIANA

**W** AT MILFORD would like to report some of the events of our Church during the past year.

The pastoral family moved into the parsonage February 28, 1967, and have been busy since that time in becoming acquainted and involved with the church's functions in the community.

On April 25, the church entertained the pastoral family with a welcome party and pound shower which was well attended. So many gifts were given that the pastor required help in transporting them home.

Along with the regular functions of the church, we have made some physical improvements on the church plant. The new heating system is completed; the entire basement has been remodeled; a new floor has been put in part of it and three new Sunday school rooms have been added in the basement. A new kitchen is in the process of being finished. A new rear basement entrance has been added, which includes a new addition on the rear of the church. This addition is about 20x20 feet and will provide another Sunday school room as well as an adequate entrance to the basement. Most of this work was done and is being done by dedicated Laymen. A much needed nursery is planned and will be completed as soon as funds become available.

Our youth have been active and have participated in paper drives and candy selling for fund raising. They have charge of the evening service once a month along with their regular youth meetings. They also sponsored a box social on the church lawn which was well enjoyed.

Our Laymen, besides all the work done at the church have faithfully attended the District Laymen Rallies and are supporting the new water project at Lost Creek, Kentucky.

Many of our people attended the two training courses offered each winter by the Indiana Christian Education Board.

The W.M.S. is active in many projects of the church and hold regular meetings. The Comrade Class of the Sunday school bought a new sweeper for the church. The Joy Class bought a new Mimeograph for the church; they also edit and print the "Church Mouse." The Friendship Class supports one of our mission children.

We had a good representation at National Conference which included several youth.

A ladies prayer cell fellowship was organized August 2, and has been faithfully attended and supported. The ladies meet on Tuesday morning at 9 a.m. for prayer and Bible study. The prayers of these faithful ladies are making an impact on our church.

Homecoming day was October 29, and the blessing and fellowship of this day cannot be enumerated. The morning service, the noon meal and the afternoon service was well attended and enjoyed.

Our Christmas Candle-lighting Service took place Christmas Eve at 10:45 p.m., and proved to be a most reverent and inspiring service.

A church birthday party was given by the Junior Youth on January 25. There was a cake for every month of the year with each cake being decorated to represent the month. All who had birthdays in a given month sat together and partook of the cake of that month. After the party the Senior Youth conducted the worship service.

Mr. Arthur Baumgartner presented the church with two Norelco portable tape recorders in memory of his wife Gladys. They are used to tape the messages to take to shut-ins so that they may hear the message of the Word of God.

Our Children's Church was organized March 10, and is conducted at the same time as the adult worship. The children participate in the worship in the same manner as adults. Mrs. Albert Curtright is the director and pastor of the Children's Church. We believe this is a great way for the children to learn the value of worship and its purpose in their lives.

After the Sunrise Service which was held at 6:15 a.m. on the shore of Wabec Lake, the Laymen served a delicious breakfast of sausage, eggs, and toast. Oom, was it good. In the morning service the choir presented the cantata, "Hallelujah, What a Savior." It brought the message of Christ from His entry into Jerusalem to His resurrection.

— Rev. Albert O. Curtright

## NEW SHIPSEWANA CARETAKERS



**P**ICTURED is Mr. and Mrs. Walter Behrends who have been called by the Trustees of the Indiana District to serve at Shipshewana, Indiana, conference grounds. They will have charge of the buildings, grounds, and hotel. They will assume their duties May 1. Walter and Mary Behrends have three children, Herman, who is presently attending United Electronics Institute, Louisville, Kentucky; David, a senior at Southwood High School, and Rosalie, a sophomore at Southwood.

The Behrends family have been attending the Wabec First Brethren Church since April of 1964, and since that date have not missed a Sunday in attendance. Mr. Behrends is currently in his 19th year of employment with the Container Corporation. Mrs. Behrends is employed at Frances Slocum Bank and has served three years as church secretary as well as regularly teaching a Sunday school class. The Behrends family built a new home three years ago which they are selling.

Thank God for Christians who are willing to sacrifice job seniority and a fine new home. May God richly bless those who will go and do that which needs to be done regardless of personal gain or loss.



## roduction.

Because of the nature of the concept of *diatheke* and long history involved in its use, it is next to impossible to arrive at any clear cut understanding of what *diatheke* meant our author without going first into background in the Old Testament. This will involve us in a study of the basic meaning of what a covenant is in the Hebrew, and a consideration of how it is translated in the Septuagint. We will then consider how *diatheke* was understood in profane Greek as well as in New Testament Greek. The Old Covenant about which our author speaks is the Sinaitic Covenant. A proper understanding of this covenant is crucial

But in the last analysis Payne says "it is only in the transformed usage of the term as it appears in God's own historical revelation that its ultimate import is disclosed."<sup>4</sup> It must be noted that none of the words which have been resorted to as an adequate translation of *berith* are perfectly satisfactory. Although they represent the nature of a covenant among men, "none of them are adequate for the purpose of setting forth the nature of God's gracious dealings with man."<sup>5</sup> In a covenant between man and man the equality of the contracting parties is brought to the fore. However, even in the covenant between Jonathan and David Behm notes that the real initiative is Jona-

sinners."<sup>8</sup> The Hebrew expression *karath berith* "to cut a covenant" favors *covenant* rather than *testament* as being the more proper translation. The significance of the cutting of the animals in pieces seems to be an invocation of the same fate upon the partners should they be guilty of breaking their compact. The covenant was sealed when each partner passed between the two portions of the dismembered animal. This act becomes highly significant when it is seen that God, himself, passed through the pieces in His covenant with Abraham. Any breach of the covenant on God's part would be impossible.

# *Diatheke in Hebrews*

by REV. JERRY GRIEVE

For an accurate exposition of *diatheke* can be made in the Epistle to the Hebrews. It is therefore necessary that a brief analysis be made of this covenant which formed the basis of Jewish religious and civil life. This background should adequately prepare us for our discussion of the Epistle to the Hebrews.

## The Hebrew word for "covenant" is *berith*.

The Hebrew word for "covenant" is always *berith*.<sup>1</sup> The confusion which one faces as to the etymology of the word leaves me to believe that, in the last analysis, we cannot base the meaning of *berith* on its derivation. Indeed Berkhof says the question is of no great importance for the construction of the doctrine.<sup>2</sup> Payne says its derivation as being from *bara*, meaning "to decide" or "allot," strengthening his argument for translating *berith* as a "testament."<sup>3</sup>

than's in bringing David and himself into a covenant relationship, and that he thereby exercised *hesedh* (mercy, kindness).<sup>6</sup> When one of the parties is subordinate and has less to say, the covenant acquires the character of a disposition or arrangement, imposed by one party on the other.<sup>7</sup> Payne says, "when the parties concerned are God in His grace and man in his sin, on whose behalf God acts, the *berith* becomes God's self-imposed obligation for the deliverance of

## II. *Diatheke*

In the LXX *diatheke* translates *berith* 270 times, and this is every instance in which *berith* occurs except for two passages. Girdlestone notes that *diatheke* is limited to this one use in the LXX, with the exception of four passages.<sup>9</sup> Since the translators of the LXX chose this word we would suppose that they thought that it answered most closely to what the precise meaning was in *berith*. Behm therefore considers *di-*

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This article was written by Rev. Jerry Grieve who is a student at the Ashland Theological Seminary. He is a graduate of Ashland College. His home church is Mulvane, Kansas; he is married and the father of one child.

atheke to be a "disposition" or "declaration of the divine will" self-revealed in history.<sup>10</sup> Morris says, "In so far as the underlying Hebrew gives us the meaning of *diatheke*, it indicates that the word signified a transaction between two parties in which one party held the decisive position, laid down the conditions of the agreement, and in general imposed his will, the sole function of the other party being to accept or reject what was determined by the dominant partner."<sup>11</sup>

The primary meaning of *diatheke* in profane Greek is a last will and testament. The primary idea, however, is not as Payne suggests, "a disposition of property by will," but as Ramsay points out it was primarily an arrangement for the devolution of religious duties and rights.<sup>12</sup> Although there is only one clear cut example of *diatheke* meaning "an agreement" or "treaty," this is by no means to govern completely our interpretation of the word in its transformed usage in the Bible.<sup>13</sup> This is precisely what some have done, but it is clearly the wrong approach to its meaning.

*Diatheke* occurs 33 times in the New Testament, 17 of which are found in the Epistle to the Hebrews. Of the 33, 15 are references to the New Covenant, 6 to the Abrahamic Covenant and 6 to the Sinaitic Covenant. In Romans 9:4 and Ephesians 2:12 *diatheke* is in the plural. In Revelation 11:19 John mentions the Ark of the Covenant in the temple of God in heaven. In all these passages are we to understand the meaning of *diatheke*, in the most pregnant sense, to be that which we found of berith and its LXX rendering in the Old Testament, or are we to find a different meaning and read that back into the Old Testament? The latter is the method which Payne uses. Payne argues that the reference to "inheritance" in verse 15 of chapter 9 of Hebrews, plus the obvious nature of the testament in verses 16 and 17, require that we understand *diatheke* to mean "testament" in 9:15-17. Since there is a reference to the Sinaitic Covenant in verse 15, on the basis of context, *diatheke* means testament throughout chapter 9, "and thus," he argues, "both the old and the new *diathekai* are testaments."<sup>14</sup> Payne continues this kind of reasoning when he says that "wherever *diatheke* occurs in the New Testament, it means just

one thing, 'testament.'"<sup>15</sup> Hence both berith and *diatheke* are for Payne "testaments." This conclusion must by necessity flavor his definition of *diatheke*. Both *diatheke* and its underlying berith are defined by Payne as a legal "instrument of inheritance for effectuating God's elective love."<sup>16</sup>

I see no reason why we should be constrained to maintain the classical usage of *diatheke* in the New Testament. No one would argue that we read the Greek notion of "legislative assembly" into the New Testament usage of *ecclesia*. Properly speaking, "testament" is too narrow a concept to handle all that which *diatheke* in the New Testament denotes. First of all, a "testament" does not require any explanation for sin for those receiving the inheritance. Here death can denote only a ratification or give the testament force, but the concept of atonement remains completely foreign. Secondly, there would be no need of a surety if *diatheke* is to be understood only as a testament. And what would be the meaning of a "mediator" of the testament? Finally, as we have noted, the fundamental notion of a "divine disposition" is at the heart of berith which many feel is the entire thrust of *diatheke* in the New Testament. The repeated references to the Sinaitic Covenant in chapter 9 require that we understand *diatheke* in terms of a berith and likewise in the rest of the New Testament. When Jesus says "this is my blood of the new covenant" (Matt. 26:28), it is not just coincidental that there is a remarkable similarity to what Moses said when he sprinkled the people saying, "This is the blood of the covenant which God hath enjoined unto you" (Heb. 9:20; Ex. 24:8).

How then shall we understand *diatheke* in Hebrews 9:16, 17? There are two approaches. Either we understand this passage to be parenthetical, as pointing out that just as with a testament in the secular world so also only through the death of Christ could the purposes of the Divine Testament regarding the eternal inheritance be fulfilled, or covenant is to be read throughout. The former approach seems to be the most common but it cannot be insisted upon. Brown takes the latter approach understanding *tau diathemenon* as "that which ratifies" or gives the covenant force.<sup>17</sup> He holds that

the author is not speaking of mere covenants, but of divine covenant. Here is the general sense he gives to 9:16, 17: "Where a covenant there must also of necessity be the death of that which ratifies it, gives it force." For "a covenant confirmed when the sacrificial victims have been slain: otherwise has no force while that which ratifies it liveth."<sup>18</sup> Hence Brown shows that for all — Adam, Noah, Abraham and those at Sinai — wherever the covenant appears, it was ratified by the death of sacrificial victims. He claims further that this was necessary "to show that blessings could not be conferred on fallen men without a display of God's displeasure in sin, and His determination to punish it."<sup>19</sup> It would require little, I think, to convince me of Brown's approach for his argument appears most persuasive. Regardless of which approach we take to 9:16f., elsewhere we must understand *diatheke* in terms of its underlying Old Testament notion of a "divine disposition." It is as Behm notes that "*diatheke* everywhere used . . . in the sense of a 'disposition' of God, which reveals to men His will, and especially His saving will."<sup>20</sup> So Jesus said "this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28).

### III. The Sinaitic Covenant

The "Old Covenant" to which the author refers so often is the covenant which God made with Israel at Sinai. It is necessary that we try to elucidate some of the basic principles which underlie the Sinaitic Covenant in order that we may avoid some of the distortions which have resulted from misinterpretations at this juncture in the history of Israel.

We need to note along with Beza that "the covenant at Sinai is essentially the same as that established with Abraham, though the form differed somewhat."<sup>21</sup> It is the same covenant under the guise of a new and different expression. When the Apostle Paul said that the law could not disannul the promise (Gal. 3:17), it seems that some have misunderstood the Apostle as saying that it was its purpose but it never accomplished it. On the contrary, it is Paul's argument that the law (Sinaitic Covenant) never superseded the Abrahamic Covenant because it was not designed to do such a thing. At best being an alteration in terms



venant at Sinai is to be seen as a further elaboration and amendment of the Abrahamic Covenant.<sup>22</sup> It's true that the gracious aspects of the covenant is more pronounced with Abraham than it is at Sinai. It is not to say that the berith at Sinai has no gracious elements in it. The Sinaitic Covenant did not begin at Mt. Sinai but in Egypt. Sinai is but the climax of Israel's dramatic redemption. Vos says "the deliverance from Egypt was a signal demonstration of the sovereign grace of God."<sup>23</sup> The Exodus was objectively a deliverance from a realm of sin and evil. Subjectively it was deliverance from inward spiritual degradation and sin. Vos notes "The last prominent feature in the Exodus redemption is the expiatory strand running through it. This consists in the atonement. Grace could not, notwithstanding its sovereignty, be exercised without an accompanying atonement."<sup>24</sup> The passover sacrifice was the foreshadow of the sacrifices established at Sinai. The sacrifices themselves at once show God's displeasure toward sin and His graciousness toward man in whose stead the sacrifices were appointed. It is only because one suffers from myopia that he cannot see the gracious aspects of the Sinaitic Covenant. It is obvious that the berith emerges at Sinai for the first time to be a two sided arrangement. Vos warns against thinking, however, that this is the reason of its being called berith; that reason lies entirely in the ceremony of ratification.<sup>25</sup> In parleying, no cooperation between God and man in determining the nature and content are from the standpoint of the narrative conceivable.<sup>26</sup> Yet many try to insist that the covenant here is conditional in that Israel may enjoy the blessings of God only on the condition that they are earned through the keeping of God's ordinances. But law-observance cannot be the meritorious ground of life-inheritance. This would be to ignore what was pointed out concerning the Exodus. The purpose of law-keeping was to retain the privileges inherited as children of the covenant. Writes Vos "Even when the people as a whole become apostate, and go into exile, Jehovah does not on that account suffer the berith to fail. After due chastisement and repentance He takes Israel back into favor. This is the most convincing proof that law-observance is not the

meritorious ground of blessedness. God in such cases simply repeats what He did at the beginning, i.e., receive Israel into favor on the principle of free grace."<sup>27</sup>

Hebrews 9:18-22 shows the significance of the blood of the covenant. It was to ratify the covenant (v. 18) and to provide purification for those entering the berith (vs. 13, 22). Both elements were absolutely indispensable for making a berith. Payne says the sacrifices here signified Israel's redemption.<sup>28</sup> Morris points to a twofold purpose with regard to the application of the blood of the covenant on the people. He says "we are to regard the blood as piacular and con-secretory, cleansing the people from their sin and sanctifying them for their part in the covenant (cf. Lev. 8:30; 14:6, 7; Psalm 5).<sup>29</sup> It is only if the covenantal aspect of a divine disposition is stressed that the blood takes on this significant role. This is all quite foreign to legal testaments. In order for God to enter into a covenant relationship with His people, they had to be cleansed from their sins, for He is a holy and righteous God Who cannot countenance sin. The perfect antitype of the blood of the covenant is the blood of Christ (Matt. 26:28). The reason the sacrifices could cleanse and sanctify the people for their part in the covenant was because they anticipated the blood of Christ which instituted the New Covenant.

The ceremonial meal upon the mountain is noted by Vos to represent the "goal and consummation of the berith."<sup>30</sup> This appears to be a very fundamental aspect of covenant making. Whether this prefigures the eucharist of the New Covenant probably cannot be said with too much certainty. This much can be said though, that the purpose of each is primarily the same, to consummate the covenant. Figuratively, it represents man's entrance into the covenant and his appropriation of the divine benefits proffered by God.

Finally, we need to note the significance of the people's response when Moses delivered to them the covenant: "All that the Lord hath spoken we will do" (Ex. 19:8; 24:3). Some try to make the passage say that Israel here exchanged grace for law since they now want to earn what has hitherto been provided by God's grace. This is to distort and ignore the context entirely. As I have tried to show, the covenant is an

instrument of God's grace. It follows then that the people's response does not represent their endeavor to earn God's favor by performing meritorious works, but is the people's acceptance of God's proffered grace.<sup>31</sup> Morris says the people's promise of obedience "is an unconditional surrender to whatever might be the will of God, their absolute Ruler."<sup>32</sup> Think of it as a marriage ceremony with Israel as the bride answering "we will."

Having discussed the old *diatheke* with which Hebrews is much concerned, we are now more prepared to discuss the new and better *diatheke* keeping this valuable perspective before us we have now gained.

#### IV. The New Covenant in Hebrews (predicted by Jeremiah)

In dealing with the aspects of *diatheke* in Hebrews we find that it is "new," it is "better" and that Christ is at once its "surety," its "mediator" and its "testator." In dealing with *diatheke* as a new and better covenant it is best that we treat it as a new and better stage of major development of the one covenant.<sup>33</sup> The older was represented by Moses and the newer, predicted by Jeremiah, was mediated by Christ to the church. The New Covenant is new in two different ways. First, it is new in the sense of *kainos* which deals with its nature and character. The external elements necessary to the Old Covenant are not a part of the New Covenant. The Old Covenant was particular. This is brought out by Paul in his letter to the Ephesians. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11, 12). The New Covenant united both Jew and Gentile in a covenantal relationship with God: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). Only in this sense can it be said to be universal. It is a "new" covenant further in the sense of *neos*, "new" with regard to time. There is historical continuity in the two major stages from Sinai to Calvary. Old Covenant Israel in the form of the Remnant who remained



faithful to the covenant, becomes the community of the New Covenant.<sup>34</sup>

Our author also says that the covenant is better. In dealing with the superiority of the New Covenant, however, let us not erroneously suppose that the Old Testament is abrogated or put aside by the New. Writes Campbell "In reality, not the minutest part of the Mosaic rites and ceremonies is abrogated; on the contrary, the whole is exalted from the state of type and shadow to that which is real and substantial."<sup>35</sup> This is the meaning of Christ's saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). It is in this way that the offerings and ceremonies of the Old Covenant could be efficacious, by their anticipation from the one perfect sacrifice of Christ. For as Campbell further says "The sacrificial ritual was not intrinsically, or efficaciously sacrificial in the sense that a true atonement, or satisfaction, was thereby made for sin. It was a symbol — an acted sermon — on the necessity and nature of a true atonement."<sup>36</sup> Somehow many theologians and commentators have brought such a sharp disjunction between the Old and New that all true perspective has been lost. Says Vos, "The people of God of those days (Moses' time) did not live under an unworkable, unredemptive system of religion, that could not give real access to and spiritual contact with God. Nor was this gospel element contained exclusively in the revelation that preceded, accompanied, and followed the law; it is found in the law itself. That which we call "the legal system" is shot through with strands of gospel and faith."<sup>37</sup>

But the New Covenant is indeed better. Its superiority rests solely, however, on the superiority of Christ. In the last analysis the covenant cannot add anything to Christ, it is rather He who gives efficacy to its entire administration. In a sense, the New Covenant is Christ. The New Covenant is better in some of the following ways. The New Covenant is superior because it has a better mediator. The Greek word for mediator is *mesites* which signifies etymologically "one who stands in the midst." As mediator Christ is the trusted person who acts as a peace-negotiator in bringing both parties together in the covenant. The Old Covenant had heavenly mediators who were angels, but our author has

proven to us that Christ is superior to them. Again, Christ is superior to Moses who was the earthly mediator of the Old Covenant.

The New Covenant is superior also because it has greater promises. This we see in the nature of the New Covenant itself in Hebrews 8:10-12. In these three verses we see that Christ makes: (a) the sovereignty an inward rule (v. 10); (b) the prophetic office universal (v. 11); (c) the priesthood perfect<sup>38</sup> (v. 12). The Old Covenant was external and written on tablets of stone. The New Covenant brings the inward law of the Spirit and is written on the fleshly tablets of our hearts. Verse 11 emphasizes that in the New Covenant God reveals His will and His person to all, not just to His prophets. And in verse 12 there is a greater promise with regard to the priesthood and the sacrifices. Jesus as Priest and sacrifice brings remission of sins once and for all so that our "sins and iniquities" God will remember no more.

The New Covenant is better because Christ administers in "a greater and more perfect tabernacle." The tabernacle of the Old Covenant was a copy of this original antitype (Heb. 8:5). Its sanctuary was worldly and only the high priest had access to its inner sanctuary, "the holy of holies." But in the New Covenant Christ has prepared the way into a heavenly sanctuary, into which we also enter by faith.

The New Covenant is better because it has a greater high priest. Jesus, after the order of Melchisedek, is greater with respect to His office and His person. After the Aaronic order, Jesus is a greater priest because He has a more excellent ministry.

The New Covenant is superior because as High Priest Jesus has offered up a more excellent sacrifice. Jesus' sacrifice was Himself "offered up as a lamb spotless and without blemish, slain before the foundation of the world." Christ's sacrifice was superior in essentially three ways: (1) It has eternal value. The trouble with the sacrifices of the blood of bulls and goats was that their value consisted only in that which God had appointed them; they of themselves could not take away sins (Heb. 10:4). (2) It was never to be repeated. The sacrifices under the Mosaic economy were many and needed to be repeated every year.

This was necessary by virtue of the limited value. But Christ offered Himself up as one sacrifice for sin and "by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). (3) It brought perfection. The old sacrifices brought remembrance of sin every year they were offered up (Heb. 10:3). This came by consequence of their repeated offerings. But Christ's sacrifice brought perfection where of God says "Their sins and iniquities will I remember no more."

The New Covenant is superior also because Christ is our surety in meeting the conditions of the covenant. Christ fulfilled our part in that I kept the law and died in our place releasing us from any requirement of works in order to receive our inheritance. It is possible to see Christ in a threefold relationship to the covenant. (1) As *mediator* He the peace-negotiator in bringing God and man together in the covenant. (2) As *surety* He fulfills our part of the covenant so that all its benefits may be graciously applied to us with belief. (3) As *testator* He died giving the covenant ratification and bringing its provisions into force.

#### V. The conclusion

I have tried to point out essential two things in this paper with regard to *diatheke* in the Epistle to the Hebrews. First, *diatheke* is more of covenant than a testament, but the primarily it is a divine and authoritative disposition laid down by God. In summation of this point, note the following lengthy quote from Behr: "In both form and content the New Testament use of *diatheke* follows that of the Old Testament. The only difference is to be found in the stress from prophecy to fulfillment. One can hardly say that the New Testament takes the same course as the LXX and introduces religious thoughts into the legal word, so that it is "a testament and yet not a testament." Nor can one refer to the transformation of the covenant concept to include that of a testament. Neither covenant nor "testament" produces the true religious sense of the religious term *diatheke* in the Greek Bible. *Diatheke* is from first to last the "disposition" of God, the mighty declaration of the sovereign will of God in history, by which He orders the relation between Himself and men according to His own saving purpose, and which carries with it the authoritative divine order."



the one order of things which is in accordance with it."<sup>39</sup> Secondly, we must see the Old and New Covenants as being essentially one covenant in two major stages. Let us not bring any of the sharp disjunction between the two which has characterized the teachings of antinomians. Payne summarizes this point well; "The order mediated salvation by anticipatory faith in redemption yet to come (Heb. 8:5), and the newer by commemorative faith in redemption once for all accomplished (Heb. 9:12; 10:10)."<sup>40</sup>

#### Footnotes

1. Girdlestone, *Synonyms of the Old Testament*, p. 213
2. Berkhof, *Reformed Dogmatics*, p. 243
3. Payne, *The Theology of the Older Testament*, p. 279
4. *Loc. cit.*
5. Girdlestone, *op. cit.*, p. 214
6. Behm, TWNT, p. 112
7. Berkhof, *op. cit.*, p. 243
8. Payne, *op. cit.*, p. 81
9. Girdlestone, *op. cit.*, p. 217
10. Behm, *op. cit.*, p. 127
11. Morris, *The Apostolic Preaching of the Cross*, p. 82
12. *Ibid.*, p. 84

13. Behm, *op. cit.*, p. 125
14. Payne, *op. cit.*, p. 84
15. *Ibid.*, p. 83
16. Payne, *op. cit.*, p. 81
17. Brown, *The Epistle to the Hebrews*, p. 414
18. *Ibid.*, p. 414-415
19. *Ibid.*, p. 416-417
20. Behm, *op. cit.*, p. 132
21. Berkhof, *op. cit.*, p. 289
22. Pieters, *The Seed of Abraham*, p. 35
23. Vos, *Biblical Theology*, p. 124
24. *Ibid.*, p. 136
25. *Ibid.*, p. 137
26. *Ibid.*, p. 138
27. *Ibid.*, p. 143-144
28. Payne, *op. cit.*, p. 72
29. Morris, *op. cit.*, p. 63
30. Vos, *op. cit.*, p. 138
31. Morris, *op. cit.*, p. 75
32. *Ibid.*, p. 73
33. Payne, *op. cit.*, p. 78
34. Campbell, *Israel and The New Covenant*, p. 26
35. *Ibid.*, p. 31
36. *Ibid.*, p. 19
37. Vos, *op. cit.*, p. 144-145
38. Sauer, *The Triumph of the Crucified*, p. 92
39. Behm, *op. cit.*, p. 134
40. Payne, *op. cit.*, p. 75

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## DR. GARBER DRUSHAL

### elected

## President, Wooster College

DR. GARBER DRUSHAL has just recently been elected President of Wooster College, Wooster, Ohio. He had served in the speech department of the college for some time and has served as Dean for the past several years. Wooster College is affiliated with the Presbyterian Church.

Dr. Drushal is a member of the Smithville Methren Church, Smithville, Ohio. He is a graduate of Ashland College and is now serving on the Board of Trustees. He is also a member of the national Board of Trustees of the Retirement Fund, Inc. and a member of the Rules and Organization Committee of General Conference. On the district level, he is a member of the Ohio District Rules and Organization Committee.

Dr. Drushal and his wife (the former Dorothy Whitted) live in Wooster, Ohio, and are the parents of three sons. A daughter, Jayne, passed away as a result of an automobile accident four years ago.

Garber is the son of the late Dr. George Drushal and Mrs. Drushal who lives in Lost Creek, Kentucky. Rev. George Drushal and his wife were pioneer missionaries to the Lost Creek area.

We wish to congratulate Dr. Garber Drushal for this honor which has been bestowed upon him.



# SISTERHOOD

## The SMM Mailbag . . .

from . . .

### WARSAW JUNIOR

In September we started a "Traveling Basket" for our first project of the year.

In October our roll call was answered by giving our favorite verse in Psalms. We also had a Halloween party at the home of our Assistant Patroness, Mrs. Marshall Griswold.

In November, besides our regular meeting, we met at the church with our mothers for a bandage roll.

The regular December meeting was a "come as you are" party. Our Christmas party was in the form of a birthday party for Jesus.

At our January meeting, we decided to make valentines for those in a local nursing home. Later in the month we met on a Saturday afternoon and enjoyed making the valentines.

The women from our W.M.S. were our guests in February at the home of Sara Kiefer.

We held our Public Service on Sunday night, March 10, with each girl taking part. Following the program, we were hosts for "Fellowship and Refreshment Time."

Plans are in the making for a roller-skating party and other summer activities.

Terrie Griswold,  
Secretary

from . . .

### FLORA, INDIANA

Some of the activities of the Sisterhood of Mary and Martha of Flora, Indiana are as follows:

We opened our new year in September with a wiener roast. The new officers took charge of the meeting. We also received our Mite Boxes. The regular Sisterhood program was given.

In October we had a Halloween show at the Brethren's Home. We also took candy to the home. Afterwards we had a party at the church with the Boys' Brotherhood. Besides the regular program, games and contests were enjoyed.

The W.M.S. were our guests at the November meeting. Also that month we made favors for the Brethren's Home. These were made from milkweed pods spray-painted with gold, using nuts, acorns and dusty miller as decoration. We filled the pods with candy.

We had a Christmas supper for our parents in December. It was held at the church. The Sisterhood girls with the help of our patronesses prepared and served the feast which was turkey and its trimmings. Devotions, with Christmas program, were enjoyed by all present.

The January meeting was held at the home of our patroness, Mrs. Kindley. It was a regular meeting where we could rest from all our parties in the past months.

As you can see, we are having a lot of fun in Sisterhood and we wish more girls would come and be with us in the fellowship of God.

Susan Duff,  
Corresponding Secretary

## Sisterhood SCHOLARSHIP

Attention all Sisterhood girls entering Ashland College as Freshmen this fall. Have you thought about applying for the Sisterhood Scholarship? This scholarship is given each year to a Sisterhood girl, which means you are eligible. If you are interested and would like an application, write to Kathy Miller, Myers Hall, Ashland College, Ashland, Ohio 44805. All applications will be reviewed and the winner will be announced at National Conference in August.

### CONGRESSMAN OBJECTS TO SURVEY ON HAPPINESS CLUES

Washington, D.C. (EP) — A Public Health Service survey "Happiness is \_\_\_\_\_" wasn't really worth the \$249,000 of tax money, according to Rep. Robert H. Michel, R-Ill.

The survey turned up such "startling information" as: (1) Positive thinking people are happier than those who think negatively, (2) The more money you make the happier you are, (3) Young people are happier than old people, (4) People in

good health are happier than sick people.

The Congressman said the survey was part of the package research projects in Puerto Rico and "is an example of the kind of federal spending that the taxpayers can do without."

### RED SHIP SKIPS, MISSES McINTIRE SHOWDOWN

Philadelphia (EP) — Attempting to persuade the U.S. government to seize a Russian ship, Dr. Carl Mc-

Intire and 50 banner-waving supporters went to the Delaware River to miss the boat.

The Soviet ship Bulguruslan and its 43-man crew had cast off about two hours ahead of the arrival of 60 pickets who wanted the U.S. to seize the water tender and keep it as a hostage in retaliation to the Puerto seizure.

The Rev. Mr. McIntire who led a protest demonstration was quoted by Associated Press as saying the Russians "pulled a fast one and t-



# MISSIONARY NEWS



## SARASOTA BRETHREN MISSIONARY CONFERENCE

THE Second Annual Brethren Missionary Conference in Sarasota, Florida, from March 17th to the 24th was a thrilling and inspiring experience. During the conference First Brethren had one first-time confession and two young people committed their lives for full time service as missionaries.

On the last night of the Conference the "faith promise offering" amounted to \$4,000.60 with more to come in the following weeks. The "Faith Promise" is not a cash offering. It is not a pledge offering. It is a commitment between the Christian and his God. This commitment, promise, is made in dependence upon God and in faith that He will supply that which the child of God trusts Him to supply. The giver is never billed or dunned. He makes his faith promise to God, and he deals with God alone. The "faith promise" plan for missionary giving is installment giving. It is by faith signing a contract with God in which we agree to give so much per week or month or year to missions, then **trusting God to enable us to give that amount!**

The Scriptural basis for the faith promise is found in Corinthians 9:5. Paul did not ask for a cash offering for missions. He wrote from Macedonia to the Corinthians church, boasting of them. But in order that he would not be embarrassed, he asked them to make a decision of their hearts, between the time the messengers were at and the time he arrived, about how much they would be willing to give. The amplified New Testament uses the very words, "Promised Gift." To quote: "That is why I thought it necessary to urge these brethren to go before you before I do, and make arrangements in advance of this bountiful promised gift of yours; so that it may be ready, not as an extortion rung out of you, but as a generous and willing gift." **It is a willing offering that members and friends of First Brethren give as God speaks to their hearts! How about YOU? How will you vote for missions this year?**

1. Vote **NO** for missions this year? Not give anything! Close up **ALL** of our mission stations and bring back **ALL** of our missionaries from the field?
2. Vote in favor of calling home **SOME** of our missionaries . . . close **SOME** of our mission stations? Give less than last year?

3. Give the same as last year. I care about the lost souls of men, but I want to hold the line where we are, hold what we have, I will vote the same as last year.

4. **This year I am going to vote to give more for Missions, Home and Foreign: I am for advance, I am for new Mission Stations and more Missionaries to be sent to the fields which are "White Unto Harvest"!**

Brethren, how can we expect our finest youth to proclaim God's Good News, sacrificing their lives for Christ on the mission fields, when we, ourselves, in America are not willing to make a like sacrifice at home?



**Reading left to right:** Kathy Lynn Aspinall; Reverend Fred Vanator, (founding pastor of the Sarasota Church); Rev. Phil Lersch, mission pastor at St. Petersburg, Fla.; Rev. Robert Bischof, missionary from Africa; Rev. Douglas Hine, Literature Missionary for Bible Literature International; Mrs. and Rev. Harry Liu, missionaries for Pocket Testament League; J. D. Hamel, Pastor at Sarasota Brethren Church; Rev. Clarence Stewart, from Nappanee, Ind. (former interim pastor at Sarasota First Brethren); Mrs. and Rev. Ray Aspinall, missionaries from Argentina, S. A.; and Claudia and Mark Aspinall.

The Love of Christ constrains us! Christ's command is, "Go and preach the Gospel to every Creature." Obedience to the command of our Living Lord is the supreme and compelling motive for missions. Presenting the Gospel of Jesus Christ to the lost at home and abroad should ever be the aim of the Sarasota Brethren and all Brethren across the Land! **What else matters?**

These two admissions cannot be reconciled: "I am a Christian." — "I am not interested in missions."

Total attendance during the Sarasota Missionary Conference was 1,687. The conference featured a morning prayer breakfast for men; two morning informal coffee hours for everyone; special music, slides and displays. Our theme was "Is it Nothing to You, All ye that Pass By?" (Lamentations 1:12).

Reverend Raymond Aspinall also was the guest speaker at the Alta Vista 6th grade class and guest speaker at the monthly Sarasota Laymen's meeting. Mrs. Raymond Aspinall was the guest speaker for the Sisterhood girl's public service, Wednesday, with 90 in attendance. First Brethren in Sarasota had as their guest speakers: Reverend Robert Bischof, pastor at Huntington, Indiana, and former missionary to Nigeria, West Africa; Reverend Raymond Aspinall and family, missionaries from Argentina, South America; Reverend Phil Lersch, mission pastor in St. Petersburg, Florida; Bill Fasig, Argentina, South America; Reverend and Mrs. Harry Liu, missionaries from Pocket Testament League; Reverend Douglas Hine, Bible Literature International; Dr. Kenneth Moon, pastor of the Northside Baptist Church in St. Petersburg, Florida, and Reverend Jim Maharaj, a former Hindu Priest, president and founder of Ambassadors for Christ Children's Home in Trinidad.

First Brethren in Sarasota in 1956 gave \$100.00 to Home Missions and \$40.25 to World Missions. In 1960 when the present pastor accepted the call to Sarasota the church had 70 members and gave a home mission offering of \$213.00 and \$171.00 for World Missions. As of this writing, March 27, 1968, Sarasota First Brethren has given a total of \$7,021.72 for the mission program during the year 1967-68, with a membership of 340. Our goal for the year 1968-69 is \$10,000. William Carey said, "Expect great things from God, attempt great things for God!"

Will you help reach the "untold millions still untold?" Aren't you glad you're a part of the Brethren Church mission program?

J. D. Hamel, Pastor  
First Brethren Church  
Sarasota, Florida

## MEMORIAL

In loving memory of Mrs. Bertha Bargerhuff who died January 28, 1968, a gift was given for the Argentina Radio Ministry by her family.

## SOLOMONS residing in Missionary Home

**T**HE SOLOMON FAMILY just returned from the Argentine mission field and will be residing at 70 Grant Street, Ashland, Ohio, in the Missionary Home.

Prior to their arrival the House Committee Chairman Mrs. Dorman L. Ronk, directed cleaning and modernizing projects in the house. All homeowners know, the necessary extent of up-keep and this has been scheduled between the departure and arrival of missionaries whenever possible. The kitchen had been partially modernized before the arrival of the Aspinalls and the project was completed before the arrival of the Solomons in April.

The volunteer painters, carpenters, plasterers and general laborers worked diligently at making this a comfortable home. Then the local W.M.S. women scattered to do final re-arrangement of furnishings and house cleaning behind the handymen when the Solomon's arrival date was moved up four days earlier.

Shelves in the home were stocked with groceries and foodstuffs placed in the freezer and refrigerator.

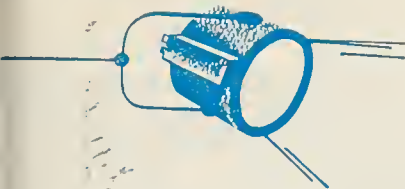
The Missionary Board House Committee and the missionaries thank all those who work so faithfully in keeping this home well-maintained.

## The Human Interest Touch

**I**N A VERY SMALL corner of the Easter issue of **The Brethren Evangelist** — and not meant to be obscure — was an item reporting on the shortage of funds received for the Golden Gate Call of the Ten Dollar Club, keeping it from reaching the \$10,000 mark surpassed by the previous four calls for newly located Brethren Churches.

We feel we should at least meet a \$10,000 goal with over 1500 members and it was disturbing that we fell short of that goal this last Call. This also disturbed one of our Brethren, Mrs. Melba G. Gardner who is serving as a dormitory mother at Ashland College. Having already sent her regular gift, she made an additional contribution to the Ten Dollar Club which brought the Golden Gate Call up over \$10,000. Her concern has helped us to establish a more constant record of giving to the Ten Dollar Club.





## SPOTLIGHT

### on new missionary board member

THOMAS L. STOFFER was elected by General Conference of 1968 to serve on the Missionary Board of The Brethren Church, succeeding Reverend George Solomon as Ohio District representative to board. George Solomon had served a maximum three terms on the Missionary Board.

Tom resides in Canton, Ohio, where he serves the Trinity Brethren Church as Moderator and also is a Sunday School teacher. In the Ohio District Conference, he is presently serving as Treasurer.

Mr. Stoffer graduated from Ashland College with an A.B. and received his LL. B. from Western Reserve University. He is employed by Nationwide Insurance.

Having previously resided in Hamden, Connecticut, for ten years, he admits to having a soft spot for colonial homes and furnishings, engendered in this early American historical area. A hobby of music must be very relaxing to this very busy man. He finds his membership on the Ashland College Board of Trustees most exciting as the college moves forward in its expansion program.

His wife, the former Donna Rupert, has been plying her pen to very brilliant articles for the Senior Sisterhood Bible Study. At present their son, Richard, is attending Ashland College and Dale, Sue Ellen and Sharon live at home.



## World Religious News

### in Review

#### EVIL SPIRITS' DRAW POLICE GUARD

**Amnagar, India (EP)** — How the "evil spirits" got there was a mystery, but police here posted a guard outside a house, which allegedly had been under attack by the unseen powers.

An angry crowd had gathered to throw stones at the windows in an attempt to drive out the evil spirits. Occupants of the house moved out hastily to avoid both the spirits and a hail of stones pelting the hapless dwelling.

A small fire of inexplicable origin is said to have created the horror that evil spirits had taken

#### YUGOSLAV SAYS YOUTH MUST NOT OPPOSE RELIGION

**Belgrade (EP)** — Janez Kocijancic, new president of the Youth Federation of Yugoslavia, said here that the organization cannot carry on a struggle against religion.

"We must struggle for the young man," he said in an interview, "but we do not intend to give up . . . those of our members who are religious."

The Youth Federation is an organization for the masses, he explained.

Mr. Kocijancic also observed, however, that the young peoples' faith is "increasingly assuming the character of 'private religion.'"

The religious person is caught between catechism and science, he ex-

plained, and thus turns aside from either of them to "create his 'own God.'"

"I see in this one of the paths of the progress of personality," the federation president concluded.

#### ANGLICAN VICAR QUILTS TO BECOME BAPTIST

**Doncaster, England (EP)** — Latest critic of Anglican infant baptism is the Rev. Ronald S. Whitehead, Vicar of Denaby, who announced he was leaving the Church of England and seeking entry to the Baptist ministry.

"I feel in conscience drawn towards a church that does not practice infant baptism," he said. Mr. Whitehead has already been baptized at a nearby Baptist church.

Several Anglican clergymen have announced opposition to infant baptism on the grounds that it is often indiscriminate and that the parents have no intention of bringing up the children in the Church. Very few, however, have gone so far as to resign, feeling they can make their case better while still in the Church.

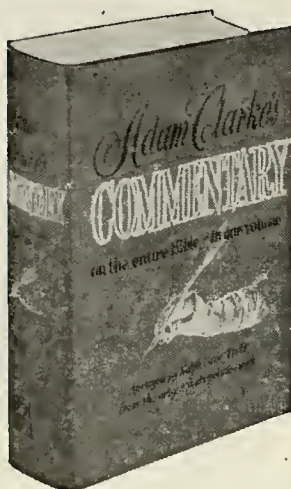
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## In This Issue:

Notes and Comments .....	2
Editorial: "District Conferences" .....	3
Sisterhood Program Materials for June .....	4
Signal Lights Program Materials for June .....	7
"Four Way Relief from Spiritual Congestion" by Dean A. Dalton .....	9
Indiana District Conference Program .....	10
"The Unholy Trinity: Dragon, Beast and False Prophet" — by Rev. R. Glen Traver ...	14
The Brethren Layman .....	16
Boys' Brotherhood .....	17
News from the Brethren .....	19
Memorials .....	19
The Missionary Board .....	20
Southwest Conference of Arizona Churches ....	23
World Religious News in Review .....	23
Report of the History Book .....	25
Board of Christian Education .....	26
Groundbreaking at Mansfield, Ohio .....	31

## NOTES and COMMENTS

### MY PRAYER

Lead me, good Lord, in pastures green  
And by the waters still,  
And keep my soul from growing lean  
And poor and weak and ill;  
But let me feed on truth and grace  
And quench my thirst with love,  
And let me wear a pleasant face  
Like saints who look above.

But if, good Lord, the path I trod  
Sometimes is rough and steep,  
O may I know it leads to God  
Who never fails to keep  
His children here who trust and pray,  
Because He loves us so,  
Although sometimes we have to stay  
While there's a lot of woe!

Help me, good Lord, while here on earth  
Do all the good I can;  
And may my life be one of worth  
Like some great, godly man;  
And grant that I shall leave behind  
Some blessing when I'm gone  
To make men noble, good and kind,  
And cheer them on and on.

Keep me, good Lord, from evil things  
And ev'ry blighting sin;  
Give me a will that ever clings  
To right until I win  
A crown of life on yonder shore  
'Mid saints and angels fair,  
Where life is sweet for evermore  
And glory fills the air.

Grant me, good Lord, a humble walk  
With Jesus Christ thy Son,  
And keep my tongue that I may talk  
Of what Thy grace has done;  
And let me praise Thy name o'er all  
In earth and Heav'n above,  
With men like Peter, John and Paul  
Whose soul o'erflowed with love.

Rev. Walter E. Isenhour  
Taylorsville, N.C.





# *Gentle* REMINDER...

## *District Conferences*

HERE WE ARE AGAIN at the time of year when District Conferences will be in session throughout our denomination. The first conference scheduled for the summer is the Indiana Conference; the others during the summer follow in this order: Ohio District, Southeastern District, Central District and Pennsylvania District. The Mid-West Conference is held in October and the Northern California District Conference is held in January. The Southwest Conference was held in April.

Most of the conferences are well attended, but attendance should be better. Many decisions which affect the entire denomination are made at these conferences, therefore the members of various churches should take a greater interest in these events.

There are too many of us who are not interested in what happens in our districts or our General Conference until some decision is made that does not suit us. We then begin to voice our opinion, or we boycott the decision, which in turn hampers the work of the church as a whole. The time to voice opinion (pro or con) is during the sessions of either District or General Conference, not after! After a decision is made by the majority of delegates present at any conference, it is the duty of all to adhere to the decision.

To be sure, there are many who cannot attend because of working schedules. Yet on the other hand, there are many delegates and visitors who avoid the conferences because they have arranged their vacations so that they can attend. Since district conferences, in most cases, only last a few days of the week, there is time left for other interests during a week of vacation.

Besides, to really understand the Brethren Church and the work which the denomination is trying to do, a person must attend both the District and General conferences! Too often we are only interested in our own local situation when we should want to broaden our sights to the greater work of the Church.

There is, also, the matter of fellowship. It is good to be with others of like minds and hearts; to compare notes relative to local work; to share the spiritual experiences which we have had the past year; to eat together around the table; and to know that we serve the same Lord! Friendships are made at these conferences that will last for a lifetime.

In order to understand the national work better, it is necessary to know those who work with it. This opportunity is afforded at District Conferences since at most conferences representatives from the national boards are present to present the work as they are associated with it. Not only are reports given but the delegate or visitor has an opportunity to have personal contact with the representative. In this way he learns more of the work and the problems of the individual boards. It is the policy of the present board representatives that, if possible, they are present for the entire conference so that this personal conversation might be made available to the delegates. This is one way of learning more about the Brethren Church in general.

We urge you to attend your District Conference, all of it, if possible, at least as much as you can.

# SISTERHOOD

Devotional Program for June

## PROVERBS

### Call to Worship:

"The heavens declare the glory of God; and the firmament showeth his handiwork" (Psalm 19:1).

### Song Service

### Prayer

### Bible Studies:

Junior—Psalms

Senior—Proverbs

### Discussion Questions:

Senior—Discussion questions over **You're in the Teenage Generation.**

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

(Patronesses of Senior girls: Remind any of your girls who are planning to enter Ashland College as freshmen in the fall that they can apply for the Sisterhood Scholarship.)

## SENIOR BIBLE STUDY

## OUR SEVENTH SENSE

by MRS. THOMAS L. STOFFER

Note: Let each girl share her favorite verse from Proverbs

**A**LTHOUGH IT IS HARD to define a good sense of humor, we all know who possesses one. Indeed, these are the people we enjoy having about us. They can spot the silver lining in the dark cloud, banish stuffiness and boredom, and put magic in the commonplace by just a wink, a touch, or a word.

One character in literature who has this ability to transform the commonplace is Cyrano de Bergerac, the hero of Edmond Rostand's play by that name. It is Cyrano's nose, the largest proboscis on record, that sets him apart. Fortunately he can laugh at his appendage and make it an object of his many witticisms. He refers to it as a peninsula, a perch for the birds, or that which

makes him a man of prominence. However, with a nose of such proportions, he thinks no lady fair can fall in love with him; but thereon hangs the plot of the play.

At the end of the drama, Cyrano, finest swordsman in France, man of honor, brilliant wit, gallant soldier, and tragic lover with the face of a clown, has his final moment when he meets Death. Mortally wounded, he insists his friends prop him against a tree and put his sword in his hand. He exclaims joyously:

(Translation from French by Brian Hooker)

"Let the old fellow come now! He shall find me  
On my feet — sword in hand —  
I can see him there — he grins  
He is looking at my nose — that skeleton —  
What's that you say? Hopeless? Why, very well —  
But a man does not fight merely to win!



No — no — better to know one fights in vain! —  
You there — Who are you? A hundred against  
one —

I know them now, my ancient enemies — (He lunges  
at empty air)

Falsehood! — There! There! Prejudice — Compro-  
mise —

Cowardice — What's that? No! Surrender? No!

Never — never! — Ah you, too, Vanity!

I knew you would overthrow me in the end —

No! I fight on — and on — and on!

(Pauses, gasping and again addresses Death)

Yes, all my laurels you have riven away

And all my roses; yet in spite of you

There is one crown I bear away with me,

And tonight, when I enter before God,

My salute shall sweep all the stars away

From the blue threshold! One thing without stain,

Unspotted from the world, in spite of doom

Mine own! — And that is —

(He totters, falls into the arms of his friends, and  
smiles up at the lovely Roxane)

My white plume."

Even in death, Cyrano can joke about his nose, his  
white plume." Thus he dies as he lived — fighting false-  
hood, injustice, prejudice, and vanity. Would that each  
of us could meet death with such rare humor.

There are many comedians and "funny" men in our  
country, but the one whom I believe has the best sense  
of humor is Jimmy Durante, who, too, can laugh at his-  
self. But most important, Jimmy has never uttered an  
insulting or smutty word in all his years on the stage,  
screen, and television. He loves people too much to  
try to corrupt them.

Indeed, a person with a good sense of humor avoids  
many pitfalls. He will never hurt another just for a  
silly laugh; and he will never downgrade love, purity, the  
family, and God's other gifts to man. One to whom  
nothing is sacred and holy has no idea of his relation-  
ship to God and to his fellowman. Better we should be  
like Queen Victoria, who drew herself up to her full  
height when anything off-color or smutty was mentioned  
in her presence and remarked, "We are not amused!"  
The qualities which make up a good sense of humor  
include

Loving this life God gave us and living it with utter  
thankfulness to Him;

Loving people and enjoying making them happy;

Being able to laugh at ourselves.

A sterling sense of humor is a sense of proportion which  
enables us to recognize just where we stand — with God,  
with men, and with ourselves.

Of course, the Bible, a book of faith, is not written to  
amuse; but we may be sure Jesus had a warm sense of  
humor because His friends so loved to be with Him.  
Many of His recorded words give evidence of a strong  
sense of proportion which "sees life clearly and sees it  
as it is," the very basis for a good sense of humor. I  
particularly thrill to the answers He gave the devil at  
the time of His temptation after forty days of fasting  
in the wilderness.

The devil tempted Him thus: "If you be the Son of  
God, command that these stones be made bread" —  
suggesting Jesus use His power for His own physical  
satisfactions.

Jesus immediately answered: "It is written, 'Man shall  
not live by bread alone, but by every word that proceeds  
out of the mouth of God.'" Jesus used Scripture to point  
out that God had more for Him to do than to take care  
of His own selfish needs of the moment. He had been  
born into this world as its Savior to seek and to save, not  
as a magician to amuse and to entertain. Read Matthew  
4:1-11 again and note Christ's skillful use of Bible verses  
to put the devil in his place.

His handling of the impetuous Peter shows humor  
and great love. I particularly enjoy the time the disci-  
ples were on the stormy Sea of Galilee, and Jesus came  
walking toward them on the water. Peter wanted to  
get into the act and begged to come to Him. Jesus  
beckoned. Peter, managing a few steps, was overcome  
by fear and began to sink. Do you remember Jesus' words  
(Matt. 14:31)?

My favorites, however, are the many encounters with  
the self-righteous scribes and Pharisees. They could never  
trip Jesus, try as they might. In Luke 20:19-26, they  
ask Him whether it is lawful to pay taxes to Caesar.  
If He says no, the Romans will be after Him; if He says  
yes, the Jews, who hate the Romans and their way of  
exacting tribute, will be irritated.

Jesus asks them for a penny and questions whose name  
and face are on it.

"It is Caesar's," they answer.

"Then give to Caesar the things that are Caesar's; and  
give to God the things which are God's" Again Jesus has  
the last word. We might even call it the punchline.

Yes, Jesus' recorded words reveal His wonderful sense  
of proportion, the basis for the finest sense of humor.  
And this same practical sense of proportion we find in  
Proverbs. I am sure you have been struck with the  
humor in many of these verses and already have your  
own examples.

Here are a few of my favorites. Turn to Proverbs  
17:28, and let us read it together:

"Even a fool, when he holdeth his peace, is counted  
wise:

And he that shutteth his lips is esteemed a man of  
understanding."

Keep quiet and no one will ever guess how stupid you  
are. Wise words? Would that I had thought of that  
verse all the times I did not have wisdom enough to hold  
my tongue!

The twenty-fifth chapter is honeycombed with favor-  
ites. Look at verses 14, 15, 17, and 24.

"Whoso boasteth himself of a false gift

Is like clouds and wind without rain" (25:14).

A big blow with nothing to deliver! Do you know the  
type?

"By long forbearing is a prince persuaded,

And a soft tongue breaketh the bone" (25:15).

Patience has its own reward. A steady drip, drip, drip  
will wear away the hardest stone.

"Withdraw thy foot from thy neighbor's house:

Lest he be weary of thee, and so hate thee" (25:17).

Do not wear out your welcome. Perhaps the author also  
had the idea of keeping your nose as well as your foot  
out of your neighbor's house and business.

"It is better to dwell in the corner of the house top:

Than with a brawling woman and in a wide house" (25:24).

Maybe the corner of the house top in Biblical times was the equivalent of our dog house of today. A brawling, nagging woman surely can keep a man in the dog house.

If any book in the Bible reveals humor, it is without a doubt Proverbs. The writers of this book, Solomon, the wise men, Agur, and Lemuel, "saw life clearly and saw it whole." Their sense of humor shows plainly. God in His great wisdom has given all of us this sense of proportion. Let us enjoy His world and His people and thank Him with all our hearts for His gifts.

#### Questions for discussion:

1. What are the characteristics of a good sense of humor? Do you agree with the author's definition?
2. Does a person have to accept himself as he is, physical handicaps as well, before he can have a sense of humor?
3. How does a good sense of humor help one over rough spots in life?
4. What verses in Proverbs have you found that have a touch of humor?
5. Do these verses give you any insight into what people in 1000 B.C. were much the same as we?

## JUNIOR BIBLE STUDY

# THE LORD DESIRES CLEAN HEARTS

Psalm 19

by MRS. GLENN SHANK

**H**OW OFTEN we come in from playing to supper, only to be sent from the table to wash our hands. When we come to the Lord, He desires that our hearts be clean. In this psalm, there is a prayer for the cleansing of secret sins, in order that our praises to the Lord can be acceptable; for the Lord does not like our hearts to be sinful.

The first half of this psalm tells of God in the world around and above us. Since we have studied other similar psalms, we'll look only briefly at this section. It would be a good psalm to learn from memory for there are several verses you will hear quoted very often by Christians.

"The heavens declare the glory of God" (v. 1). How can we declare the glory of God? If we do not love God, if we dishonor Him by failing to obey His commandments, we can surely be no credit to Him. The heavens can tell us many things. They show us beauty, limitless space, orderly arrangements. Surely this speaks of the wonderful world God has created. Just as the heavens are telling the glory of God — and have told it since creation — so are we to glorify God.

The heavens do not shout, but their majesty speaks even though silent (v. 2-3). We find that we can commune with God best in quiet times. The heavens speak of God's wisdom, His power and His goodness. Though humans could never speak, still God would be glorified through His marvelous creation. The sun goes forth and nothing is hid from its heat (v. 4-6). Nothing is hid from God. The heavens are preaching and singing. God made them that way. Their song and sermon is the glory of God — God doing great things on through eternity. We, too, need to sing the glory of God for all the days of our lives.

"The law of the Lord is perfect" (v. 7). God didn't omit anything in His Word. The Gospel is perfect and we're not to add to, take away from or change any part

of it. The laws of our land are constantly being changed to suit the times in which we live. Even though we have laws, people frequently disregard them and do as they please. Then there is disorder, like the conditions prevalent during recent riots. Man cannot establish a perfect law, but God's law is perfect and complete. No attack on it will weaken it — it is sure — not changed according to existing circumstances. God's law is perfect. It is sure. It is right. It is complete.

To sum up the greatness and excellence of God's law, the psalmist says that they are "more to be desired than gold . . . sweeter also than honey and the honeycomb" (v. 10). The sweetest joys and the richest blessings are on those who live by the laws of the Lord.

The Word of God serves us a warning when we go astray (v. 11), but it also promises a reward. Part of the reward is the comfort and joy we get when serving God, but there is yet more reward to come.

Now the psalmist looks at himself — and we like to look at ourselves. Perhaps we'd rather not look at ourselves, but it is better to look at self than at other. It is better to clean up our own lives before we criticize others. We do err — can we understand our errors (v. 12)? We cannot altogether understand ourselves, so like the psalmist we say "cleanse thou me from all my faults." The perfect law of God acts like a mirror for man. We look in this mirror (law of God) and see ourselves as we really are, full of sin.

God cannot cleanse us from our sins until they are confessed. No matter what we do or how we appear on the outside, it is inside which is the most important. Butterflies are beautiful to look at, but their larva spoil the look of our fruit and vegetables. There is a white ant on the outside which eats away the insides of wood. To the outward appearance, the lumber appears sound, but the touch of the finger will show the hollow interior. A house so eaten will soon crumble.



Perhaps you cannot see the value of removing sin from your life, but its value will be better understood as you grow. Sin can decay our souls, deaden our consciences, dull our minds and make us as hollow logs which cannot long stand. Perhaps this example from Daniel Fletcher will help us to see more clearly.

If I drop some dirt in the cellar by the coal bin, I do not see the dirt, nor does it trouble anyone. If I drop that same dirt in the living room, mother will quickly get the dust pan to sweep it away without delay. If I drop that same dirt on the stretcher of the hospital emergency room, it arouses some horror, and it is washed away and new sheets are laid. But if I drop that same dirt onto the operating room table where the surgeon is working, immediately orders go forth to scour, sterilize, disinfect, and all procedures cease until the area is thoroughly disinfected, and new instruments are secured.

To a certain extent our lives are like this. At one time, in the coal cellar, we don't worry about sin or the sins of dirt it leaves. But when we are born-again Christians, we see it differently and have a horror of the sin in our lives. When we can see the sin in our lives, we are on the right road.

Some sins we delight in committing and the psalmist calls these "presumptuous sins" (v. 13). We need always to be on guard against sin, especially when we willfully do wrong. Any small sin can be repeated often enough to become a habit and then it is difficult to get out from under such a tyranny for we become slaves to it. Using bad language, cheating, or dishonesty can be repeated until these bad habits become difficult to overcome.

The last verse of this psalm is frequently used by preachers just before speaking. This was the psalmist David's prayer (v. 14). He could not bear it that his words or thoughts might be unacceptable to God. Perhaps our words sound good, but our thoughts are not good. Both that which we speak and that which we think are to be alike — and both are to be the best that we offer to God for His acceptance. May David's prayer be our prayer.

#### Questions for discussion:

1. How can we declare the glory of God?
2. What can the heavens teach us?
3. The law of God is like a mirror. What does this mean?
4. How can we have clean hearts?

## Signal Lights Program for June

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "THE CHRISTIAN WAY"**

**Project: AUDIO-VISUAL TRAILER FOR ARGENTINA**

#### Singing Time:

All Things Bright and Beautiful"  
Believe on the Lord Jesus Christ"  
Every Good Gift"

What Can I Give Jesus"

(from Primaries Sing)

#### Memory Time:

##### Serving God

Last September we talked about the beginning of the world. Do you remember how the world began? It was made by God. We said He created it. That means He made it out of nothing. He made it for us to live in and to enjoy.

In December we talked about an even greater gift that God gave us. Do you remember what that was? It was, of course, the sending of His Son Jesus to be our Savior.

When someone gives you something, what do you do? (Let several children respond.) We not only say thank you with our lips, but we show we are thankful by the things we do for that person.

God has given us everything we have. Do we ever tell Him thank you? How can we say thank you to God? (Again, permit a number of children to answer.)

We can say thank you to God through our prayers and songs.

We can also show God we are thankful for the things He has given us. When we gladly share our toys, we are saying thank you to God. When we quickly obey our parents, we are saying thank you to God. When we do something to make a sick person glad, we are saying thank you to God. When we share our money to buy food and clothes for the poor and to help the missionaries tell others of Jesus, we are saying thank you to God.

Every day there are many ways we can say thank you to God. As Christians we want God to know that we are thankful for the things we have. We want to say thank you for the beautiful world. We want to

say thank you for our family and friends. Most of all we want to say thank you for Jesus our Savior. See how many ways you can find to say thank you to God.

#### Memory Time:

##### Ephesians 5:20

(Review all previous memory Scriptures. Be sure the children include the references with the verses.)

This month's memory verse is about something we all want to do. It is written on the piece of paper I am giving each of you. Read the verse to yourself while I say it for you.

Now you read it with me. (Read it together a number of times.)

Let's turn our papers over and see if we can say the verse without looking at it.

We will want to study our verse at home this month. Put it in your pocket so you won't lose it.

**Prayer Time:**

Let us each think of one thing for which we are especially glad. As we pray let us thank God for it.

Then let us ask God to help us to find ways to show our thankfulness to Him.

**Mission Time:****The Aspinalls — Missionaries to Argentina**

The farm home near Sterling, Ohio, often rang with laughter as the Murrays worked and played together. The children were romping in the yard one summer day when Mr. Murray called them to him.

"You have a baby sister," he said.

"That makes four boys and four girls," laughed one of the sisters. "We're even!"

"What's her name?" asked another.

"Marilyn," replied Dad.

Marilyn grew, as all babies do. It was no time at all until she was playing with blocks of wood from Dad's shop. Before long she was toddling about. "Play! Play hide and go seek!" she would call to her brothers and sisters.

As she continued to grow they taught her many things. She learned to roll hoops and play marbles.

Family ball games in the pasture were the most fun. Or maybe the most fun was going to the blacksmith shop to watch Dad put shoes on a horse.

Marilyn went regularly with her family to church and Sunday school. When she was thirteen years old, she accepted Jesus as her Savior and was baptized.

While Marilyn was growing up on the farm, Raymond Aspinall was growing up in southern Ohio in the town of Piqua.

Ray had just one younger sister, but there were many friends to play with. They played cops and robbers and cowboys and Indians.

Best of all they liked to play on the levee along the Miami River.

Do you know what a levee is? It's a high bank of soil piled near a river to keep the water from flooding out onto the farms and towns.

This was a large grassy place in the summer. In the winter it was a wonderful slide.

Ray didn't go to church much as a boy. When he was twelve years old, he attended vacation Bible school. It was here he accepted Jesus as his Savior.

A few years later at a summer camp Ray knew God wanted him to be a minister.

Ray's family moved when he was in high school. At the new school he met Marilyn Murray. They fell in love and later were married.

Marilyn worked as a bookkeeper while Ray attended Ashland College and Seminary.

He served as pastor of the Grandford Brethren Church while in seminary. Then they moved to Lanark, Illinois where he was pastor of the Brethren Church for three years.

One day Ray looked up from the letter he was reading and said, "This is another letter from the Mission Board asking us to go to Argentina as missionaries."

"They have asked us so many times," said Marilyn. "Do you think we should go?"

"If this is God's call we should," replied Ray. "How will we know if it is his call?"

"Let's pray about it," suggested Marilyn.

Right then they bowed their heads. "Show us if this is Your plan for us," prayed Ray. "If it is, Lord, let the Mission Board ask us once more."

As they lifted their heads the plan was arranged. It was the secretary of the Mission Board calling to ask a inquiry if they would go to Argentina. Marilyn and Ray knew God was answering their prayer and telling them He wanted them to serve in Argentina.

"Yes, we will go," Ray told the secretary.

After many months of planning, studying and packing Rev. and Mrs. Aspinall with their children Mark, Kathy, and Claudia flew to Argentina. There they are serving God.

Please send the following information to Mrs. Robert G. Holsinger,  
232 Sherman Avenue, Ashland, Ohio 44805 not later than July 30.

Signal Lights Patronesses:

Name of Church \_\_\_\_\_

Number of Signal Lights \_\_\_\_\_ Average Attendance \_\_\_\_\_

Where your meetings are held \_\_\_\_\_

When your meetings are held \_\_\_\_\_

Do you have a project offering? \_\_\_\_\_ Do you use the suggested material? \_\_\_\_\_

Suggestions for the Signal Lights program:



missionaries of the Brethren Church.

#### Business Time:

Give the Signal Lights motto.  
Roll call and offering.  
Remind the children that next month will be the last opportunity to give to this year's project.  
Plan a hike for next month's meeting.  
Birthdays to remember:  
Brian Bolinger will be three years old on July 1.  
Marla Bowers will be eight years old on July 11.

#### Activity Time:

##### Serving God at Church

(For this project you will need a few potted plants such as pansies or geraniums and garden tools. Check with the trustees where you may plant the flowers. If your meeting has not been outside, take the group out now.)

One way we can serve God and thank Him for His goodness to us is by helping to take care of His house. Look around the church yard. What do you see that we could do to make it look nicer? (The children will probably suggest such things as

pick up the paper, rake the lawn, pull weeds. Carry out as many of their suggestions as practical.)

The lawn looks lovelier already. Now let's brighten it with these flowers. (Supervise the planting, making sure each child has a part in it.)

We will need to water the flowers regularly and to keep the weeds pulled from around them. Who would like to take care of them until our next meeting?

(Assign two or three children for each week. You will need to remind them when it is their turn.)

#### Signal Lights Benediction

Christian Education works wonders!

## FOUR-WAY RELIEF FROM SPIRITUAL CONGESTION

by Dean A. Dalton

The author is Director, Education and Information Division, Gospel Light Publications, Glendale, California

THE WORLD is becoming more unbelievable every day. We have new detailed pictures of the moon's surface. Mars Mariner has probed 325 million miles into space. Our astronauts have hurtled through the heavens 17,000 miles an hour and nonchalantly taken space walks 150 miles above the earth. Mysterious signals from outer space have been heard in Moscow and Bonn. Scientists consider the possibilities of messages from men on other planets. Telstar and the communication satellites provide world-wide immediacy of information through television and radio. The laser beam has wrought miracles in medical surgery through the use of light amplification by stimulated emissions of radiation.

But in the light of these momentous feats, consider the bizarre contrast of our times: new dimensions in national prosperity and poverty pockets in urban and suburban slums; new dimensions in education world wide and one and a half billion persons who can't read or write; new dimensions in social reform and more criminals than college students; new dimensions in population and 800 million fewer Christians than 50 years ago; new dimensions in medical care and one out of ten of our hospital beds occupied by the mentally ill; new dimensions in church statistics, with billion dollar buildings and declining memberships and seminary enrollments.

What a day for the Church to work! Too often, however, we are afflicted by the "edifice complex." We are analyzing the power of God with programs that are child-centered. Our machinery often mangles the message. Christ's final word to us, his disciples, was

"Go . . . teach." I believe the opportunities of today are giving new dimensions to Christian education at the local church level.

1. We are achieving new dimensions through **rediscovery of our message**. We are seeing a grass roots movement back to the Bible, as our basic text and only guide — a return to the Holy Scriptures as our only frame of reference.

2. We are achieving new dimensions by **strengthening our methods**. All of the orthodoxy, all of the great evangelical truths committed to us are of little avail unless those who hear understand the way of salvation through Christ alone, and understand the obligations that God places on those who belong to Jesus Christ.

3. We are achieving new dimensions through **involvement of the man**. There continues to be a critical challenge to the church to enlist and to involve convicted, convinced, concerned and committed men to Christ's cause.

4. We are achieving new dimensions by a **penetration of the masses**. We should rejoice in every activity that jolts Christians out of their tendency to stay in their church buildings to engage in Christian work.

We have never had anything of such magnitude . . . so potentially promising . . . and so creatively challenging as Christian Education in the local church today. God grant that we shall use to the fullest every aspect of Christian Education. God's formula for effective evangelism is to teach the Word and reach the heart.

"O Lord, revive thy work in the midst of the years" (Habakkuk 3:2).

# THE EIGHTY-FIRST CONFERENCE

## of the

# INDIANA DISTRICT BRETHREN CHURCHES

## and BIBLE CONFERENCES

**JUNE 10 to 13, 1968**

The Brethren Retreat  
Shipshewana Lake, Indiana

**Theme:** "MATURING THE SAINTS"

**Text:** "For anyone who continues to live on 'milk' is obviously immature — he simply has not grown up. 'Solid food' is only for the adult, that is, for the man who has developed by experience his power to discriminate between what is good and bad for him" (Hebrews 5:13, 14 —Phillips).

### PROGRAM

<b>Monday Evening — June 10</b>		11:00	Report of Conference Treasurer
			Report of Statistician
7:30	Devotional Service		Hymn ..... Glenn Grumbl
	Hymn ..... Glenn Grumbling		Moderator's Address
	Scripture and Prayer . Rev. Myron Dodds		Rev. Woodrow A. Imr
	Appointment of Conference Membership Committee	12:00	"Maturing The Saints in Stewardship"
	Appointment of Committee on Committees	1:30	Dinner — Hotel
8:00	Appointment of Ways and Means Committee		<b>Tuesday Afternoon — June 11</b>
	Hymn ..... Glenn Grumbling		Hymn ..... Glenn Grumbl
	Solo ..... Mrs. Orien Hall, Nappanee		Solo ..... Daniel Donaldson, Mex
	Vice Moderator's Address		Scripture and Prayer .. Rev. Kent Benn
	Mr. Devon Hossler	2:30	Report of Membership Committee
9:00	"The Saints Need For Maturity"		District Mission Board Session
	Brethren Youth		The Benevolent Board of the Brethren Church
	<b>Tuesday Morning — June 11</b>	3:00	Rev. W. E. Thomas, Representat
7:15	Breakfast — Hotel		The Missionary Board of the Brethren Church
8:10- 9:45	Simultaneous Sessions, W.M.S., Ministerium and Laymen	3:30	Rev. William Anderson, Representat
		5:30	W.M.S. Annual Tea and Program
8:30- 9:45	Brethren Youth		Supper — Hotel
10:00	First Business Session		<b>Tuesday Evening — June 11</b>
	Hymn ..... Glenn Grumbling	7:00	Vesper Service
	Scripture and Prayer . Rev. Paul Sommers		Hymn ..... Glenn Grumbl
	Music ..... North Manchester		Speaker ..... Rev. Kenneth How
	Report of the Conference Membership Committee	7:30	Music at the Tabernacle
		7:45	District Laymen's Program
	Unfinished Business		Hymn ..... Walter Str



## Conference Organization

derator	- - - - -	Woodrow A. Immel
e Moderator	- - - - -	Devon Hossler
ecretary-Treasurer	- - - - -	Paul D. Tinkel
istant Secretary-Treasurer	-	Claude Stogsdill
istician	- - - - -	Mrs. Donald Kollar

## Conference Music

ganist	- - - - -	Mrs. Harold Hummel
nist	- - - - -	Mrs. Woodrow Immel
ng Director	- - - - -	Glenn Grumbling

## ORGAN PROVIDED BY THE C. G. CONN Ltd. OF ELKHART, INDIANA

We wish to express our great appreciation to Mr. Larry Swine, Vice President, and the C. G. Conn Ltd. Company of Elkhart, for their most gracious provision of an organ for our Conference. For the past two years and in this year, their provision of an organ has and will be a wonderful means of blessing in enriching our singing and our worship. Also, our sincere thanks to Mr. Harold Hummel, Goshen Case Company for the transportation, placement, and hook-up of the organ.

Scripture and Prayer ..... Dave Bowers  
Installation of Officers

Mr. Richard Reed

Special Music

"The Brethrenaires," New Paris

Speaker ..... Rev. Kenneth Solomon  
Brethren Youth

### Wednesday Morning — June 12

Breakfast — Hotel

Simultaneous Sessions, W.M.S., Laymen-Ministerium

Brethren Youth

Business Session

Hymn ..... Glenn Grumbling

Special Music ..... Burlington

Scripture and Prayer .. Rev. Austin Gable

Report of Membership Committee

Report of Ministerial Examining Board

Report of Committee on Committees

Election of Officers

Report of Central Council

Rev. Richard Allison, Representative

Hymn ..... Glenn Grumbling

Speaker ..... Rev. Waldo E. Gaby

"Maturing The Saints in Family Life"

Dinner — Hotel

### Wednesday Afternoon — June 12

Hymn ..... Glenn Grumbling

Special Music ..... Elkhart

"Cinda and Gary Ravenscroft"

Scripture and Prayer

Rev. Arthur H. Tinkel

Report of Membership Committee

2:00

2:30

3:00

3:30

4:00

5:30

District Board of Trustees

Ashland College and Seminary

Rev. Charles Munson, Representative

Brethren Publishing Company

Rev. John Byler, Representative

Business Session

W.M.S. Public Service

Supper — Hotel

### Wednesday Evening — June 12

Vesper Service

Hymn ..... Glenn Grumbling

Speaker ..... Rev. Clarence Kindley

Music at the Tabernacle

Indiana District Board of Christian

Education

Speaker ..... Rev. Fred Burkey,

Director of Christian Education of the  
Brethren Church

8:45

Film in Tabernacle — "Goal To Go"

(Everyone is invited to stay)

### Thursday Morning — June 13

Breakfast — Hotel

Simultaneous Sessions

W.M.S.-Sisterhood

Laymen-Boys' Brotherhood

Ministerium

10:00

Business Session

Hymn ..... Glenn Grumbling

Special Music

Mrs. Kent Bennett, North Liberty

Scripture and Prayer

Rev. Gene Eckerley

Report of Membership Committee

Report of Indiana District Board of

Christian Education

Report of Auditing Committee

Report of Resolution Committee

Any Remaining Business

Installation of new Conference Officers

11:00

Hymn ..... Glenn Grumbling

Speaker ..... Rev. Herbert Gilmer

"The Maturing Saint and His Outreach"

12:00

Dinner

## AUXILIARIES

### Woman's Missionary Society

Pianist ..... Mrs. Charles Lee Riddle, Tiosa

Song Leader ..... Mrs. Joan Bargerhuff, Loree

Theme: "Building Bridges"

### The Program

### Tuesday Morning — June 11

8:10

Prelude ..... Mrs. Riddle

Theme Song ..... Mrs. Bargerhuff

Devotions ..... Mrs. Floyd Sibert, Mexico  
Special ..... Mrs. Kent Bennett, North Liberty  
Business  
Memorial Service ..... Denver Society

**W.M.S. Prayer Period**  
**9:20 A.M.**

Mrs. Bea Bischof ..... Huntington

**Tuesday Afternoon — 3:30**

Annual Tea and Program ..... Bryan Society

**Wednesday Morning — June 12**  
**8:10**

Prelude ..... Mrs. Riddle  
Theme Song ..... Mrs. Bargerhuff  
Devotions ..... Mrs. Sibert  
Special  
Business  
Election of Officers  
Recognition of Banner Societies  
Project Offering (Donations to Dormitory)  
Dutchtown Society

**W.M.S. Prayer Period**  
**9:20 A.M.**

Mrs. Claude Stogsdill ..... Teegarden

**Wednesday Afternoon**  
**4:00**  
**(Public Service)**

Prelude ..... Mrs. Riddle  
Theme Song ..... Mrs. Bargerhuff  
Devotional Special .... Mrs. Edith Rodkey, Burlington  
Speaker

**Thursday Morning — June 13**  
**8:10**

Combined meeting of W.M.S. and S.M.M.  
Prelude ..... Mrs. Riddle  
Theme Song ..... Mrs. Bargerhuff  
Devotions ..... Mrs. Sibert  
Special ..... Sisterhood Choir  
Business — Combined Installation of Officers  
Final Business of the Year

**W.M.S. Prayer Period**  
**9:20**

Mrs. Frank Barker ..... County Line

**Sisterhood**

Theme: "Nothing Is Impossible" Luke 1:37

Theme Chorus: "Nothing Is Impossible"

Pianist ..... Jerri Garrison  
Song Leader ..... Diane Miller

**The Program**

**Monday Evening — June 10**

Songs and Devotions  
Refreshments ..... Loree Society

**Tuesday Morning — June 11**

7:15 Breakfast  
8:30 Brethren Youth  
9:50 Panel Discussion (Sponsored by S.M.M. open  
all youth)  
S.M.M. Choir Practice  
11:00 Services at the Tabernacle

**Tuesday Afternoon**

1:00 Prelude ..... Jerri Garrison  
Theme Song ..... Diane Miller  
Greetings ..... Beth Hartong, Presiding  
Business  
Committee Appointments  
Election of Officers  
Devotions ..... Ardmore Sr. Society  
Special Music ..... Center Chapel Society  
Speaker ..... John Edmiston, Roanoke  
"Nothing Is Impossible for a Teenager"  
"Spirit of Sisterhood"  
S.M.M. Benediction  
5:00 Wiener Roast  
7:45 Services in the Tabernacle  
9:10 Songs and Devotions  
Refreshments ..... Warsaw Society

**Wednesday Morning — June 12**

7:15 Breakfast  
8:30 Brethren Youth  
9:50 The Roanoke Teen Choir  
S.M.M. Choir Rehearsal  
11:00 Services in the Tabernacle

**Wednesday Afternoon**

12:30 Ingathering Service — Tabernacle  
Devotions ..... Burlington Society  
Ingathering of the Project Offering  
Consecration Prayer ..... Patrons  
Special Music ..... Huntington Society  
S.M.M. Benediction  
1:30 Banquet  
Theme Chorus ..... Diane Miller  
Choruses ..... Diane Miller  
Recognition of Honor and Banner Societies  
Introduction of New Officers .... Beth Hartong  
Speaker ..... Miss Ada Drury  
Riverside Christian Training School  
"Nothing is Impossible for a Full-time Worker"  
S.M.M. Benediction  
(Favors for Banquet, Nappanee Society)  
7:45 Services in the Tabernacle  
9:10 Campfire (if possible)  
Refreshments ..... New Paris Society

**Thursday Morning — June 13**

7:15 Breakfast  
8:10 Meeting with W.M.S.  
(See W.M.S. section for program)  
10:00 Prelude ..... Jerri Garrison  
Theme Chorus ..... Diane Miller  
Special Music ..... Old and New Officers  
Speaker ..... Mrs. J. D. Smith, Warsaw  
"Nothing is Impossible for a Layman"  
Theme Chorus ..... Diane Miller  
S.M.M. Benediction  
11:00 Services in the Tabernacle



## Boys' Brotherhood

### Tuesday — June 11

- 00 Breakfast
- 30 Brethren Youth
- 00 Attend Services in the Tabernacle
- 00 Devotional Program
  - Devotions
  - Message
- 45 Attend Services in the Tabernacle
- 45 Brethren Youth

### Wednesday — June 12

- 00 Breakfast
- 30 Brethren Youth
- 00 Attend Services in the Tabernacle
- 00 Devotional Program
  - Devotions
  - Message
- 45 Attend Services in the Tabernacle
- 45 Brethren Youth

### Thursday — June 13

- 00 Breakfast
- 10 Laymen-Boys' Brotherhood
- 00 Attend Services in the Tabernacle

## Brethren Youth

Brethren Youth Leaders for Conference  
 Sharon and Bill Walk  
 Bill is in Seminary at Ashland, Ohio, and pastor of  
 Glenford, Ohio Brethren Church.

me: Get In The Game"

### Monday — June 10

- 30 Attend Service in Tabernacle
- 00 Pre-game Warm-up (hike)

### Tuesday — June 11

- 30 Pre-game Instructions
- 30 Pre-game Prayer
- 00 Recreation "Playing the First Half"  
 (ball game and swimming)
- 8:5 Evaluate the First Half

### Wednesday — June 12

- 30 Half-time Instructions
- 30 Second Half Prayer
- 00 Recreation "Playing the Second Half"  
 (ball game and swimming)
- 5 Attend Services in the Tabernacle
- 5 Film in Tabernacle — "Goal To Go"

### Thursday — June 13

- 8:10 Girls meet with W.M.S.
- Boys meet with Laymen

## Ministerium

### Tuesday — June 11

- 8:10 Devotions — Led by Elder R. Bischof
- 8:30 Business
- 9:00 Program
  - Board of Trustees of Shippshewana
  - The Camp — Past, Present, Future

### Wednesday — June 12

- 8:10 Joint Meeting with the Laymen
- Laymen in charge

### Thursday — June 13

- 8:10 Devotions — Led by Elder R. Bischof
- 8:30 Business (Election of Officers)
- 9:00 Program
  - Panel of Laymen and Women
  - "What Does the Laity Expect of the Ministers Wife?"  
 (Minister's Wives are Invited)

## Laymen

### Tuesday — June 11

- 8:10 Laymen's Session
  - Leader ..... Everett Gillis,  
 Northern District President
- 9:15 Prayer Period

### Tuesday Evening Public Service

- 7:45 Hymns ..... Walter Strape
- Devotions and Prayer .. Dave Bowers, Nappanee
- Installation of Officers
  - Mr. Richard Reed, Kokomo
- Special Music
  - Quartet, "The Brethrenaires" ..... New Paris
- Speaker ..... Rev. Kenneth Solomon,  
 Missionary from Argentina
- Benediction ..... Jerry Gable

### Wednesday — June 12

- 8:10 Joint Meeting with Ministers
  - Leader ..... Jerry Gable,  
 Southern District President
- 9:15 Prayer Period

### Thursday — June 13

- 8:10 Meeting with Brotherhood Boys
  - Leader ..... John Oberly
- 9:15 Prayer Period

**Why not join the  
TEN DOLLAR CLUB?**

# THE UNHOLY TRINITY: DRAGON, BEAST, AND FALSE PROPHET

## Revelation 13:1-18

### Part XXVIII

by REV. R. GLEN TRAVER

**C**HAPTER THIRTEEN of Revelation is really a continuation of chapter 12 which closes with a picture of Satan cast down to the earth and, in the throes of his dying convulsions, attempting to destroy the saints of God. The 13th chapter describes this attempt in the language and thought patterns of John's own day. In fact, no doubt for him, there is much contemporary relevance. However, the imagery seems to leap beyond his own time and reach out to that period of history, better known as the great tribulation, to come at the end of this present age.

#### The beast from the sea (1-8).

The best manuscripts would make the dragon the one standing upon the sand of the sea and John, then, beholding the beast coming up out of the same (cf. RSV). This beast seems to be the same as the one described in 11:7 as coming out of the bottomless pit. To John, this "beast" seems to be the very incarnation of the Roman Empire of his own day (as well as the incarnation of satanic power). Many evangelical expositors would identify it with the Antichrist of the coming great tribulation era.

The seven heads mentioned by John probably refer to the seven leading emperors of his own time, beginning with Tiberius and ending with Domitian. The ten horns may include these seven and three lesser emperors who reigned a total of only eighteen months between Nero and Vespasian (Galba, Otho and Vitellius). The ten crowns could well symbolize their rule and reign, for certainly, the emperors of Rome were known as the rulers of the world! The name of blasphemy upon the heads might allude to the claim of emperor deity and the demand for emperor worship.

Whether John was able to fully comprehend the deeper meaning behind his imagery, we do not know for certain. However, many believe these pictures describe for us a renewal of the Old Roman Empire in the last days, to be ruled over by the Antichrist who will be every bit as cruel and blasphemous as any of these Roman Emperors. A study into the lives and activities of such men would better help us understand just how diabolical such a person will be, if this interpretation proves correct.

John also seems to allude to the four great beasts coming out of the sea as described in Daniel 7:3-7. These represented the great empires of Babylon, Media, Persia and Greece, probably described as beasts by Daniel because of their cruel and inhuman activities toward their

enemies. This may very well be John's thought as he attempts to picture the satanic personality and activity of this coming Antichrist (i.e., one personifying the combined evils of these four great empires of ancient history). John is very certain concerning the source of such a person's evil motivation. He describes this source as from the "dragon," which already has been identified with Satan (cf. chapter 12).

In verse 3, John mentions that one of his heads was wounded to death and then healed. Some believe this alludes to the current belief of John's day that the emperor Nero would return from the dead to rule again (thus, becoming the monstrous beast here described). Others seem to feel that this is merely symbolical of the restoration of the Roman Empire in the days just prior to and during the great tribulation. It may well be that John, himself, believed he was living in this time of the end and that the coming Antichrist would be every bit as cruel and inhuman as Nero. Whether he actually expected his reincarnation, we do not know.

Verses 4 and 5 picture the kind of world-wide acceptance and worship that Satan and his Antichrist shall receive from unregenerated men, deceived by their stratagems and enticing speech. The mention of forty-two months may again allude to the time of Antiochus Epiphanes who subjected God's people to terrible tribulational terrors during the Syrian conquest of Israel in the second century B.C. Whether the Antichrist's reign shall be exactly forty-two months or whether this merely symbolizes a definite period of time when conditions will be similar to that of the Syrian conquest, or even worse, cannot be determined positively. Either way, the result is the same — God will ultimately over-rule and bring both Satan and his wicked co-workers to complete and ignominious defeat.

Verses 6 and 7 picture more details concerning the war between Satan, God and His tribulational Church, with Antichrist as Satan's supreme weapon of attack. Verse 8 continues to describe his world-rule as that of a god, to be worshipped by all who do not have their names written in the Lamb's book of life (i.e., those who are not of God's elect). Certainly, the "Caesar-worship" of John's day was a portent of the far greater worship to be given to Satan's "christ" during the tribulation to come.

**A most glorious fact: God shall indeed prevail (9, 10).**  
Verses 9 and 10 are a parenthesis with which John seems to be seeking to encourage those who are



ints and thus to be subjected to the most bitter forms of tribulation for their refusal to bow down and worship the Antichrist. He seems to be saying that the patience and the faith of the saints rests in the knowledge that God will win out and that all who are identified with Him shall ultimately share in His eternal victory over Satan and all his diabolical forces and powers. God has His own way of settling all accounts. He also has His own way and His own time for righting all wrongs and vindicating His elect. We can be sure that He will destroy the destroyer and all who align themselves with him and his cause. We can be just as sure that He will ever take care of His own, whatever the trial or test or period of time!

#### **The second beast and his insidious campaign (11-18).**

If the first beast refers in John's mind, to Antichrist and political Rome, then the second beast probably refers to some religious alliance, perhaps centering in another satanic personality, which finds its proto-type in the "Caesar-worship" of the first century A.D. This would be especially true if John is writing during the reign of Domitian when such worship was made compulsory, under the penalty of death. In 19:20 this second beast is called, "the false prophet," a term fitting either a person, a system, or both.

John tells us that this beast has two horns like a lamb (11a). It may be that at first, "Caesar-worship" appears "lamb-like" with promises of peace, prosperity, and blessing upon all who would bow down and worship. The mention, in 11b, of this beast speaking like a dragon may allude to the serpent who deceived Eve in the Garden of Eden and may be used by John to further suggest that this second beast would be able to deceive many with his enticing speech. Verses 12-14 speak of the great wonders and miracles such a person or system will be able to perform which will also tend to deceive the unregenerate.

The futuristic application to these verses would center around the belief that during the tribulation period there will be a diabolical alliance of a corrupt political power with an apostate church, patterned after this alliance between Rome and "Caesar-worship" of John's day. Together, they will seek to carry out the aims of Satan in his last and most enthusiastic attempt to defeat the true Church and thus circumvent God's eternal plan and purpose in the behalf. The first beast, then, would represent the reigning Antichrist and the second beast the apostate church, perhaps under a supreme head or system. The mention in verses 14, 15 to "the image of the beast" could well refer to a composite political-religious alliance through which the beast and his false prophet will carry out their nefarious attack on the true Church.

Verses 16, 17 make mention of the mark on the right hand or forehead. Only those who are thus identified with this unholy alliance will be able to buy and sell. Thus, John suggests that some form of economic sanction will be brought against those who refuse to worship the Antichrist and to join in the political-religious apostasy of the day. Verse 18 has always been a happy meeting-ground for those who like to take imaginary flights into the unknown. The number "666" (some believe it should be "616") has been identified with Nero, Titian, Napoleon, Hitler, the number on the Pope's crown, the NRA system of the 1930's, the present Social Security System, etc., etc. Suffice it to say that surely John understood what he was writing in relation to his

own time, and believed that God would help those to whom he was writing to also so understand. Unless the Spirit of God sees fit to make this same understanding ours, in terms of the future, it is best not to be too dogmatic but rather to leave this within the total context of end-time events. It seems quite clear that this does suggest some future form of economic pressure to force men to bow down and worship Satan's Antichrist. The details, however, will have to wait God's further illumination!

#### **In conclusion**

We have noted that this chapter is full of symbolism and comes to us couched in the thought-patterns of John's own times. Thus, it is best that we seek out, through the guidance of the Holy Spirit, the eternal truths contained therein (truths which hold good for every period and time). Verse 10 seems to suggest at least two such eternal truths, especially in the light of the immediate context:

1. God's truth and righteousness shall ultimately prevail over all deceit and error. The light of Christ has a way of penetrating the darkness of satanic trickery and deceit, if we will but let it shine.
2. God rules and over-rules! Satan and all his emissaries of hell are limited both in scope and power. All of history revolves around the Lamb of God and those who are identified with Him (i.e., those having their names written in His book of life). All others will be left to share in the doom of Satan — a doom already determined and complete in the eternal mind of God. Thus, we are to live in patience and faith, knowing that the last chapter of history has already been written, that King Jesus is the eternal Victory, and that with Him, we too shall prevail!

We would not want to deny, however, the possibility that this chapter does portend future events. In fact, it is not difficult today to imagine the soon emergence of Antichrist and his world-wide political and religious alliance. "One world" ism, the United Nations, the National and World Councils of Churches, the Common Market, the endless struggle between Communism, Capitalism and dialectical materialism — these and more, make us to sit up and listen most attentively to these words from the pen of the Apostle John.

It is very possible that the political, religious and economic climate, now existing throughout our world, may forebode Antichrist and his false prophet. The present religious apostasy, rooted in liberalism, amorality and political-social intrigue, seems most ripe for compromise and accommodation with such a religious ruler and his ideological system of economic and political coercion and power. The computer age with its exchange of personal identity for a number, and the stress on organization and control, makes the "mark of the beast" seem most revelant for our time. Also, the chaos, lawlessness and atomic anxiety of the world's masses makes the cry for a world leader, who can promise universal peace and prosperity, sound loud and clear.

We would not want to speculate — only suggest. But surely, as we look about us today we cannot help but be impressed by all these outward evidences of end-time imminency. It could well be that someday soon this world will wake up to find itself under the control of this most unholy trinity, described for us here in Revelation, 13 as: The Dragon, the Beast, and the False Prophet!

# The Brethren Layman

## The Laymen's Meeting

Program for June

James E. Norris

### Topic:

## LET US REBUILD THE HOME

**Devotional Reading:** Genesis 1:24-31; 2:20-25

#### Leader's Comment:

From our observation, it is not hard to tell that most of our troubles can be traced directly to the breakdown of the parental discipline of the home. This is an old, old story, and many people will say, "We have heard that too often already."

This is a complex problem for us as Laymen to tackle. What progress we make in that direction can only be the result of consistent Christian living, prayer and Bible study, **re-establishments of the family altar, and faith to live by.** As you have heard read from God's Holy Word, He intended the home to be in harmony, with the father in complete command — not dictatorially but with a heart of love.

We are going to use different Scriptures in pointing out the duties of the father and various members of the household.

#### 1. Duties of a father to the children.

Read and discuss Ephesians 6:4. You might discuss how children can be provoked to wrath. What does nurture and admonition mean? (read R.S.V. on this).

#### 2. Duties of parents to children. II Corinthians 12:14.

Name some other duties of parents to the children, like providing for their education. How can it be done?

#### 3. Discipline the children. I Timothy 3:4.

A parent should rule his house well. Thought: It is imperative that parents learn to understand children. Do you think it is any more difficult to raise good children today than it was in Bible times?

#### 4. The duty of a Christian extends beyond the home. James 1:27

It should be pointed out that the home is the place to go out from. Home is the center of community life. There may be differences of opinion on this. Do you think the government has taken too much of the responsibility and welfare work from the church and home?

#### 5. Duties of the children.

Read and discuss Ephesians 6:1-3.

Summary: We have discussed many of the problems before parents today, but have we found a solution? There is only one place to turn for a solution and that is as we have said before, God's Word.

We are studying the wisdom literature in our Sunday schools. Rereading this would help a lot. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

## "LET CHRIST BE LORD"

Philippians 2:11



## Boys' Brotherhood Study Article —

## God's world in the Bible

## BIRDS

by VIRGIL L. BARNHART

BIRDS OF 360 to 400 different kinds occur in Palestine. Many of these are found other places, but 26 are found only in Palestine. As a result some of these 26 may be known to us only by name, or observed in a zoo. The Bible mentions about 50, using Hebrew or Greek names which can sometimes be identified with particular species of the present day. Birds are mentioned in all 21 books of the Bible and 19 times in the apocryphal books. The following birds are specifically mentioned.

**Bittern** is a heron-like bird of marshy environment, and it possesses a very mournful call. It is mentioned in Isaiah 34:11, and it seems to imply that this bird will be living in a land of confusion and emptiness. It conveys the idea of a waste land, and that the land will be possessed by unclean birds, wild beasts, and undesirable thorns, nettles, and brambles. That which was a court for princes and nobles (v. 12) with its paradise will turn to a sinful chaos, and spoil the beauty of the whole creation. Palaces and fortresses shall become as wilderness (v. 13). God has much patience, but He also is a Lord of vengeance (v. 8). The reading of Isaiah 34:1-15 seems to uphold this line of thought, Zion is still subject to God, God will plead her cause of the wrongs thrust upon her, and God will perform this act at the proper time. Matthew Henry's commentary states, "Zion is the Holy City, a type and figure of the Church of God in the World." This Biblical passage seems to weave a pattern of thought that would be an interesting spiritual study conveying a deeper significance than just the mention of unclean birds and undesirable plant growth.

**Chicken**, the common domesticated barn-yard fowl, descended from the wild, red jungle fowl of India, Burma, and Malaya. Perhaps this could be the "fatted fowl" of Kings 4:23. In Matthew 23:37, chickens are mentioned as the young of a hen which shows consideration for her offspring just as Christ would have comforted Jerusalem by gathering them together for protection and safety. A hen will call (by clucking) her chicks to her, and they will respond by running to her for safety and protection under her wings. Christ also calls all to Him for safety and protection if we so desire to yield. We are not forced, but have a free will choice of obedience or disobedience. If the hen, which is the female of the domestic chicken, is full of concern for its young, then should be easy for us to realize how much more concerned Jesus is for mankind. Man was created for eternal life by the Creator Who is very eager for us to avail ourselves of the opportunity to come to Him for guidance in all phases of our spiritual safety and development.

The **cock** is the male of the domestic chicken. Used as a symbol of the early part of the day because of its morning crowing (Mark 13:35). Its crowing also reminded Peter that he had denied his Lord (Matthew 26:74). There is a church in Jerusalem today named Gallicante, after the cock which Peter heard.

**Cormorant** (mentioned in Isaiah 34:11) is a swimmer and diver with webs between all four toes. It can pursue and catch fish under water. Many Orientals use it to capture fish for them. A dweller in waste places, hence a sign of a curse on land formerly inhabited, such as Edom and Nineveh. Included in the list of unclean birds in Leviticus 11, probably because it is a flesh eater. Since the flesh contained blood, and Israelites were forbidden to eat blood, they were also prohibited from eating birds which were carnivorous.

**Crane**, a long-necked, long-legged wading bird whose voice is a croak or a honk heard for several miles. Hezekiah's lament over his sickness is compared to that of a crane (Isaiah 38:14). Its time of migration is well known, so that its faithful return is contrasted to Israel's faithfulness (Jer. 8:7). I've often wondered if we plead ignorance sometimes as an excuse for our behavior when it is not lack of knowledge, but lack of desire to be willing to give up the worldly gains we have accumulated. We must sow righteous deeds if we are going to reap spiritual benefits. If we accept Jesus as our Savior, obey His teachings, follow His will, read His Word, heed His Gospel, pray for guidance and soul salvation (ours and others), grow in grace and knowledge, witness to others of His saving power, acknowledge Him as Lord and Master, trust in the Lord with all thine heart, then we shall know that we are saved. Praise God from Whom all blessings flow.

The **dove** is probably the rock pigeon or the rock dove similar to our domestic pigeon, common in flocks in parks and around buildings. It was sent from the ark after the flood, but found no land, so returned, but did not go out until after a fortnight when firm footing was available (Gen. 8:8-12). It flies rapidly on high, as the psalmist wishes his prayers to do. The dove appropriately becomes a symbol of a lover in the Song of Solomon for its soft cooing voice was well known. Doves are among the less intelligent of birds. Their harmlessness is mentioned in Matthew 10:16. The spirit of God descends "like a dove" (Matthew 3:16). Doves were sold in the temple for the rites of purification, but Jesus cast out the sellers (Matthew 21:12). This writer urges that readers make a detailed study of Matthew 21:12-13,

it is still very good advice for churches today. It would be well also to read what Matthew Henry writes in his commentary concerning this passage of Scripture. Jesus is very specific and emphatic in His actions and declarations in verses 12 and 13. Anything that Jesus said and did should have our wholehearted devotion and acceptance rather than our controversial attitude.

**Eagle**, a large, hawk-like bird having powerful beak, talons, and wings, with a spread of over four feet. The Lord renews the youth of the soul like the eagle (Psalm 103:5). Isaiah 40:30-31 speaks good advice for youths and young men. This is a good passage for all, but you Boys' Brotherhood readers are urged to study this and put it into practice every day.

**Fowl**, used of all flying birds (Gen. 1:20) and even includes the bat (Lev. 11:13-19) which is a mammal. Mentioned as sacrifices (Lev. 1:14), food (Deut. 14:20), and scavengers of perished sinners (Ezek. 29:5). They are wise (Job 35:11) but God possesses greater wisdom (Job 28:7). Men are worth more than many fowls (Luke 12:24).

The **Hawk**, heron, nighthawk, osprey, ossifrage, raven, and the vulture are all birds mentioned in Leviticus 11 as being unclean, therefore they are not for food for men. They are condemned because they are omnivorous eaters.

**Ostrich**, the largest living bird, whose habits are accurately described in Job 39:13-18. With "a bounding stride of 15 feet or more, ostriches can indeed run 40

miles an hour and easily out-distance the fastest horse. The author of Lamentations considered them cruel (4:3). Job felt that his sad state made him like a companion of the silent ostrich (Job 30:29 ARV).

**Partridge**, because of their swift and sneaky running they are excellent game birds. It was supposed that partridges robbed eggs from others and hatched them, symbol of getting riches unfairly (Jer. 17:11).

**Peacocks**, the beautiful birds brought for Solomon's courtyard, probably came from India and Ceylon. They are mentioned in Job 39:13.

**Quail**, a ground dweller, scratching for food and having strong flying muscles for rapid flight of short duration. Its flesh is good for food (Ex. 16:13; Ps. 105:4) and was used very extensively as food by the children of Israel in their 40 years travel in the wilderness.

**Sparrows** are spoken of in Matthew 10:29-31, and this chapter is worthy of extensive study and discussion. It has much spiritual content for understanding. Are we concerned about our time and how it is being used? Are we allowing God to talk to us from His Divine Word (Bible), and are we talking to Him in prayer?

The **stork**, a long-legged, heron-like bird feeding in marshes, but nesting in trees (Ps. 104:17). It has a regular migration time, more faithful than God's people (Jer. 8:7). Further insight into this is given in Jeremiah 8:8-9. Never let it be said that you "have rejected the Word of the Lord."

## BOYS' BROTHERHOOD PROGRAM FOR JUNE —

by Rev. Bradley Weidenhamer

### People who met the Master

## "THE MAN BORN BLIND"

John 9:1-41

**THE OBJECT OF THIS STUDY** is not merely to cover the material presented. Throughout the study the leader should be very sensitive to any questions or thoughts that the members of the group might raise. Give these primary attention if they arise. Be sure that there is an atmosphere which lends itself to the asking of questions and the promotion of discussion.

#### Aim of the Study:

This study shows the wonderful blessing which came to the blind man from his two meetings with Jesus. Also it demonstrates that Jesus is not only our Savior but should be, in addition, the Lord of our lives.

#### Background:

Begin the study by discussing the following background events. At the end of chapter 7 the Pharisees tried to arrest Jesus. In chapter 8 look up verses 44 and

48 to see what Jesus said and how the Jews struck back at his words. Then look in John 8:58 to see what great claim Jesus made. Notice that in chapter 9 the situation was very serious because in verse 22 we see that anyone who believed in Jesus was to be put out of the synagogue, and that meant becoming a spiritual outlaw. All this makes the blind man's choice a very courageous one.

#### 1. His Plight, John 9:1-7

1. See if you can find any information on the problem of blindness during New Testament days. You should point out that people who were blind from birth received no training and had to be beggars.
2. Verse 2 — Discuss the reasons the people of Jerusalem thought sin caused blindness and what Jesus' answer was for this man's blindness.



Can God ever use a person's handicap for His purposes? Do you know any cases of this? Ask what Jesus was testing in verse 7 when he told the man to wash. (He was testing the man's faith.) At this point write on the chalkboard "Two Meetings With Christ." Underneath should be number one: He believed to see — Savior.

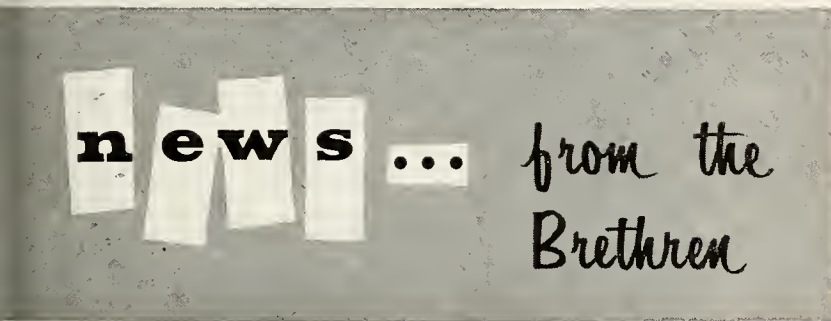
#### I. His Problem, John 9:8-34

Discuss what the man's problem was after the Jews saw that he was not blind anymore. Verses 18-21: What was the attitude of the Pharisees and to whom did they go to check on his story? At this point persons should be chosen to read the various speeches in verses 15-34 so that the boys may have a clear understanding on the conversation which took place. It would be preferable to write out the verses in the form of a play but using the actual text of the Scripture. You could also experiment with a role play in which one boy would be asked to stand up for his beliefs

in response to the others' accusations that he is a Christian and thus following lies. This would be a good way to practice the ability to witness.

#### III. His Progress, John 9:35-41

1. Ask the boys to point out the man's progress toward recognizing Jesus as his Lord. Point out his statements in verses 17, 33, and 38.
2. Write on the chalkboard, number 2: He saw to believe — Lord. This shows what happened when he opened his spiritual eyes.
3. As an illustration of what it means to accept Jesus as our Lord, use this object lesson. Use a flashlight and show that if the light is held before you and you follow it, all your way is clear as you walk in the light. But if you put the flashlight behind you, then you are walking in your own shadow, and the way is not clear.
4. In verse 28 the Pharisees said, "You are his disciple; but we are disciples of Moses." Whose disciple are you today? What does this have to do with letting Jesus be Lord of our lives?



ethlehem, Va. On Sunday evening, March 31, 1968, the W.M.S. presented their public service by presenting a play entitled: "In His Name." This play was written by Mrs. Mark Logan.

undergrift (Pleasant View), Pa. Rev. Arden Gilmer has accepted the pastorate of this church and will assume these responsibilities late in the summer. Rev. Gilmer will graduate from the Ashland Theological Seminary in June.

ew Paris, Ind. Rev. Waldo Gaby has been extended a call to resume his duties as pastor for another year; this call has been accepted by Rev. Gaby.

uth Bend, Ind. Rev. Samuel G. Stinson has resigned his position as Youth Director of the church and will enter into other employment, according to Rev. John T. Byler, Pastor. Rev. Stinson has served in this capacity for the past two years.

Bryan, Ohio. The following were ordained as Deacons and Deaconesses on Sunday, April 28, 1968: Mr. and Mrs. Kenneth Kerr, Mr. and Mrs. Jack Oxenrider and Mr. and Mrs. Jack Stombaugh. Rev. Woodrow Immel, pastor of the First Brethren Church of North Manchester, Indiana, participated in the ordination service. Rev. M. W. Dodds is the pastor of the church.

## Memorials

KUHLMANN. Mrs. Daisy M. Kuhlman passed away on Tuesday, April 21, 1968. She was a member of the First Brethren Church in Falls City, Nebraska.

Memorial services were conducted by the undersigned on April 23.

Rev. Jack McDaniel  
\* \* \*

SUDER. Mrs. Maude Suder passed away on February 17, 1968. She was a faithful member of the Meyersdale Brethren Church, Meyersdale, Pennsylvania, for many years.

Her pastor, the undersigned, conducted memorial services for her at the church.

Rev. Robert L. Hoffman

#### MEMBERSHIP GROWTH

Sarasota, Fla. — 4 by baptism, 2 by letter . . . Hagerstown, Md. — 3 by baptism . . . St. James, Md. — 2 by letter . . . Washington, D.C. — 2 by baptism . . . Vineo, Pa. — 2 by baptism . . . Gratis, Ohio — 1 by baptism . . . Gretna, Ohio — 1 by baptism . . . Mansfield, Ohio — 4 by letter . . . New Lebanon, Ohio — 19 by baptism . . . Elkhart, Ind. — 2 by baptism . . . South Bend, Ind. — 9 by baptism, 3 by letter.

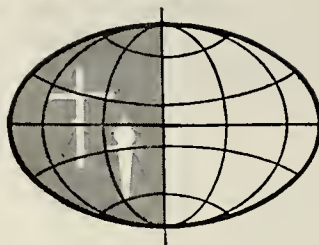
#### CATHOLIC ARCHBISHOP PRAISES METHODIST IN COZY SPEECH

Dallas (EP) — A Roman Catholic Archbishop paid tribute here to the rapid growth of ecumenism when he addressed the United Methodist General Conference of two newly-merged churches.

Archbishop John J. Carberry of St. Louis was embraced by Methodist Bishop Fred Pierce Corson of Philadelphia on the platform after urging a "growing holiness of the heart" as a prelude to reunion of the universal church.

The Archbishop also paid tribute to Catholic dialogs with other faiths, to the Consultation on Church Union and to John Wesley, founder of Methodism in the 18th century.

# MISSIONARY NEWS



## SHORT TERM MISSIONARIES

by Harold and Shirley Bowers



Harold and Shirley Bowers with Mark and Marla

AS WE FIND ourselves within a few weeks of returning to the United States after three and one-half years in Nigeria as short term missionaries with the Brethren Church, we naturally find ourselves thinking quite a lot about the occurrences and meanings of these years.

When Harold (much better known as Buzz) completed his work at Ashland College in 1964 we felt keenly that we were led to accept the challenge of teaching in the mission schools here in Nigeria. It was no agonizing decision for us to make; we have felt that all of us, laymen as well as the ordained, are called to various jobs and that we should be receptive to those calls.

As we looked forward to this position, we envisioned ourselves working with Nigerian students who would be going out as leaders and teachers in a country in which relatively few are educated. Our opportunity, we felt, would be to help the students academically, but with personal and spiritual growth as well.

Upon our arrival at Waka Schools, where we were to teach, we found a well-built, well-located, firmly-established school establishment that included a teacher training college and a secondary school, the only post-primary school serving quite a large area in Northern Nigeria.

Most of the students have come to Waka after having attended mission primary schools and most are Christians. There are several Muslim students, also. We found the students in Nigeria in personality very much like their counterparts in the United States. There is always a class clown, another whose homework is habitually late, and a class mischief maker. There are, of course, differences. The students here are still refreshingly respectful to their teachers and there is still an eagerness to learn that is not always evident in students in the United States. Sometimes, after a hard, hot day in school in Waka, the teacher has a few doubts, but about that vaunted eagerness to learn.

There are many opportunities for contacts with





**Boulder Hill Hostel**

students outside the classroom. In a boarding school such as Waka the students are there 24 hours a day and receive a good deal of supervision. Buzz was the Sunday school teacher for a group of students and played on the sports field after school with them often. He was also a dorm master and enjoyed the relationships that developed in after-school discussions with the boys in the dorm. We were always pleased when the students came to our home for visits. We were never sure whether we enjoyed their reactions or conversations more than they enjoyed ours. The school work was all done in English so there would be no apparent difficulty in communicating, but when we remember that English is a second (or third or fourth) language with the students, we knew why understanding was not always instant or perfect. (How well can you express yourself in your high school or college French?)

During the months that we were at Waka, Mark, who was then in the fourth grade, lived in Jos in one of the dormitories of Hillcrest School. It was a long three months from the time he left Waka on the lorry with the other mission kids until we were able to visit him in Jos. Marla, then four years old, spent her days while we were teaching visiting with the neighbor children, running up and down the steep hills playing, and visiting the baboon, the hyena and the other local attractions which were kept in a small caged area near the school. When we had been teaching at Waka about six months, we had our first lesson in missionary versatility. We were asked if we would consider moving to Jos temporarily to take the place at the high school hostel of the houseparents who were due to go on furlough for a year. Our going would mean that an ordained minister could not have to be taken from his church duties. We felt that we could be of most value to the mission by filling the temporary vacancy, so we moved. That was a great task because our drums of household goods had not yet arrived from the States. During our months at Waka we had gotten along on the minimum load of household equipment.

The high school hostel, named Boulder Hill, because of its location at the base of a great jumble of boulders, was a home for the high school children of missionaries attending Hillcrest School in our mission and the EUB

mission. At the time we went there, there were ten students — now to be "our kids" for awhile. If you use your imagination, you can pretty well visualize what it means to be parents to four boys and six girls, all high schoolers. You will realize the mountains of laundry to be done, the great quantities of food consumed, the piles of provisions to be shopped for, and the emotional and spiritual problems to be sympathetic with. Of course, we had the help of a fine Nigerian staff. Thlana, the cook, knew just how many French fries a hungry crew could stow away after a soccer game and how much porridge would be consumed at breakfast. Andu and Adamu cleaned the endless quantities of dirt carried in daily and just kept washing and ironing the never-slackening piles of laundry. Our Marla and Mark were able to live with us at Boulder Hill, so there were fourteen of us at the big dining table for each meal and later gathered around the big fireplace in the living room for our evening devotional time and still later — study hall.

There were six other hostels for other missions' children besides Boulder Hill, so there was a great deal of activity involving all the hostels. Father Buzz spent a great deal of time chauffeuring students to social activities, school functions, sports events, music lessons, etc. We were always very proud of "our kids." They were among the class leaders, the most talented, most intelligent, most sensible and handsomest in the school we are sure.

There was, of course, the usual amount of horseplay among the students. Probably the most distracting was the morning that the rhinoceros beetle placed on the breakfast table under an over-turned cup sent three girls in succession shrieking down the hall as they, observing the cup moving apparently of its own will all over the table, investigated and found themselves staring at the rather horrible looking beast under the cup.

While we were at the hostel, other jobs gradually came to be part of our duties. Buzz was in charge of operating the radio transmitter which provides twice-daily contact with seven other mission stations scattered over a large area, the closest of which is Waka, 365 miles away by road. Jos, because of the availability of transport and communication facilities, receives a great many radio messages.



**Looking down at the hostel, nestled below the boulders**





The Winfields being met by Shirley and Harold in their functions at Jos

Buzz was also in charge of the vacation compound located in Jos. This is a group of buildings, none of them very new, which are used as apartments for missionaries who come to Jos on holiday or business. The buildings are all of mud block construction with tin roofs. Some of the kitchens were badly in need of improvement and some buildings needed to be altered and remodeled. This gave Buzz the opportunity to try his hand at a bit of construction work, which involved drawing the plans, getting approval of them from local authorities, finding a contractor for the jobs and supervising the construction.

Buzz also volunteered to do personal shopping for the missionaries "out bush" who are seldom in Jos or any other shopping area. Typical purchases are: wrist watches, cheese, zippers, motorcycles, coconuts, and cameras. He has at various times also received eye glasses and false teeth for repair and replacement.

Shirley began working, during this period, as secretary to Roger Ingold, the field administrator, after his secretary returned to the States unexpectedly. In her work, also, there is never a dull moment. The routines of Immigration and Passport renewals for mission personnel, transcription of dictation, and filing are constantly varied by the unexpected events that demand unusual measures.

When Doc and Jean Shank left Nigeria, Buzz took over the Mission Funds for Jos that Doc had handled and also the purchasing for mission business. This includes medicines, school supplies, building supplies, provisions, (food supplies) and the arranging of transport for the goods to the mission area.

We also assumed the pleasant task of meeting people at the Jos airport who were coming into the country. We were pleased to welcome Larry and Rose Bolinger and their four children to Nigeria and some months later, Dick and Kitty Winfield. We were able to help them some with their shopping and outfitting and to enjoy their company in our home for meals and fellowship before they went on to the mission stations. Of course, we knew the Bologers and Winfields. It was a different matter to go to the airport knowing we were to meet someone whom we had never seen before. We

became fairly proficient at picking out the proper one and experienced no complete misses.

As Nigeria faced new problems which eventually led to the present civil war in the country, Jos became more and more relied upon as the center for mission supplies, communications, banking, and postal services so that the work here has just kept growing and growing. By the time the furloughing houseparents returned, Buzz found himself with a full-time job in Jos, so there was no thought of being able to return to Waka.

A typical day for Buzz at this time might sound something like this (beginning the night before):

Pack the mail for the different mission stations; pack refrigerated medicines; prepare some small items of freight, all of which will go to our area early the next morning on a small plane.

Next morning make an early trip to the hanger of the sister mission, from whom we often charter flights, taking along for the flight the passengers and items carefully prepared the night before. All the passengers and freight have to go on the scales because the small plane can carry only about 600 pounds. As soon as the plane is in the air, a trip to the radio transmitter to notify the station for which the plane is bound of the approximate time of arrival.

Go to the post office with Andrew Mbulla, Nigerian office helper, to collect the mail, send a couple of cables, pick up a registered letter, and pay the customs charge on a late-arriving Christmas package for a nurse at lonely bush station.

To John Holts to purchase a keg of nails and a drum of putty needed for a construction job at Garkida, mission headquarters.

Back to the airport now to pick up the passenger who came back to Jos on the small plane and the mail that they brought with them. Quickly sort through the mail the letters that have come from parents out here to their children at Hillcrest and deliver those. They are always eagerly awaited.

Home for lunch and a short rest.

Back to the office now for some paperwork — opening mail, typing memos and requisitions.

A visit in the office from a representative of a commercial firm arranging a delivery of goods.

A lorry arrives with 38 cartons of school exercise books which must be weighed, listed and stored, awaiting a lorry to take them to Garkida for the mission school.

Home for a quiet evening (hopefully) with the family.

As we said, we are looking back, now, over the past three and one-half years and looking forward to whatever service we are called in the future. We feel that we have been fortunate to be in Nigeria during these years of great transition in the country and in the mission. These have been years that have produced our greatest frustrations that we as a family have experienced, but they have also produced some of the most rewarding experiences. We certainly did not do the things that we thought we were coming to do, but we very sincerely believe that we have done the job we were meant to do.

We are now listening and waiting for the answer to our prayers that we be shown what it is that we are to do upon our return to the United States.



# SOUTHWEST CONFERENCE

## of Arizona Churches



ONE OF THE good things that is happening to the Brethren Church is the formation of a new District Conference in Arizona. During the sessions of the recent conference (April 19-21) the district adopted a new constitution which gives it legal status as far as General Conference is concerned. An average of some sixty persons attended this conference.

Your Editor, along with Rev. Virgil Ingraham of the Missionary Board, and Rev. Fred Burkey of the Board of Christian Education, had the privilege of attending and assisting in this history-making conference.

Pictured here are (left to right) Rev. Virgil Ingraham, Rev. Spencer Gentle, Rev. Duane Dickson (pastor, Papago Brethren Church, Phoenix), and Rev. Clarence Stogsdill (pastor, Tucson Brethren Church). Rev. Fred Burkey was not present when this photo was taken.

## World Religious News

### in Review

#### METHODIST, EUB CHURCHES TE FOR LARGEST

**TESTANT COMMUNION**  
allas (EP) — The largest merger  
merican church history united  
Methodist Church and the Evan-  
al United Brethren Church April

23, creating the biggest Protestant  
communion in the nation.

Called the United Methodist  
Church, the two churches both trace  
their origins to an 18th century  
Anglican revivalist, John Wesley.  
The new church forms a communion

of more than 12 million members in  
the U.S. and abroad.

Its ministry extends to 52 foreign  
countries, is in the mainstream of  
American Protestantism.

The EUB church had nearly 800,-  
000 members, the Methodist Church  
more than 11.2 million. In all, the  
new United Methodist Church has  
12,027,861 members at home and  
overseas, compared with 11,671,684  
at home and overseas for its nearest  
rival, the Southern Baptist Conven-  
tion.

The new church's membership in-  
cludes 10,289,214 Methodists at home

and 948,161 overseas plus 746,099 EUB members at home and 44,387 overseas.

In elaborate and dignified pageantry, the uniting service was held in Dallas Memorial Auditorium. Some 10,000 delegates and visitors watched as the procession of several hundred marched in stately parade onto the Auditorium floor. Acolytes bore a cross, lights, the Scriptures and flags of the church and nation.

Delegates from the 52 countries where the new church exists followed, bearing their national flags.

The moment of union came when Bishop Lloyd C. Wicke, representing The Methodist Church, and Bishop Reuben H. Mueller, the EUB, declared their separate communions had approved it. Together then they said: "We now jointly declare that the plan of union between the Evangelical United Brethren Church and The Methodist Church has . . . become effective and henceforth (they) shall go forward as a single entity to be known as the United Methodist Church."

#### 'SCARED' PASTOR SEES AMERICA HURTING

**Fergus Falls, Minn. (EP)** — "The soul of our beloved nation is hurting," a Baptist pastor wrote to his newspaper editor here, adding in a seven-column story published in the April 19 Fergus Falls Daily Journal that America must turn back to God and "get those hurting wounds healed by God's forgiving grace . . . if it isn't already too late."

America is hurting, wrote the Rev. Andy Husmann, pastor of the First Baptist Church here, "when we spend only 1.7 billion dollars annually on poverty but \$30 billion on gambling, \$20 billion on crime, \$9 billion on liquor, \$5 billion on tobacco."

The "Great Society" is hurting, Pastor Husmann said, "when we spend \$3 billion on house pets, \$175 million on dog food alone but only \$130 million on missions. We are hurting when we spend \$100 million on comic books which is four times the budget of all the public libraries in America."

He deplored the nation's attempts to learn how to live on the moon when we have not learned how to live on the earth . . . when Christians fly over ghettos to the Holy Land to learn the mission of the church in the world today . . . when stores open on the Lord's day but close on

Palm Sunday in respect for a deceased man . . . when farmers dump milk and shoot hogs to dramatize their low wages while half the world goes hungry . . . when movie censorship is dropped and when \$300 is spent to urge Americans to smoke 550 billion cigarettes and bury 50,000 from lung cancer.

The pastor grieved editorially over the national church organization's granting an award to an immoral film for its "outstanding artistic merit." He deplored the advice of an "authority" that "love and romance" in a marriage are not lasting and therefore partners should enter into "healthy" adultery with others in order to keep their own marriage from falling apart, and expressed sadness that citizens who show concern about an influx of Communistic influences are labeled "kooks" and denounced as "prophets of doom."

"I love my nation," said the graduate of Bethel College and Seminary in St. Paul, Minn., schools of the Baptist General Conference of America, "but my nation is hurting and frankly, I am scared. . . . No nation, especially not America, can push God out of its national, community, church, home and individual life and still expect to remain the land of the free and the home of the brave. America is hurting and she better repent, turn back to God and get those hurting wounds healed by God's forgiving grace before it is too late."

#### VICE PRESIDENT SAYS CHURCH SHOULD 'TAKE ITS STAND' ON SOCIAL ISSUES

**New York (EP)** — Each church should "take its stand" on the "battlefields of civic, state, nation and international issues," Vice President Hubert H. Humphrey said in an article published here.

The Vice President discussed "Stewardship for Human Progress" in Stewardship Facts, an annual publication of the National Council of Churches.

His article noted that the question is raised whether the church should become directly involved in "headline issues." Stating that it is already involved in many areas, Mr. Humphrey went on to say that some feel there is already over-commitment to material affairs.

"I respect, although I do not subscribe to, such views," he said. "No man has a right, I feel, to impose his

will on another, least of all in the sphere of individual view, as to spiritual-temporal policy.

"But as for my own belief, living Christianity requires the church to be in the vanguard for human progress."

#### CATHOLIC AWARD TO BILLY GRAHAM DREW APPLAUSE, SOME SURPRISE

**Belmont, N.C. (EP)** — The Rev. Cuthbert E. Allen, O.S.B., vice-president of Belmont Abbey College, said here that some Catholics and Baptists have expressed surprise at the Roman Catholic school's recent action in awarding an honorary degree to evangelist Billy Graham, an ordained Southern Baptist minister.

He said Catholics, who once long ago were forbidden to attend Billy Graham's crusades on the grounds that they were religious services and attendance by Catholics would give recognition to heresy, took the action more or less in their stride. So eyebrows were raised, he reported at the citation accompanying the degree which said Mr. Graham would take his place in history along with Pope John XXIII.

Father Allen said Catholics had gotten to know Mr. Graham "better." He said the evangelist "is not a theologian, not a denominational minister really. He's an evangelist and more catholic than many Catholics — though he may not know it."

#### C&MA REPORTS VIETNAM MISSIONARY PICTURE IMPROVED

**New York (EP)** — At the end of March, conditions in Vietnam were "much improved," according to a bulletin from Christian and Missionary Alliance missionaries published in *The Alliance Witness*.

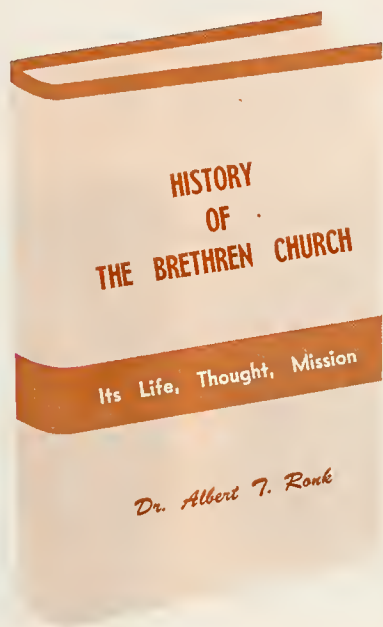
The periodical said "some of our ladies were able to return to work in Saigon, Nhatrang, Quang Tri and Danang. Some areas were not as severely hit than others, at least except for our terrible loss at Dien Me Thout all the missionaries were spared, though some had harrowing experiences."

It was noted that several of the Raday church leaders had been released by Viet Cong captors. He said he had seen Missionaries Betty Olsen and Henry Blood in the Viet Cong camp on March 9 and that both were well.



# **HISTORY** of the **BRETHREN CHURCH**

by **DR. ALBERT T. RONK**



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## SEMINARY DISPLAY IN PHILADELPHIA



Dr. Joseph R. Shultz, Dean of the Ashland Theological Seminary is shown with the ATS display at The National Association of Evangelicals Convention in Philadelphia.

THE Benjamin Franklin Hotel in Philadelphia was the location of the 26th Annual Convention of The National Association of Evangelicals, April 23-25, 1968. During this convention, at which The Brethren Church was admitted to membership, Dr. Joseph R. Shultz was present with the above display, introducing interested persons to the educational opportunities to be found at our Seminary.

Such exposure to evangelical Christians is bound to have a positive effect. Many commented that they had never heard of Ashland and others were surprised to find that the Brethren school was evangelical in outlook.

Other Brethren representatives at the National Convention were: Rev. M. Virgil Ingraham, R. John T. Byler (Moderator), Rev. Phil Lersch, and Rev. Fred Burkey. All Brethren who were in attendance felt that this convention, whose theme was "The Witnessing Church in a Secular World" was a valuable learning experience.

In addition to his work at the ATS booth, Dr. Shultz presented a paper entitled: "The Purpose of the Church — Evangelism or Edification" at the meeting of the Evangelism and Spiritual Life Commission meeting. The paper was excellent and will be available soon.



## ARIZONA YOUTH ACTIVITIES

THE SITE of the 1968 Arizona Brethren Conference was the Pinal County 4-H fairground, near Casa Grande, Arizona. During the weekend conference, the youth of the Tempe and Tuscon churches were engaged in a number of activities, some of which are pictorially recorded below. In addition to these activities, there was time for the young people to attend some of the adult business sessions. There it was announced that a

new campsite had been purchased and that it was possible that the ABC Camp would be held there this summer.

We commend the Arizona youth and their parents for their enthusiasm and willingness to work. We hope that they can send their teams to participate in the finals of the Bible Quiz and other youth activities of General Conference this August.

### BIBLE QUIZ WINNERS



**Left:** Rev. Duane Dickson presents the Senior Division Quiz trophy to his son, Gerald, captain of the Tempe Quiz team



**Right:** Two of the fastest guns in the West . . . Daryl and Alan Knudsen of Tempe . . . show off the Junior Division Quiz Trophy

## OTHER FUN INCLUDED . . .



### A Songfest, Arizona Style . . .

shown here (l to r) are Sandy and Patty Yarian, Jim Burke, Gwen Stogsdill, Marty McKinney and Jill Carson



Frequent Refreshments in the Dining Hall . . . above are Edward Huffman, Neil McIntosh, Roger Stogsdill and Bruce Huffman

## AND . . .



Preparation for the Youth Vespers Service

**Pictured are:** Gwen Stogsdill, Jim Burke and Mr. (Jim) Brenda Burke. Both Mr. and Mrs. Burke expect to make the trip from Tucson to Ashland for General Conference in August. While there, they will be working with the Youth Conference



# GOSPEL LIGHT ANNOUNCES



# ELEVEN NEW REGAL BOOK TITLES

ELEVEN new paperback book titles have been announced by Regal Book Division of Gospel Light Publications, Glendale, California, nine of which are immediately available.

The books cover a wide spectrum of subjects ranging from a study of Jesus' resurrection to camp counseling. All are by well-known authors, outstanding Bible students and Christian educators.

Since the publication of the first Regal book less than two years ago, more than one book a month has been released. A total of 30 titles are currently available with two more due July 1. The first Regal paperback is **Sometimes I Feel Like A Blob**, by Ethel Barrett, has been prepared in Braille and is available at cost (\$1.476) from Lois M. Williams, 3929 Kansas 14, San Diego, California 92104. A second book, **Jesus the Revolutionary** by H. S. Vigeveno, has been prepared in another medium for the blind by the State Services for the Blind in St. Paul Minnesota.

Two of the eleven new Regal Book titles announced will be published July 1. They are: **Your Personality is Growing** by the popular author Ethel Barrett and **So You're in the Service** by Chaplain Louis K. Combs, Jr. Ms. Barrett's book will present practical humorous bits on personality improvement. Chaplain Combs'

book will give help for Christians to live successfully in the Armed Services.

The nine books immediately available are: **How to Succeed in Family Living**, emphasizes the value of the family unit and the home in God's plan, by Dr. Clyde Narramore; **202 Things to Do**, activities and finger fun for children, by Margaret Self; **Help. I'm A Camp Counselor**, helps for successful camp counseling, by N. Norman Wright; **Climbing Up the Mountain, Children**, devotional study of the Sermon on the Mount, and **Wisdom**, daily devotional Bible studies in wisdom literature, both by H. S. Vigeveno; **In a Barley Field**, a study of Ruth, and **The Empty Tomb**, a study of Jesus' resurrection, both by Dr. J. Vernon McGee; **The Sword and the Trowel**, exile and restoration of Israel, by Dr. James DeForest Murch; and **Who Says?**, discussion of questions and problems that confront the Christian, by Fritz Ridenour.

**Editor's Note:** All the above Regal paperback books may be obtained from:

**The Brethren Publishing Company,**  
524 College Avenue,  
Ashland, Ohio 44805  
at 95¢ each.

## SOUTHEASTERN DISTRICT BRETHREN YOUTH RALLY

THE Southeastern District Brethren Youth Rally was held at the Bethlehem Brethren Church on May 4, 1968 from 3:35-4:30 p.m. The BYC Covenant was used at the prayer. Some youth had a word of welcome, Scripture and prayer.

Bill Brady opened our business meeting. The Roll Call revealed the following attendances:

Maurertown .....	16
St. James .....	6
Washington .....	14

Bethlehem .....	11
Mt. Olive .....	13
Hagerstown .....	3
Oak Hill .....	20
Chandon .....	8
St. Luke .....	7

for a total of 98. Hagerstown volunteered to have our Youth Rally in the fall.

Under new business we discussed youth programs and quiz teams. It was decided the officers would make a list of churches for the youth rallies.

The 1968-69 elections brought these results:

President ..... Bill Brady  
 V. President ..... Danny Moyers  
 Secretary ..... Nancy Geaslen  
 Asst. Secretary ..... Dale Fields  
 Treasurer ..... David Lawrence Wood  
 Asst. Treasurer ..... Steve Dooling  
 — Nancy Geaslen, secretary

## BOBSLEDDING AT MEYERSDALE, PA.



"Giddy-Up!"

Our group consists of seven active Jr. High members.

At the present we are studying from a book called "Brethren Studies." The lessons include I. The Bible, II. General Doctrines, III. Brethren Doctrines, IV. Church History and V. General Missions.

Occasionally we have a "Bible Baseball Game" played with questions from the Old and New Testaments.

For the activity in January the group went bobsledding at the home of Mrs. George Martin, one of our sponsors. Picture of this event is shown above.

In March we made St. Patrick's Day favors for the Meyersdale Community Hospital.

Susie Shuck, secretary

## "SADIE HAWKINS, PING PONG AND MISSIONS"

NEW PARIS BYC started the new year, 1968, at a roller skating party with Milford and Nappanee. This was followed closely by a sledding and ice skating party at Smoker's cottage in Syracuse.

The group had a series of three films. All were very good and a discussion period followed.

The Senior High group were invited to Nappanee for a "Sadie Hawkins" Party. Appropriate games helped the two groups to get acquainted.

A ping pong tourney was held again this year with all the Jr. High and Sr. High participating. The champ for the second year was Don Schassberger. Then another skating party including Milford and Nappanee was followed by the second hockey game at Ft. Wayne.

The BYC had charge of the evening service on March 31. An interesting program concerning the mission work in Haiti was given by the McGowans and Yoders, parents

of five of our members. They showed slides and each gave a few experiences.

The last weekend in March was the Sr. Youth Retreat at Shipshewana. Six of our members attended — Don Geiger, Jan Swartz, Greg Hooley, Dale Sommers, Jeff Schassberger and Denny Yoder.

— Dana Sommers, secretary

## REPLICAS AND SILVER

THE Johnstown II BYC has been working mainly on two projects "the replica of the mission building in Argentina" and "30 Pieces of Silver." Our building is now about 3/4 completed, and on Easter Sunday we received \$128 on our Silver Project Bags.

For fun nights we had a taffy pull with plenty of sticky youth involved and also a bowling party.

Our annual Youth Banquet was on May 10, and we spent a Saturday in May working as a group at Camp Peniel.

— Kathy Miller, secretary

## HI! FROM THE SUNNY SOUTH - SARASOTA, FLORIDA

Last September we started our meetings for the year after a planning session.

In October we had the Brethren Youth Covenant analyzed and studied it under the direction of our pastor.

In December we had a Christmas Caroling Party. There were about 24 of us there including sponsors who went along with us. It was a lot of fun for those who had never gone caroling before.

It was passed by the Official Board that the Youth could put on a program one Sunday a month. Some of the programs have been musical programs and at others we have showed a film which the Youth wanted to see and thought the adults would like also. For our December program some of the Youth gave a play entitled "An Old-Fashioned Christmas." From these programs we have earned the money for our goal.

The officers for the Intermediate BYC group are:

Diane Westmoreland ..... president  
 Melinda Robbins ..... vice president  
 Sandy Kelly ..... secretary  
 Lynn Black ..... assistant secretary  
 Mr. and Mrs. Eugene Robbins,

Mr. Ronnie Easler ..... sponsors

In the group we have been having Sword Drills and studying lessons in the book we are now using.

— Melinda Robbins

## "DESTINATION UNKNOWN?!"

THE Jr. High BYC of Ardmore, Indiana has had many interesting things including a bowling party and fellowship at our sponsor's house afterwards. We recently went swimming at the "Y" and had a great time. A Valentine supper was held in February and for those who stayed to clean up, there was a special party. To get ready for this event we had a workshop night at



r sponsor's house and one at the church. We made our own decorations and much of the dessert. Our attendance averages eighteen and we feel the youth program books being used are greatly responsible. We have three groups of five or six people and they have a meeting from the book. They are interesting and we plan to plan so everyone gets to participate. We are planning a Play Time with County Line soon and a combined meeting.

To enable us to have parties and get-togethers, our church has rented a bus a few times. We are now thinking about buying one and using it regularly. Our annual Youth Banquet is coming very fast and of us are waiting very impatiently for it! It is semi-

formal and all youth can go. Usually the BYC has decorations or gets the entertainment.

Recently one of our families at church, Mr. and Mrs. Paul Smith, lost a very little loved one. All our BYC and some other groups gave a donation to help pay for the services. We are going to start on our money-making project soon but only our sponsor knows what it is at this point.

After the first Sunday night of every month the Jr. High and Sr. High BYC's are having a fellowship called Destination Unknown. The kids don't know where the drivers are going — and some of the drivers don't either!

— Kathie Horn, secretary

## GROUNDBREAKING AT MANSFIELD, OHIO



t to right: Rev. George W. Solomon, Mrs. Dorman Ronk, Rev. Spencer Gentle, pastor

in Ashland, Ohio, and also Moderator of the Ohio District Conference; and remarks by Mrs. Dorman Ronk, treasurer of the Missionary Board of the Brethren Church. Breaking of the ground was performed by Mr. Ralph Fairbanks, Chairman of the Building Committee.

The congregation voted recently to change the name of the church from The First Brethren Church of Mansfield to the Walcrest Brethren Church of Mansfield. The new building is being erected in the Walcrest addition of the Mansfield area.

The two enclosed photos show those who were involved in the services.

WAS A BIG DAY for the Brethren at Mansfield, Ohio, on Sunday, April 28, 1968, when groundbreaking ceremonies were held for the erection of a new worship edifice. The program consisted of remarks and prayer by Rev. George W. Solomon, Pastor, First Brethren Church



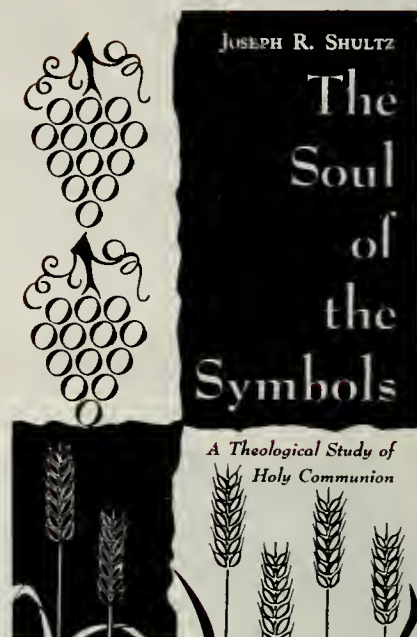
### Members of the Building Committee:

Left to right, front row: Mrs. Dorothy Craig, Mrs. DaLee Schroff, Mrs. Alan Sapp, Mr. Ralph Fairbanks (with shovel), Miss Wanda Beal, Mr. Joseph Gleisinger, Mr. Ed Nelson

Left to right, back row: Rev. Gentle, Mr. Alan Sapp (Moderator), Gene Gaslen

## **A Theological Study of Holy Communion**

**by JOSEPH R. SHULTZ**



Every Brethren Family should have a copy of this book which was written by Dr. Joseph Shultz, Dean of the Ashland Theological Seminary. It is written in order that the reader might have a deeper understanding of the importance of the Communion Service in the Church.

This service was the central theme of the worship of the early Church and the author demonstrates the necessity of it in the worship service of today.

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*The Brethren*

# EVANGELIST



# The Brethren



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## In This Issue:

Notes and comments .....	2
Editorial: "What Is Happening to America?" ..	3
Board of Christian Education .....	4
Central District Conference Program .....	8
"The Lamb and His 144,000" by Rev. R. Glen Traver .....	10
"A Special June 16 Message . . . for Fathers Only" — by Mel Larson .....	12
News from the World Relief Commission .....	13
News from the Brethren .....	14
Memorials .....	14
Weddings .....	14
"Re-Vision of Christian Education" by Rev. Fred Burkey .....	15
"The Electronic Version — Isaiah on a Pinhead" by Norman B. Rohrer .....	18
"Calling, Licensure, and Ordination of Ministers in Brethren History" by Dr. Albert T. Ronk .....	19

## NOTES and COMMENTS

### A MAN WITHOUT A PURSE

A man may be without a purse,  
Without a decent hat,  
And some may say, "What could be worse  
Than such a plight as that?"  
Although a person has no cash,  
And maybe shabby clothes,  
Don't always class him with the trash  
And then turn up your nose.

Perhaps he's never had a chance  
Like many other men,  
Who've had the privilege to advance  
By using tongue or pen;  
Or climbing up some other way  
To what we call success,  
And gain applause from day to day  
From those that he may bless.

Some things are worse than poverty —  
For instance, strife and hate —  
Where peace and love there ought to be  
That makes a human great;  
But if the man who's lacking wealth  
Has love to take its place,  
He then goes forth in Christian health  
With smiles upon his face.

But if the poor man sings a song  
And whistles as he goes,  
And feels that he has done no wrong  
To neighbors, friends or foes,  
Nor placed a stone in someone's way  
To send him to the ground,  
He has a reason to be gay  
That some have never found.

Rev. Walter E. Isenhorst  
Taylorsville, N.C.



### "South Africa Today"

by Dr. Clate A. Risley .....	2
Some Church Reports .....	24
Sisterhood .....	25
The Brethren Layman .....	26
The Missionary Board .....	27

OUR COVER PICTURE: Luoma Photos.



# *Gentle* REMINDER...

## *What Is Happening to America?*

WHAT IS happening to America today? This question has been asked hundreds of times in the past few days since the assassination of Senator Robert Kennedy. Again and again it has been voiced that it is becoming unsafe for American citizens to even walk the streets of our cities. What is happening?

Within the past five years of our history, several great leaders of our country have been assassinated, two already this year.

We see all around us unrest of all kinds. We see young people who are rebelling against the establishment," we see college students demonstrating and breaking the law of the land because they refuse to abide by the rule of the institution, we see kidnapping under the guise of demonstration, we see those who refuse to work for a living, demonstrating for more "gifts" from the government, and we could go on with a list of our restlessness.

What is happening to America?

Listening to the news of recent days we heard a news commentator remark that he had heard from the Bible a prophetic note that Satan would be taking over the present world and would cause all sorts of tragedy and confusion. The commentator went on to say that perhaps the prophecy is being fulfilled in our day.

And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, serving the prince of the power of the air, the evil spirit that is now at work in the sons of disobedience" (Ephesians 2:1, 2 — RSV).

What is happening to America?

The answer is found in the Scripture. The prince of the power of the air has control of the lives of those who do not know Christ. He is getting more and more control of the lives of his children, therefore we are experiencing more and more of this confusion which results in tragedy such as we have seen in recent months. This will continue unless we turn back to God!

All we need to do is to take a look into history and note the nations, great nations, that is, that have fallen. Whenever the moral fibre of any nation begins to break down, then that nation is in danger of falling. This is exactly what is happening to America today! The only salvation is found in God. Our nation has become a pleasure-loving nation, one that is fast losing her moral convictions and standards, and one that has lost sight of the great principles found in the Word of God. Our youth is fast losing respect for the Church, and, sad to say, many of our Christian young people are saying that the Church offers very little for their lives. In refusing to take part in the institutional church they immediately play into the hands of Satan. We need to return to the great principles of the past which are founded on God's moral laws, and then proceed from there.

We Christians need to get on our knees and ask God to forgive us of our negligence and inspire us to a more thorough consecration in proclaiming the love and saving grace of Christ. Or is it too late for our nation? Our lethargy can be our downfall!



# Youth Sunday at Bryan



**YOUTH PARTICIPANTS IN THE  
MORNING WORSHIP SERVICE**

Left to right:

Front row — Bruce Dodds, Patsy Jones, Connie Fulmer

Back row — Jim Tawney, Steve Tawney



**GUEST SPEAKER  
Rev. Fred Burkey**

ON SUNDAY, May 19, The Brethren Church of Bryan, Ohio, observed Youth Sunday. Several young people and the Junior Choir participated in the morning worship service. Guest speaker was Rev. Fred Burkey, Director of Christian Education for The Brethren Church.

Many Brethren are aware of Bryan's plans to build a new church on the southwest side of the city. A beautiful site has been purchased and the building plans are nearing completion. The expanded facilities should insure continued growth and development of the church.

Certainly this church holds much promise as it is producing some outstanding young people and potential leaders.

*Photos by Bruce Dodds*



**EVENING BYC MEETING**

Left to right:

Front row — John Corwin, Ralph Nichols, Gilbert, Jane Tawney, Jones

Second row — Bill Musser, Darlene I, Steve Tawney, Terry J, Tom Hill

Back row — Jim Tawney



# "Divide and Multiply"

by BEVERLY SUMMY

**DIVIDE AND MULTIPLY** is a tested and true formula for growth. Church school classes employ this method with continuing success. Youth groups, likewise, are proving the truth of "divide and multiply."

Better programming and increased participation come from the division of youth groups into smaller age brackets. Even within a single group there is the need for sharing responsibilities.

Did you ever consider dividing the duties of the youth leader and thus multiplying his value to the program?

A basic problem in youth work is apparent — lack of leadership. In a 1962 survey by the Research and Youth Commission of the National Sunday School Association, 75 percent of the opinion of 15.5 percent of the teen church members that poor adult leadership was one of the problems of youth meetings.<sup>1</sup> Youth leadership is a demanding labor and many potential workers are lost because they fear the burden of responsibility. The church that is concerned about its youth program will see that the youth director and leaders are not called upon for numerous other duties. Their entire energies are required for youth effort!

Further, we would suggest that the effectiveness of the youth leader would be greatly increased if his multiple responsibilities within the sphere of "youth work" were divided and delegated to associates.

The key leader who oversees the actual program conduct of youth meetings would welcome aid from "youth associates." Youth associates specialize in various phases of youth activities such as:

Projects  
Socials  
Bible Quiz

Other features determined by the local program.

Let us illustrate how this works. Leaders and youth must decide what their programs will include. The National Project is an important element in each phase of youth work. A "Project Associate" serves as a resource person for methods of raising the local group's contribution to the National Project goal. This associate works with the young people to help them carry out the project phase of the program. The Youth Advisor is thus responsible for this portion of the work. (CAUTION: this does not mean he is disinterested in the project or its success — merely that he is no longer solely responsible for its conclusion.)

Socials are vital to youth programs but should not be the prime factor. A "Socials Associate" works with the young people and helps them plan, prepare and carry out times of fellowship. The Youth Advisor and Socials Associate should be in regular communication to assure proper scheduling. Once again, the Youth Advisor gives himself more time to concentrate on youth program content.

When the local youth decide to participate in the Bible Quiz, this means someone needs to devote a good measure

of time to coaching the teams. A "Bible Quiz Associate" can be the answer. Study and practice time should be determined as the youth, leaders and associates meet in a planning session. The Quiz Associate is responsible for preparing or obtaining from others the questions that will be used, guiding the youth in their quiz study and coaching them for competition. This individual would be doing a great service for youth and Youth Advisor by serving in this capacity. See Mrs. Tom Stoffer's article on this subject in the April 27 issue of **The Brethren Evangelist**, p. 5.

Other or different associates might be employed as the local situation demands. Careful consideration of the total youth program will dictate the specific associates needed.

By this time a number of readers are groaning, "How will we get three or four more leaders when we are lucky to get one?" The whole point of "Divide and Multiply" is encouraging people to work and serve in a program that has decreased and specialized their responsibilities. One or two key leaders who are vitally concerned about youth meeting content aided by three or four associates can "turn the world upside down!"

Who do you turn to when looking for associates? Often there are individuals who are concerned about the program for their young people but for varying reasons cannot take on sole responsibility for the work. Use them as associates! Single young adults, who many times are not vitally involved in the work of the church, are excellent possibilities. And how about the Golden Agers in your church? They could work in the quiz program especially by preparing questions and guiding study. Energetic young marrieds who have small children may not take the position of Youth Advisor but they could be valuable in sparking youth socials. We have a wealth of untapped resources among our adults — people who, because they have not actively participated in church programs, are completely overlooked. Remember, only 15-20 percent of church members are actively involved; the other 80-85 percent sit in the stands and watch the game!

Keep basic qualifications for youth leaders in mind as associates are chosen:

1. His salvation and a radiant Christian life
2. His real love for and sympathetic understanding of youth
3. His firm foundation in the Word of God
4. His time and capacity for hard work
5. His faithfulness and dependability
6. His maturity — spiritual and emotional
7. His willingness to learn
8. His ability to counsel youth
9. His awareness of the total church program and his share in it.<sup>2</sup>

Always remember — communication and cooperation between Youth Advisors and Associates are absolute

necessities. Without these two elements, the program will turn into a disaster!

By dividing you will find the effectiveness of your youth program multiplying!

#### Notes:

<sup>1</sup>Irving, Roy and Zuck, Roy. **Youth and the Church**, Chicago: Moody Press, 1968. p. 281

<sup>2</sup>Ibid., pp. 283-285

## INDIANA YOUTH RETREAT



Gathering of Retreaters

**T**WENTY-SEVEN youth from the Indiana churches gathered at Camp Shipshewana from March 29 to March 31, 1968 for the annual Indiana Youth Retreat. Featured on Friday evening was the "Christianaires" Quartet from Fort Wayne, Indiana. They brought an amusing and inspiring program in song. On Saturday morning several workshops were held. The girls were led by Mrs. Paul Tinkel in a discussion of the topic, "Careers vs. the Home." The boys discussed the possibilities of Alternative Service with Rev. Gene Eckerley. Later in the morning two workshops were presented on Christian teens and dating, with Rev. C. William Cole and Rev. Woodrow Immel serving as leaders.

The weather was beautiful throughout the entire weekend. Saturday afternoon was spent both in study and play. First, we saw the movie "Charlie Churchman." This movie concerned the problems that youth



S-t-r-e-t-c-h ! !

face today and served as a stimulus to a brainstorming session on "Ideas That Make for Good Youth Groups." The rest of the afternoon was spent in recreation, some furious games of volleyball (some of those play for blood!) and some softball and soccer.

After supper, our program for the evening was a movie "Prescription for Doc." We topped the evening off with a pizza party and a "Snipe Hunt," with innocent victims trying to catch all those little snipe which came out to feed after dark on the softball field. Both evenings closed with prayer cell groups in an attempt to draw us closer to our Father as we close the year.

Sunday morning Bible study was led by Rev. Weidenhamer and the morning worship speaker was Rev. Sam Stinson. After a hearty Sunday noon meal of swiss steak with all the trimmings, fed to us by the cook, par excellence, Ellis Detwiler, from Gosport, we journeyed to our respective homes again, looking forward to next year when we will again grow through Christian fellowship at the Indiana Youth Retreat.

## YOUTH WEEK AT VINCO

**Y**OUTH WEEK at Vinco, Pennsylvania was full of activity and honored the young people of the church. The week began with the pastor, Rev. Henry Atkinson, bringing a message for the youth entitled, "The Pastor's Advice to His Sons." The Junior Choir sang during the morning worship service. The BYC Public Service was held the same evening, May 19, and features were the March of Youth, special music by the Juniors and intermediates, devotions by the Seniors and a message by Rev. Kenneth Solomon (missionary on furlough in Argentina).

Rev. Solomon spoke Monday through Wednesday evenings also and each evening a different age BYC group gave the devotions and special music.

Friday evening was a special event — the Youth Banquet! This meal was held in the Fellowship House. The Official Board of the church sponsored it to show their appreciation to the youth and to encourage them to continue to work for the Lord and His Church. The Pastor's Note: We commend the Vinco Church for recognizing their interest in the young people in this manner. More of our churches should be doing this.) After the banquet, a brief program of devotions was followed by the showing of the film, "The Bobby Richardson Story."

The graduating high school and college senior were honored at the worship service on May 26th at which they appeared in academic caps and gowns. Pocket testimonies were presented to each graduate.

**T**HE JUNIORS at Vinco are maintaining an average of 15! This has been sparked by a contest among the BYC members. Also our varied Bible quizzes, Bible Baseball, filmstrips, etc., have brought increased participation as well as increased spiritual learning.

As we close our year, we all look forward to even better things next year!

—Nancy Bates, advisor



# SUNDAY SCHOOL ATTACKS

are really aimed

AT THE BIBLE

charges NSSA President

ATTACKS against the Sunday school by liberal church leaders are really attacks on the Bible itself, charges National Sunday School Association President William T. Greig, Jr.

Speaking in an interview featured in the summer 1968 issue of *Teach* Magazine, Mr. Greig states: "I am convinced that the apathy and outright opposition of many liberal church leaders has demoralized Sunday school workers, both within and outside their groups. We are seeing today a concerted effort to downgrade Sunday school, not because it happens to meet on Sunday in the church, but because the essential content of the Sunday school's curriculum is the Word of God. I believe these attacks are really against the Bible, God's authority and against the basic teachings of the Christian faith, not primarily against the institution itself. You see, it's dangerous to attack the Bible directly. (Although some churchmen, like Bishop Pike, have made quite a name for themselves doing just that!) It is much easier and safer to attack the institution that teaches the Bible, for every institution is imperfect and open to criticism."

In the same *Teach* interview NSSA Executive Director Lynne E. Buchanan, Jr. concedes that some of the criticism is justified. He then calls for a massive leadership training program in the church.

"I believe we must take a completely different attitude toward our Christian education ministry on the local church level," states Mr. Buchanan. "We must face the fact that it's going to take a lot of time and effort to properly train Christian adults to become effective leaders."

"We'll have to start massive leadership training programs in our churches. I don't mean the typical hit and miss thing for 13 weeks every two years. I mean training our pastors and directors of Christian education and our skilled lay teachers, who know how to teach, to enter upon a rigorous, ongoing program of **demonstrating** their understanding and skills. It's not a matter of telling how to do it. It means continual in-service training with practice-teaching, evaluation and supervision. It's not easy. But it is essential if we are to become more effective."

Both men feel the lack of person-to-person relationships is the key problem facing local Christian education and Sunday school leaders today. "Teachers must shift their

attention from 'teaching a class' to 'helping the individual learn and grow,'" states Mr. Buchanan.

Mr. Greig also calls for the NSSA to enlarge its sphere of influence. "It (the NSSA) must view itself as the evangelical arm of Christian education, not limited just to the Sunday school as an institution," he says. He then cites the September 25-28 National Sunday School Convention as one example of how the NSSA can serve all facets of evangelical Christian education. The Convention, to be held in the \$15-million Anaheim Convention Center, adjacent to Disneyland in suburban Los Angeles, is expected to attract up to 10,000 Christian education leaders from around the world.

"I believe every pastor in the nation should make a deliberate effort to bring two or three of his key Christian education leaders to this Convention," states Mr. Greig. "I guarantee that if people will come to such a convention with open hearts and open minds they will be transformed and will go home ready to transform their churches."

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## EDUCATIONAL EMPHASIS

for July:

### SUMMER CAMP

THE MONTHS of June and July will be rich with opportunities for reaching young people for Christ through the Brethren camping program. Each church should make plans to follow up the decisions their young people make at camp and assist them in every way possible to give expression to their new-found or renewed faith.

Camping is a challenge to the adult leadership of our church. The camping program must be geared to meet the needs and interests of youth — not adults!

Those interested in camping will be pleased to know that Mr. John Franck, Associate Director of Christian Camp and Conference Association, will be our workshop leader at General Conference, August 15, 1968. He will be available as a resource person for personal conferences with interested persons.

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"LET CHRIST BE LORD"

Philippians 2:11

# CENTRAL DISTRICT CONFERENCE of THE BRETHREN CHURCH

## FIRST BRETHREN CHURCH

Milledgeville, Illinois

**JULY 24-25, 1968**

**Theme:** "Let Christ be Lord"

**Text:** "Philippians 2:11

### PROGRAM

#### Wednesday Morning — July 24

- 10:30 Opening of the 1968 Conference by  
       Moderator ..... Elder Paul Steiner  
       Appointment of Committees .. Elder Paul Steiner  
       Song Service  
       Welcome by Milledgeville  
       Response of Visiting Delegates  
 10:45 Devotions ..... Cerro Gordo  
       Special Music ..... Milledgeville  
       Message ..... Vice Moderator  
       "Let Christ Be Lord"  
 11:30 Credentials Registered  
       Housing Arrangements  
 11:45 Lunch

#### Wednesday Afternoon

- 1:00 Simultaneous Sessions: W.M.S., Laymen, Pastors  
 2:00 Business Session  
       Song Service  
       Devotions ..... Udell  
       Report of Credential Committee  
       Acknowledgement of General Representatives  
       Election of Officers  
       Report of Nominating Committee  
       Election of Board Members  
       District Mission Board  
       Conference Board of Trustees  
       Ministerial Examining Board  
       Ashland College Trustees  
       General Conference Executive Committee  
       District Board of Christian Education  
       Board of Evangelists  
       Resolutions Committee  
       Old Business  
 3:00 Workshop: Christian Education  
       Elder Frederick Burkey  
       Director of Christian Education  
 4:00 Committee and Board Meetings  
 5:00 Evening Meal

#### Wednesday Evening

- 7:30 Song Service  
       Announcements  
       Devotions ..... Waterloo  
       Special Music ..... Milledgeville  
       Moderator's Address ..... Elder Paul Steiner  
       "Something Extra Special"  
       Benediction  
 8:45 Youth Hayride and Campfire

#### Thursday Morning — July 25

- 8:30 Simultaneous Sessions: W.M.S., Laymen, Pastors  
 9:30 Worship  
       Song Service  
       Devotions ..... La Roca  
       Special Music ..... Cedar Bluffs  
       Message ..... Elder Jerry it  
 10:30 Coffee Break  
 10:45 Business Session  
       Minutes  
       Credential Report  
       Treasurer's Report  
       District Camp Report  
       Board of Christian Education (Central District)  
       District Mission Board (Chairman and Treasurer)  
       District Board of Evangelists  
       District Board of Trustees  
       District Ministerial Examining Board  
       Ashland College Trustees of District  
       Resolutions Committee Report  
       Pastors' Salary Committee Report  
       Constitution Study Committee Report  
       Unfinished Business  
       New Business  
 11:45 Lunch

#### Thursday Afternoon

- 1:00 Simultaneous Sessions: W.M.S., Laymen, Pastors  
 2:00 Denominational Interest (Ten minutes)  
       Central Council  
       Ashland College ..... Elder Virgil M. ...  
       Ashland Theological Seminary  
       Elder Charles M. ...



## Conference Officers

oderator	- - - -	Elder Paul Steiner
ce Moderator	- - - -	Elder Jim Rowsey
ecretary	- - - -	Brother A. C. Glessner
reasurer	- - - -	Brother L. L. RuLon
atistician	- - - -	Brother Earl Wilkin

	Benevolent Board
	Christian Education Board
	Elder Frederick Burkey
	Missionary Board .... Elder Virgil Ingraham
	Publication Board .... Elder Spencer Gentle
	Interchange of Ideas and Questions
:30	Final Business Session
	Minutes
	Credential Report
	Conference Invitation 1969
	Unfinished Business
	Final reading of minutes
	Adjournment
:15	Committees and Board Meetings
:30	Evening Meal

### Thursday Evening

:30	Inspirational Hour—W.M.S. Public Service
	Song Service
	Devotions ..... Waterloo Delegates
	Special Music ..... Lanark
	Missionary Speaker .. Elder Kenneth Solomon
	Installation of Officers
	Benediction
:45	Youth Film: "Fast Way Nowhere"

## AUXILIARIES

### Woman's Missionary Society

eme: "Serve the Lord with Gladness"  
ripture: Psalm 100:2

#### The Program

Wednesday — 1:00 P.M.

#### Business Session

elude	
ll to Order	..... Ruth Diffenderfer, President
elcome	..... Milledgeville Delegate
ng Service	
evotions	..... Cerro Gordo Delegate
usiness Meeting	
M.S. Benediction	

Thursday — 8:30 A.M.

Prelude	
Song Service	
Devotions	..... Cedar Falls Delegate
Business Meeting	
Benediction	

Thursday — 1:00 P.M.

#### Business Session

Prelude	
Song Service	
Devotions	..... Udell Delegate
Business Meeting	
Memorial Service	..... Milledgeville
W.M.S. Benediction	

Thursday — 7:30 P.M.

#### Missionary Public Service

## District Youth Conference

Directors ..... Brad and Karen Weidenhamer

10:15	"Get Acquainted"
10:45	Message ..... Jim Rowsey
11:45	Lunch

### Wednesday Afternoon

1:00	"The Scoop"
1:30	Recreation — swimming
5:30	Evening Meal

### Wednesday Evening

7:30	Moderator's Address ..... Paul Steiner
8:45	Hayride, Campfire, Wiener Roast

Thursday Morning — July 25

8:30	Singspiration
	"How to Study the Bible"
9:30	Message ..... Jerry Witt
10:30	"You and the Other Generation"
11:30	Leave for picnic

### Thursday Afternoon

12:15	Picnic: White Pines State Park
1:30	Recreation — softball, volleyball, roller skating
5:30	Evening Meal
7:30	W.M.S. Public Service
8:45	Film: "Fast Way Nowhere"

Why not join the  
TEN DOLLAR CLUB?

# THE LAMB AND HIS 144,000

## Revelation 14:1-5

### Part XXIX

by REV. R. GLEN TRAVER

**T**. F. GLASSON, writing in *The Cambridge Commentary*, makes this very important observation: "One of the features of this book is the writer's habit of interspersing among his visions of doom glimpses of the final bliss of the servants of God. His messages of punishment and tribulation are thus relieved by the quieter music of these interludes; and though they are strictly out of chronological sequence (generally) they serve a purpose in keeping before us the ultimate bliss and peace which will remain when the violent storms have dispersed" (*The Revelation of John*, pp. 84, 85).

It is difficult for us to say whether chapter 14 is out of chronological sequence or not for there are various ways of interpreting its content. We would agree with Glasson, however, that this chapter does once again bring before us the truth concerning God's ultimate victory over all opposing forces. The several visions contained within its borders speak most clearly to this truth. In a sense, it presents us with a panoramic view of the climax of all history with King Jesus conquering all. It also serves as a "table of contents," outlining for us the events to be further described in chapter 15 through 19.

In chapters 12 and 13 John presents the three great enemies of Christ and His Church, described as the dragon, the first beast (Antichrist) and the second beast (the false prophet of 19:20). The first five verses of chapter 14 stand out in bold contrast as John makes mention of the Lamb and His 144,000. The events that follow (i.e., the Lamb's conquest over this trinity of evil) will be the subject of later messages in this series. Our immediate interest, however, lies with these first five verses.

#### The Lamb.

John's first vision of chapter 14 begins with a description of a Lamb standing on the mount Sion. This Lamb is without doubt the same as that first introduced in chapter 5 — the Lord Jesus Christ. The mention of "Lamb" here may be in contrast to the mention of the one with two horns like a lamb but speaking like a dragon, in 13:11. Certainly there have been many imitators of Christ throughout all of history and this false "lamb" of chapter 13, along with his partner the Antichrist, will no doubt be the supreme imitator of all. The bold contrast between the "Lamb" and the one "like a lamb" can be noted in the purity of the one against the gross impurity of the other. Also we might note other contrasts such as the One Who brings peace against the one who brings only turmoil and strife, the One Who

redeems against the one who enslaves, and the One Who gives life against the one who brings death.

#### Mount Sion and the 144,000

This "mount Sion" may symbolize heaven and the eternal state of the redeemed, as in Hebrews 12:22 ("...ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem . . ."). Verse 14 seems to give credence to this view for here we have mention of a throne, four beasts, and elders — a picture strikingly similar to that of the heavenly vision recorded by John in chapter 4. Those who would hold to this interpretation would either make the 144,000 representative of the redeemed of all ages or at least representative of the tribulation saints who are here numbered among them. They would spiritualize this scene as pictorial-truth concerning the sharing of the redeemed with Christ in His eternal reign. Such sharing would further be defined as within the sphere of worship, praise and triumphant song (vs. 2, 3).

This "mount Sion" may also be interpreted in a more liberal sense and refer to the earthly Mt. Zion, the city of Jerusalem, or even the whole Jewish nation now redeemed and under messianic rule. This interpretation would make this section, "a prophetic vision of the ultimate triumph of the Lamb following His second coming when He joins the 144,000 on Mount Zion at the beginning of His millennial reign" (Walvoord: *The Revelation of Jesus Christ*, page 214). Some would even regard the number 144,000 literal, dividing it into the twelve Jewish tribes of 12,000 each (Lehman Strauss: *The Book of the Revelation*, page 261). J. A. Seiss speaks of this as the same as pictured in chapter 7, "with only a difference, that there we see them in their earthly nations . . . and here we see them with their earthly career finished, and in the enjoyment of the heavenly award for their faithfulness" (*The Apocalypse*, page 351). "Heavenly award," according to Seiss, refers to their share in the millennial reign of Christ (*Ibid.*, pages 3, 354).

One thing we know for sure. No matter how we interpret this section, the main truth that forever stands out is that of Christ's ultimate overthrow of all evil and His consequent eternal rule. In a very real sense, we have here a pictorial presentation of the truths contained in Scriptures such as Psalm 2; Philippians 2:9-11; Hebrews 1:11-13; etc.

#### The 144,000 described.

It is not so important that we be able to identify the followers of the Lamb as far as eschatological truth is



concerned. The important thing to us is rather in regard to what is said about them. It is this description given in verses 1-5 which identifies them with all of God's elect, for what is said (or implied) about them, can be said and should be said of each and every one of us who also have His name.

First, it is stated that they were present with the Lamb. Whether this refers to their being present with Christ at the time of the millennium, or present with Him in heaven, really makes no difference, for wherever we are united in Him, there we find heaven. In this sense He is with His own in the person of His Holy Spirit. At the millennium He will be with His own in person as the reigning King. In eternity He will be with His own as the eternal Triune God. The Scriptures are very clear concerning this union with Christ the Lamb. Jesus declared in Matthew 28:20 that He would be with us always, "even unto the end of the world." In John 14:3 He promised that where He would be, there we may be also. Paul speaks of this union in terms of eternity when He wrote in II Timothy 2:11, 12: "... if we be dead with Him, we shall also live with Him: If we suffer, we shall also reign with Him: ..." These promises, and many more, certainly assure us that we too may be forever present with the Lamb.

The second description of these followers is that they have the Father's name written upon their foreheads. This may be in contrast with 13:16 which mentions the mark of the beast upon all whose names are not written in the Lamb's book of life. This name that is placed upon the 144,000 suggests at least three spiritual truths concerning their relationship with the Lamb and His Father:

1. **Identification:** The Greek reads that these 144,000 had, "His name and His Father's name" upon their foreheads. This is another way of saying that this elect group belong to Christ and God. It alludes to the custom of branding the slave with his owner's mark, thus identifying him from all others.

2. **Separation:** To be identified by a name or brand would of necessity mean a setting apart unto one's own possession. The name of Christ and God upon us, thus means we are set apart from the world unto God and belong to no other (cf. II Cor. 6:17, Titus 2:14; I Peter 2:9; etc.).

3. **Protection:** This "name" upon the 144,000 is also similar to the seal of the Holy Spirit upon the believer which is his guarantee of security. Those who are truly identified with Christ and separated unto God can be sure that they are secure for eternity. Our part is to be wholly "in Him." If so, then the keeping and securing is assured.

The third description of these 144,000 centers around their singing, "as it were a new song" (3). This song was sung in the presence of the redeemed of all ages, referred to here as the four beasts and the elders. It may well be that verse 2 is speaking of the whole choir of heaven, among which the 144,000 have a special song — one which can be known by no other (i.e., a song born out of the terrible tribulation of the last days). Certainly, it is too was a song of redemption. However, the note of triumph over great tragedy seems to give it a most unique character and flavor. Combined with the redemption of all ages and the angelic host of heaven, the sound is as "the voice of many waters, and as the voice of

a great thunder" (i.e., one glad and glorious crescendo of praise). The mention of harps (Lyres) may well suggest the tremendous joy and enthusiasm which ensues as all heaven resounds with praise and glory to God and His Lamb.

Verse 4 speaks of their spotless character in terms of not being "defiled with women, for they are virgins." This, of course must refer to moral and spiritual purity, otherwise the 144,000 would have to be understood as only males who had lived completely celibate lives. The Scriptures always identified the worship of images and idols in terms of "adultery" and "fornication" and this seems to be the best way to consider these words of John. "Virgin," then, would most naturally mean anyone who kept himself morally and spiritually pure before God and His Christ. Paul makes it very clear that Christ so desires to present His Church to Himself, "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). The same can be said concerning this tribulation Church, identified here in terms of the 144,000.

John next speaks of them as those who "follow the Lamb whithersoever he goeth." With His mark and the mark of His Father upon them, they most naturally would be expected to follow their Savior and Lord. John also adds that they were "redeemed from among men." All such, then, would be expected to be Christ-imitators rather than world-imitators. Their lives would be understood in terms of dedicated discipleship and their allegiance would be above suspect, irrespective the cost or consequence.

The last part of verse 4 mentions that these were "the firstfruits unto God and to the Lamb." If these 144,000 are representative of the innumerable host of saints born out of the tribulation era, then these words must be understood in terms of their being but a token and guarantee of the great harvest to be ultimately reaped during the millennial reign of Christ. If, however, they represent the saints of all ages, then they, perhaps, are merely suggestive of what God expects of all who have His name upon them (viz., holiness of heart and life).

The last two things said about these 144,000 deal with the matter of both imputed and imparted righteousness. John speaks of this in terms of their being found with "no guile" and "without fault" (5). To say that no guile was found in their mouth, was no doubt John's way of describing them as free from falsehood or hypocrisy (cf. with the Antichrist and his false prophet of chapter 13). To the true child of God, sincerity and honesty in every matter of life is not a mere cherished delight. To follow the Lamb is to walk in the light, for He is light. Light ever speaks of truth and sincerity, thus, the truth and sincerity of Christ must also dwell in us.

The term, "without fault" speaks of sacrificial purity, which here probably is John's way of saying that these 144,000 have offered themselves up to God as a "living sacrifice," holy, acceptable, and well pleasing in His sight (cf. Rom. 12:1f). Although the words, "before the throne of God" are not in the better manuscripts, it still is possible to also take these words, "without fault" as alluding to their standing before God. "Faultless" would then refer to our perfected righteousness and holiness, imputed and imparted through Christ, which makes it possible for us to stand before Him with nothing charged against our account.

"When He shall come with trumpet sound,  
O may I then in Him be found;  
Dressed in His righteousness alone,  
Faultless to stand before the throne."

— Edward Mote

#### In conclusion.

Regardless how we interpret the 144,000, what we learn from these verses concerning them does present us with a real spiritual challenge. Here we find Christ the Lamb identified with His followers, regardless their age or time. He has promised us in His Word that if we will own Him here, He will own us in the here-after. And in this life, He has promised that He will also be with us in the person of His blessed Holy Spirit. Certainly the true glory and bliss of eternity rests in this personal identification of Christ with His Church. Such glory and bliss does not have to wait until the future — it is for us even today!

This message of John to the persecuted saints of his day holds time-binding relevance. It promises that God will be with us wherever we are and whatever we may be subjected to. It promises that He can and will keep us irrespective our trials, tests or tribulations. It tells us He wants us to be kept only unto Himself, ever as pure and spotless "virgins," adorned as a wife for her coming Husband and Lord. It also promises us victory,

glory and bliss as we someday share with Him in His eternal rule.

May God help us not to become so caught in the language or symbolisms of this great book that we lose sight of the hidden truths that remain good for every period and time. We may never know, this side of eternity, the certainty of these 144,000. However, we can be identified with them as true and faithful followers of the Lamb, ever singing forth in word and deed His eternal glory and praise.

"Am I a soldier of the cross, A follower of the Lamb,  
And shall I fear to own His cause, Or blush to speak His name? . . .

Are there no foes for me to face? Must I not stem the flood?  
Is this vile world a friend to grace, To help me on to God?

Sure I must fight, if I would reign; Increase my courage, Lord;  
I'll bear the toil, endure the pain, Supported by Thy Word."

— Isaac Watts

a special June 16 message . . .

## FOR FATHERS ONLY

IT was a simple, almost casual experience. Funny thing, though, I find that God often gets through to me best in blockbuster effect through ordinary little things.

From the balcony of our church I got an angle view of my squirming son as he wriggled his way all over that church pew waiting for the Christmas Sunday school program to start. As I looked at him, my mind clicked as this thought came:

Barring accident, I'll be the only father this boy will ever have. So, I'd better be a good one! The **only** window to the world he would have in the way of a father. For him, much of life would be seen as he saw it in me and as I taught him.

Family wise — socially — sports — love — financially — his **only** father. But, most important, **spiritually**.

And I winced inwardly as I researched my soul to see what kind of a father I **had** been to the lad entrusted by God to me. In that quiet moment I concluded for myself . . . and I pass it on to you . . . that my son needs me more spiritually than he does any other way.

So does your son, or sons.

Ephesians 6:4 leaped out at me, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

My job. Not my wife's job. Who has so much more time, you know. **Your** job, dad. **Not** your wife's.

The Christian home in North America will regain its rightfully godly backbone when dad re-assumes the place he too often has given up . . . as the spiritual head of the house! It's strange but true, too, that when dad assumes his Biblical place, everything else falls in place better.

Remember, you're the only father your son, or sons, will ever have. So, you'd better be a good one! May it be said of you as was said of Abraham in Genesis 18:1, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment. . . .

Pull out your Bible on Father's Day. Gather the family around. Read some verses. Ask the children and your wife what prayer requests they have, then vote them to God as you lift your family heaven-ward as the spiritual head of your home. Your congregation needs you.

— Mel Larson for EP News Service  
(Ed., The Evangelical Beacon)



# news from the WORLD RELIEF COMMISSION

THE WORLD RELIEF COMMISSION, overseas relief agency of the National Association of Evangelicals, has stepped up its program to help alleviate the suffering of the people in the central and northern areas of South Vietnam, whose misery was compounded by the Tet offensive. Relief aid is being extended from headquarters in Danang to the suburbs of the city, as well as to Hue, Cam Lo, Dong Ha, Quang Tri, Pleiku, and Me Thout, Quang Nghi and Dalat.

The Rev. Richard Pendell is director for Vietnam, and the Rev. Wesley Schlander directs the sizeable work at Hue. Both men are missionaries with the Christian and Missionary Alliance. They are assisted by Americans, Perry Sandoz on loan from the Oregon Yearly Meeting Friends and Harley Kooker, Ken Keefer and Paul Pennel from the Mennonite Central Committee.

On the outskirts of Hue, the WRC has built a Christian Vocational Training Center for refugee and adult education, which combines academic subjects with agricultural and vocational training. This was badly damaged and looted during Tet. The WRC has also been ministering to refugees in many camps near the school compound. WRC personnel, among the first Americans to re-enter Hue, are working with Mr. Ho Van Minh of the National Evangelical Church (WRC education director of the Training Center) who is supervising relief and reconstruction. Food for survival has been of first importance and the WRC is supplying PL 480 food commodities and clothing to 15,000 people there.

In addition to relief, the WRC is conducting a food-for-work program for 200 Vietnamese. Each worker receives 15 kilos of grain and 1/2 gallon of salad oil per week for his family.

The food-for-work teams are busy in refugee camps, building sanitary facilities, digging garbage holes, making and distributing bread, spraying the camps and graves to keep down disease, and generally cleaning up. Mr. Minh got the help of three VN doctors and seven nurses who are going from camp to camp giving shots and medical assistance.

The food-for-work teams are also helping outside camp areas, cleaning up residential areas that have been abandoned. The shovels, rakes and other tools needed for clean-up work are taken from the WRC warehouse in the morning and returned at night.

Students at the Training Center are anxious to have the school re-open. When they learned it would not be until late June, they asked how they could help. So carpentry students are building furniture to give the people who have lost everything. Sewing students are making clothes for the refugees from remnants and empty PL 480 commodity bags.

Mr. Minh's concern encompassed the spiritual needs of the people also, so 15,000 Bibles were obtained from the American Bible Society in Saigon.

The greatest need now is for blankets and clothing because the people have lost everything and have no protection from the chilly nights. The home office of the WRC has been requested to supply, as soon as possible, 50,000 blankets and 50,000 sets of clothing. In fact, double that number is needed, not only for Hue, but also for Quang Tri, Dong Ha and Cam Lo. The refugees include 5,600 Montangyars of the Bru tribe from Khe Sanh, 2,400 of whom walked 70 miles from Khe Sanh and had to leave all their possessions behind. Dr. Stephen Paine, President of Houghton College and past President of NAE, was at Cam Lo recently and said of the Bru: "There they were, most of them in tents, in great danger of pestilence and with a most precarious water supply. These people also need blankets. Now is a wonderful time to show our love to these splendid folk who have suffered so much."

Dr. Paine knows many of these people by name because his daughter, Carolyn, and her husband, John Miller, are Wycliffe Bible translators and they worked with the Bru before they were displaced, giving them a written language, the Gospel of Mark, and a language primer.

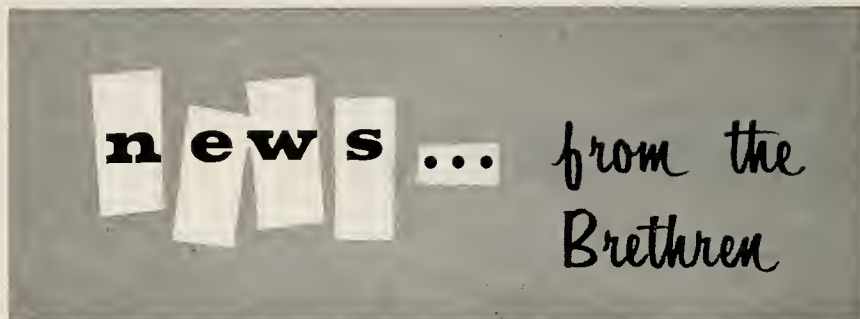
In Danang, thirty young people of the National Evangelical Church, under the direction of Ho Van Mat, also a young man, have volunteered to assist in distributing commodities to refugees living in tents south of the city. They visit the camps to learn what is needed. In March, WRC supplied food and 37 bales of clothing to care for 5,500 people.

Also in March, WRC sent a C-46 plane load of medicine for the leprosy hospitals at Pleiku and Ban Me Thout; another C-46 plane load of commodities to Quang Nghi; and will ship food for 3,000 people in Quang Tri in response to a request from Pastor Loc at Khe Sanh.

In East Danang, Pastor Le Van Tu has fifty people in a food-for-work program building a two-story elementary school. WRC is providing the food.

At present, Wesley Schlander, WRC/C&MA, is the only missionary left to comfort and encourage the tribal churches in the Dalat highlands. He writes: "It seems that at this juncture, my presence alone means more than any ministry I might be able to perform. I feel if there ever was a time when Vietnam needed assurance of our support, it is now."

A good number of the WRC Vietnamese staff members managed to escape during the Tet attack, but there were some unfortunate casualties. One of the saddest was not a staff member, but a student at the Training Center in Hue, who had been spokesman for his graduating class, in which he thanked the WRC, and the teachers for all that had been done for him and the class. During the VC attack, he was forced to follow the VC and probably even had to loot the very school he loved. He was later killed by schrapnel.



**Tucson, Ariz.** Rev. Clarence Stogsdill reports that the congregation voted recently to incorporate. Also, the trustees of the new camp site have been given authority to drill a well on the property. The first building, a kitchen, will be started shortly after the water has been supplied.

**Stockton, Calif.** Rev. Alvin Shifflett reports that the parking lot has been paved which greatly enhances the appearance of the church.

This completes the district work in the Stockton project.

**Mulvane, Kans.** An item in the "Midwest Brethren Briefs" states that Rev. Carl Barber has been extended a two-year call by the Mulvane church and this call has been accepted.

The recent revival services conducted by Rev. James Naff were quite successful with two first-time confessions, thirteen rededications and two life-time recruit confirmations.

## Memorials

**FRAKER.** Zeno Fraker, aged 83, passed away on Saturday, May 18, 1968. He was a member of the First Brethren Church of Bryan, Ohio. Memorial services were conducted on May 21 by the undersigned; interment was at the Fountain Grove Cemetery.

Rev. M. W. Dodds

\* \* \*

**SHAYER.** Paul F. M. Shaver passed away on February 24, 1968, at the age of 75 years. He was a member of the Maurertown Brethren Church, Maurertown, Virginia. He was a grandson of Rev. E. B. Shaver.

Graveside services were conducted in the Maurertown Cemetery by Rev. Glenn Shank.

Mrs. Charles L. James

\* \* \*

**OWENS.** Miss Alletah Owens, age 58, passed away recently. Memorial services were held at the First Brethren Church, North Manchester, Indiana, on May 8, 1968, with Rev. Woodrow Immel in charge.

Mrs. Paul G. Burton

\* \* \*

**RANDALL.** Harry S. Randall, aged 75, passed away on Monday, February 26, 1968. He was a member of the Dutchtown Brethren Church and had served as a Deacon

for many years. Memorial services were conducted by the pastor, Rev. George Pontius, on February 28. Burial was in the Oswego Cemetery.

\* \* \*

**HENDERSON.** Mrs. Jessie May Henderson, aged 79, passed away on Wednesday, May 15, 1968. She was a member of the Quiet Dell Brethren Church, Cameron, West Virginia. Services were conducted on Saturday, May 18, at the Lutes Funeral Home in Moundsville by the undersigned. Interment was in the Highland Cemetery.

Rev. C. Edward West

\* \* \*

**BISSET.** Mrs. May Bisset passed away on February 13, 1968, at the age of 75. She was a member of the First Brethren Church of New Lebanon, Ohio.

She had served as deaconess, Sunday school teacher, and was a faithful member of the Senior W.M.S. group for 30 years. Services were conducted on February 15 at the church by the undersigned.

Rev. Donald Rowser

\* \* \*

**HOLDERMAN.** Richard (Ray) Holderman, aged 64, passed away on March 5, 1968. He was a member of the First Brethren Church of New Lebanon, Ohio. Memorial services were held at the church on March 8 with the undersigned in charge assisted by Rev. Clarence Kopp.

Rev. Donald Rowser

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**BROWN.** Bertha A. Brown, aged 78, passed away on March 8, 1968. She was a member of the First Brethren Church of New Lebanon, Ohio. Memorial services were conducted by the undersigned.

Rev. Donald Rowser

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**BOWMAN.** Mrs. Susan Bowman, aged 72, passed away on May 3, 1968, in Dayton, Ohio. She was a member of the First Brethren Church of New Lebanon, Ohio, where she was a Sunday school teacher and a faithful member of the W.M.S. Memorial services were held at the church with the undersigned in charge assisted by Rev. W. Clayton Berkshire of Dayton.

Rev. Donald Rowser

\* \* \*

**MCDONALD.** Mrs. Ethel E. McDonald, aged 75, of Dayton, Ohio, passed away on May 17, 1968. She was a member of the Senior W.M.S. of the First Brethren Church of New Lebanon, Ohio. Memorial services were conducted by the undersigned; burial was in Twin Vaux Cemetery.

Rev. Donald Rowser

## Weddings

**FARLEY-GEAUGH.** Miss Lida Farley of South Whitley, Indiana, and Mr. George Geaugh were united in marriage at the Spring Creek Church of the Brethren near Sidney, Indiana, on Saturday, February 24, 1968. Mr. Geaugh is a member of the Dutchtown Brethren Church. He is serving in the Armed forces, presently stationed in Korea.





# RE-VISION OF CHRISTIAN EDUCATION

by REV. FRED BURKEY

An Address delivered at the recent Pastors' Conference

consider it a high honor to have been invited to speak at this pastor's conference. I must, however, admit deep feelings of inadequacy as I come before you.

Since being assigned the topic "Visions in Christian Education" several months ago, I decided that what I could call for is a "Re-Vision of Christian Education" The Brethren Church. But we hope you will broaden our vision of Christian education. Some of our churches are suffering from tunnel vision in Christian education. Strange as it seems, in a day of rocketships and personal aircraft our churches continue to lumber along like medieval oxcarts. So busy are the pastors, repairing much obsolete machinery oiled and repaired that they have little time for creative involvement in the Father's business to which they have been ordained. In many cases, our people have come to view the services of the church more as an avenue of escape from the world than as preparation for service in it.

Consequently, we are faced with the difficult task of teaching and teaching in churches which have become introverted. By this I mean that some of our churches are so determined to become "little islands of holiness in a great sea of worldliness" that they have little or no impact on that "sea of worldliness."<sup>1</sup>

Repeatedly church members have told me that theirs is not a growing church because "ours is a poor church, we don't have very good facilities here — but we are more concerned about quality than quantity anyway." These are two signs of an introverted church: (1) Inferiority feelings ("we're a poor church"); in reality they need not be poor and this leads to a type of compensation in which points of superiority such as spiritual life are vastly exaggerated. The highly introverted church which has an excessive concern about its own perfection often develops a type of institutional hypochondria.<sup>2</sup> Many of its members become institutional doubters with a minimal capacity for faithful confident Christian living. If you don't believe this, attend one of their business meetings. As such, the church's witness in a secular world is ineffective!

It is my contention that on the local, district and national levels, The Brethren Church must do more than struggle for survival . . . it must grow! In order that we may escape introversion and grow — in numbers and in spirit — we each must look beyond the traditions of our beloved bailiwick to the expanding possibilities for the ministry of the teaching church.

It is not my purpose to demonstrate by Biblical evidence or educational theory that every "church" should provide a vital education ministry. Rather, I will assume on the basis of the Great Commission (Matthew 28: 19-20) and numerous related passages, Christian education is the process of leading persons to a knowledge and acceptance of Jesus Christ as Lord and Savior; training

them to perform the functions of the church; and helping them grow to spiritual maturity.

Certainly the vital, growing church must be a teaching church. But in order to improve this overall function, we must ask ourselves several questions with respect to the effectiveness of the church's plan for preparing persons to be the people of God in the world.

- (1) Do our people gain sufficient knowledge in the worship and teaching services? If not, why not?
- (2) Is the level of instruction in the church school of a sufficiently high level to challenge Christians to continued growth and service? If not, why not?
- (3) Is the fruit of the church's teaching evident in the life and work of its constituency? If not, why not?

I do not presume to possess, let alone present, the final answers to all or any of these questions. Neither do I desire to make this a "how to do it" seminar. Rather, I hope to stimulate creative thought on your part in some areas of Christian education.

## THE WORSHIP SERVICE

While there is much that could be said of the educational value of the worship service, let us focus our attention on the matter of preaching.

I understand "preaching" to be the "public proclamation of God's redemptive activity in and through Jesus Christ."<sup>3</sup> This is a matter of **communication**. In a film-strip series on "Christian Communication" which I frequently use, three basic elements for effective communication are enumerated: a sender, a message and a receiver.

Our message is the Word; we hold forth from our pulpits at least once every week . . . but do the people really hear? Do they understand? Do they learn? Do they remember?

A guest minister was invited to preach during the pastor's absence one Sunday morning. After the service he was invited to the parsonage for lunch. One member of the family . . . a boy about six, asked the guest, "What were you doing in my daddy's pulpit this morning?" The guest answered, "I was trying to preach." Whereupon the boy said sympathetically, "You couldn't quite make it could you?"

Obviously the message had not been received or understood. It seems that church members like for their minister to have fire in his sermons but they don't want him to build a fire under them! Consequently, many pastors are frustrated in the attempt to communicate with the congregation.

Complaints about Biblical and theological illiteracy among church people are numerous and not altogether unfounded. In an experiment of my own, I have tested

pastors, church school teachers, officers and leaders with a relatively simple Bible facts test. Though the pastors have done quite well, generally speaking, to this date, the average score is only slightly better than 64% correct. In the public schools this would be a failing grade.

"The reason for this weakness is not the lack of teaching" — or preaching — "in the church, but the method of preaching and teaching which neither pays attention to the meanings that people bring (to services) nor checks their understanding of the message in terms of their ability to communicate it in their own words."<sup>4</sup>

The purpose of Christian communication is not to seduce or exploit persons but to bring them into responsible relations with themselves, the world, other persons and the Almighty. Communication must help persons make responsible decisions regarding the truth that is being presented.

How sad it is that so few congregations are aware that their **listening** plays a vital role in the communication that is called the "sermon." The loneliness of many preachers is an indication that the sermon is monological and that the preacher is not met by a congregation which understands or is given opportunity to fulfill its responsibility as a partner in the act of communication.<sup>5</sup> Consequently, the preacher talks to himself. I have troubles enough without listening to my own sermons.

The ultimate test of the educational value of preaching is determined by whether the hearers participate in the sermon to the extent that they will do something positive in response.<sup>6</sup> I am certain that the hour from 11:00 a.m. to 12:00 noon on Sunday is a weary one to God as He listens to vast congregations confess the sins they cherish without the slightest intention of reform.

Some way, somehow, pastors and congregations must regain the ability to communicate effectively. Dialogical encounter between pulpit and pew is desperately needed in The Brethren Church if our people are to practice what you preach.

## EDUCATION

When we speak of Christian education, we assume the Christians are involved in the process of learning. The danger here is that we can easily assume too much!

It is encouraging to find that there is great interest in Christian education across the denomination. Most churchmen are concerned about improved teaching, expanded classroom space, better equipment and improved materials. But, unfortunately, the best designed program, carried out by the best teacher, using the best materials in the best classroom can accomplish only part of the task. "The change in the heart of man which is the goal of Christian education, is the work of the Holy Spirit."<sup>7</sup>

The basic difference between Christian education and general education is that Christian education must recognize and take into account that dimension of life not found outside the power and presence of the Holy Spirit.

Dependence upon methods, materials, circumstances and personality at the cost of the Spirit's guidance accounts for the drabness and ineffectiveness of much that passes for Christian education today. This drabness is a "modern heresy that must be throttled without delay and without apology."<sup>8</sup> Only as we obtain the services of spirit-filled teachers and leaders (and pastors) will the true potential of Christian education be known.

As we read the words of Romans 8, we find a devastating judgment on contemporary Christian education. The truth is that Christian educators have not even contemplated the radical outcome to be expected of the work. Teachers state their goals in traditional religious terms and never translate them into the revolutionary behavior a revolutionary faith requires in the midst of a revolutionary age.

All too often we allow people to see the Christian life as a kind of static, gentlemanly propriety that would send the prophet Amos into a hysterical storm of denunciation! The material of Christian education from some publishers is likely to be cautious and inoffensive; church schools customarily avoid the issues of the day, preferring to deal with petty personal vices in moralistic fashion. Can we any longer play paper dolls at church when the world cries out for the Spirit of God?<sup>9</sup>

The disciples were not filled with new wine; they were filled with the Holy Spirit . . . very soon the onlookers were themselves infected with the same miraculous new power and in that moment they ceased to be merely onlookers. What happened to them — 3,000 of them — is what the Holy Spirit promises to do in the life of anyone who will open his heart and mind to obedience. It appears that we have many un-filled onlookers — spectators — in the church. Why? Because they are led by empty "professing" Christians?

If we can get the Holy Spirit into Brethren Church schools, we won't have any problem getting the Gospel out of the church and into the world. Education that is not preparation for such a mission is improper and inadequate for any church.

Therefore, teach the Holy Spirit as the power of faith, the illuminator of Scripture and the life of the church.

## THE WITNESS AND MINISTRY OF THE CHURCH

The average American has developed the capacity for being serious about Christianity without taking Christianity seriously. This attitude has led one man to define a Christian as "one who believes that the New Testament is a divinely inspired book admirably suited to the spiritual needs of his neighbor." Another defines a Christian as "one who follows the teachings of Christ insofar as they are not inconsistent with a life of sin."

Sadly we must admit that when the average church member finds himself in the church, he doesn't know quite where he is, how he got there, or what is expected of him. As long as this condition is permitted to exist, the best laid plans for evangelism, community outreach, and church growth are in vain.

I am convinced that we must educate Brethren people for mission and ministry for these constitute the essence of the church's work. Interestingly, both are carried on — not between institutions and persons — but between individual human beings. The work of Christ in your community has no other dimension than the witness of your congregation through its ministry and mission.

When a church goes on mission, "The congregation ceases to be a club of like-minded people protecting their heritage out of the past"<sup>10</sup> and seeks to meet the needs of persons in the name of Christ.

The only way your church, or any other, can be effective in mission is to have its work based on the Good News — for the purpose of the Gospel is to reveal a miracle of Grace. How can the Gospel be effectively made known today? Reul L. Howe says that the story



must be told in the same way in which it came. It was made known to us by being incarnate in the life of a man, Jesus of Nazareth, and it can be made known in our generation only by being incarnate in us."<sup>11</sup>

John sums up the essence of witness (in I John 1:3) by saying: "That which we have seen and heard declare we unto you . . ." The miracle that John would have reported is that "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9).

Christians must learn that witnessing is more than ringing doorbells and pushing tracts. Witnessing is being the person God has called us to be. It is being ourselves before others, a new self in Christ Jesus, a self controlled by the Spirit.<sup>12</sup> Our task is simply to testify to that which we have seen, heard, and experienced.

If, through spirit filled preaching and teaching, we can convince the laity of this, our churches will experience renewal and growth. "Church growth depends upon winning converts. And converts are not picked up lying loose on the beach. They are won by men and women whose own beliefs blaze hot enough to kindle fire in others."<sup>13</sup>

The first-century church went where men could be found and there proclaimed the Word that men might believe, become disciples, form churches and be found at the end. Proclamation and witness were means to discipling. Mission meant winning men for Christ and organizing them into churches, that they in turn might disciple more men and organize more churches.

In this, the 20th Century, we are prone to winning men, through the efforts of a professional ministry, to lives devoid of mission. We must explore new directions in ministry and mission if we are to regain the support and participation of the laity.

Such books as **The Church Creative and Groups That Work** should be read and discussed by pastors and laymen for these may provide the stimulus for opening new channels of educational ministry in such areas as: (1) apartment house dialogues, (2) Golden Age clubs, (3) teaching the retarded, (4) A night ministry, (5) Christian social action, (6) Family life education, (7) Mission church schools and vacation Bible schools, (8) Home Bible studies, (9) Ministry to an inner city area, (10) camping and retreats and (11) Correspondence courses. We need to try new approaches that will involve our people in the life and work of the church. "If the field is plowing does not ripen while another does," says the wise churchman, "I shall turn the plowing over to my third son, take the two big boys and go over to help him in the sheaves before it rains."<sup>14</sup>

Our people are slowly but surely becoming aware of the weather conditions where they live — the storm warnings have been announced. Will we lead them to march out new fields to plow?

#### SUGGESTED RE-VISIONS

Dean Dalton, of Gospel Light Publications, suggests that, "one of the truly great challenges of this hour arises from the fantastic change in the rate of change."<sup>15</sup> The question which confronts us in Brethren Christian education is not whether we can change or not but how fast we can alter the **status quo** to meet the needs of today's man.

Prince Blackson of Ghana, during a recent visit to

the U.S. spoke of the speed that characterizes our times: the fast way we live, work, and drive; and he declared, "if ever there was a time to do something in a fast way for the Lord, it is now!" Them's my sentiments!

We have been called to the Kingdom for such a day as this. God speaks through His Word — the living Word, Jesus Christ, who is not alone the Jesus of history but is the Creator, Savior and Sovereign Lord, the same yesterday, today, and forever. **He** is our message!

Therefore, in Christian education, we must place renewed **emphasis on our message**. Throughout the history of Christianity, the churches that majored in the ministry of the Word of God and who taught it in ways that met human needs experienced God-directed growth.

There is evidence within our churches of the need for a return to Bible teaching instead of allowing classes to degenerate into lecture sessions or debating societies in which the opinions of the loudest prevail.

With this rediscovery of our message we will see a renewed membership that will be guided in its mission by Biblical principles and Christ's imperative. Fundamental decisions will be made on the basis of the Word of God and not the words of man.

But in Christian education we are not only seeking a rediscovery of our message, **We Must Strive to Strengthen our Methods**. "Perhaps our greatest area of challenge is in proclaiming the Gospel more clearly."<sup>16</sup> Our problem is not one of relevance but of communication. They who teach must arrest and arouse the interest of the uninterested and motivate and direct him to the Word of God. This is no little task. It demands that we:

1. Possess a clear cut understanding of the message of the Word.
2. Teach with authority.
3. Appreciate the value of the whole man — not just the soul.
4. Depend totally on the guidance of the Holy Spirit.
5. Grow in our understanding of human nature.
6. Improve our understanding of the learning process.
7. Develop skills in teaching that will allow us to cooperate more intelligently with God in the learning process.
8. Seek enrichment through the abandonment of some meaningless exercises and replace them with purposefully planned experiences in training.
9. Regroup our instructional units especially on the adult level to provide better balance in Bible study and provide elective courses.
10. Be prepared to regear our evangelistic teaching programs to meet the changing needs of the area in which we minister.

As we broaden our vision in Christian education we will seek to **enlist and involve convicted, convinced, concerned and committed men**. I believe Christ says today, "As the Father has sent me, so send I you" (John 20: 21). Paul adds: "The things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Timothy 2:2).

Someone has well said that the local church must become "a base of operation, a training center for world evangelism, a school, a field hospital for those bruised in battle, an assembly line producing for God, a spiritual maternity ward, and a recruiting office for soldiers of the cross."

We can involve people in many of our churches by:

1. Winning them to a personal experience with Christ.
2. Grounding them in the Word.
3. Developing methods of recruitment and enlistment based on the experience and abilities of each individual member.
4. Using a letter of call extended by the Board of Christian Education placing enlistment on a challenge basis, rather than easy appeal.
5. Arrange for in-service or probationary training for teachers and leaders.

The rediscovery of our message, improvement of our methods and involvement of persons in the work of Christian education will set the stage for a **penetration of the masses** by the people of God.

Is it possible that we are paralyzing the power of God with programs that are building-centered? There are unparalleled opportunities for outreach through the local church — but too many members are just "sitting in!"

### CONCLUSION

Shopworn and antiquated methods must be abandoned in favor of more effective methods. "This is the way we have always done it" is not sufficient justification for rejecting a new approach to reaching men for Christ.

Properly instructed and Spirit filled men can penetrate the masses and win many for Christ. First century God-given power avails today for 20th Century apostles. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33).

We have never had anything more potentially promising and creatively challenging than Christian education in The Brethren Church today. Through a type of Christian education stressing:

1. Renewed emphasis on our message

2. Revision of our methods
3. Involvement of the man,
4. Penetration of the masses,

The Brethren Church can move forward with confidence of unparalleled effectiveness.

### NOTES:

1. Mavis, **Advancing the Smaller Church**, p. 30
2. *Ibid.*, cf. p. 34
3. Douglas (ed.), **The New Bible Dictionary**, p. 102
4. Howe, **The Miracle of Dialogue**, p. 34
5. *Ibid.*, cf. pp. 74, 75
6. Hinson, **The Church: Design For Survival**, cf. p.
7. Henderlite, **The Holy Spirit In Christian Education**, p. 1
8. *Ibid.*, p. 17
9. *Ibid.*, cf. p. 46 ff
10. Howe, *op. cit.*, p. 131
11. *Ibid.*, p. 143
12. Bender, **The Witness**, p. 66
13. McGavran, **How Churches Grow**, p. 58
14. *Ibid.*, p. 107
15. Dalton, **New Dimensions In Christian Education**, p. 1
16. *Ibid.*, p. 4 ff

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4. Henderlite, Rachel, **The Holy Spirit In Christian Education**, Philadelphia: Westminster, 1964.
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6. Howe, Ruel L., **The Miracle of Dialogue**, Greenwich: Seabury, 1963.
7. Mavis, W. Curry, **Advancing The Smaller Church**, Grand Rapids: Baker, 1968.
8. McGavran, Donald A., **How Churches Grow**, London: World Dominion Press, 1963.

## The Electronic Version

# ISAIAH ON A PINHEAD

by Norman B. Rohrer

**P**ROGRESS is usually measured by bigger and bigger things, but in the realm of recorded knowledge today, progress thinks smaller and smaller.

Now a new system called "electro-optics" has succeeded in reducing letters as much as one million times so that they must be read through a high-powered microscope.

The marriage of electricity and optics has reduced the King James version of the Bible — 1,245 pages or 773,746 words — to a slip of plastic one and one-quarter inches square.

The Columbia Broadcasting System's special features program "21st Century," narrated by newsman Walter Cronkite, explained how the electronic version is achieved. First, the Bible was photographed page by page on regular 35-millimeter film, creating 1,245 images each about one inch square. Next, the 35-millimeter images are reduced to less than pinhead size, so small that the

tiniest dust particle could obscure a whole page. The process is undertaken in a sealed, temperature-controlled chamber with the inch-sized pages being re-recorded on the infinitely smaller version on special film sensitive only to ultra-violet light.

Once things are ready a computer takes over the process, exposing one frame of the inch-sized pages at a time, and leaving only two-thousandths of an inch between pages on the special film.

It would be nice if everyone could read God's Word in a sealed, temperature-controlled atmosphere but such is not the case. The electronic version of the Holy Scriptures takes its place with a vast array of other versions already available. But perhaps Mel Larn, editor of **The Evangelical Beacon** was right:

What's needed more is the "exemplified" version — God's message to mankind revealed in the deeds and words and actions of His people living in a lost and needy world.



# CALLING, LICENSURE, AND ORDINATION OF MINISTERS IN BRETHREN HISTORY

by DR. ALBERT T. RONK

An address delivered at the recent Pastors' Conference

THE HISTORY of individual ministerial selection shows that growing and developing ideas of a call, are often influenced by circumstances of continuous change in the fortunes of the Brethren. It is said by both historians, M. G. Brumbaugh and H. R. Holsinger, in reference to the newly organized group of eight Brethren in Germany, that "One of their number was chosen." Brumbaugh said "Alexander Mack as their leader," and Holsinger, "Alexander Mack as their minister." Freeman Ankrum states that "He (Mack) became a leader of like-minded students who investigated the New Testament and the records and writings of the Christian Fathers." Being the leader of the investigating freespirlings of Schwarzenau, and having traveled with Hockmann in an evangelizing ministry, Mack would be the natural choice of the eight. Beyond that, we have found no hint as to whether Mack was chosen by common consent or by ballot. Neither have we seen any statement of a definite call to a ministry.

The practice of calling ministers in the colonial period seems to have been understood but not explained. Morgan Edwards, an historian of early Pennsylvania German congregations, said of the early Brethren, "When they find a man eminent for knowledge and aptness to teach, they choose him to be a minister, and ordain him by the imposition of hands."<sup>1</sup>

In writing his autobiography, Christopher Sower II made these brief entries, "On June 1, 1748, I was among the four brethren elected to minister to the congregation. On June 7, 1748, Sander Mack and I were given the supervision of the congregation on trial. On June 10, 1748, Brother Sander Mack, Brother Henry Schlinghuff, and I were ordained by the laying on of hands."<sup>2</sup> Five years of trial ministry are indicated between the two dates. No hint is provided as to how the election was conducted or the process of advancing to ordination.

In reference to organization of the Conestoga congregation in Lancaster County, Pennsylvania, Holsinger advises that "At the same meeting a church was organized, and they chose Conrad Beissel to be their minister."<sup>3</sup> He would suppose that the choice was by election, for referring to the congregation of Tulpehocken, some one-hundred years later, Holsinger related that, since their Elder had died, visiting Elders advised them to choose a minister and two deacons . . . On the fifth day of October, 1841, they held an election."<sup>4</sup> It is reasonable to conclude that choices of ministers were made by election during the intervening hundred years, since later date practice among the Brethren held elections by setting a date for the proceedings with a call to

fasting and prayer. Upon assembly, each member voiced his choice to the Elders in charge, in an antichamber, or by secret ballot, until a majority was declared. That seems to have been the method of the German Baptist Church, at least until the 1880 period.

Elder D. P. Saylor, testifying in court about the practices of the Brethren about 1880 said, "Our ministry is as the first degree, the second degree, and the full ministry or Eldership. The minister of the first degree is merely an assistant . . . and can preach only as liberty is given him by older ministers. . . . Of second degree, he is authorized to make appointments in his own church territory, baptize, marry, administer communion, preside at local councils, but without authority to preside in case an officer is on trial; he cannot install the ministry nor lay hands on in ordination. If advanced to Eldership, he can preside at all councils, etc. If the presiding Elder sees the necessity of having another minister, he makes it know to the church, and if the church assents to it . . . the members are exhorted to fasting and prayer. . . . At a meeting . . . all members of the church are exhorted to say by voice whom they choose. He who receives the majority is installed in the first degree. . . . "A congregational vote is taken upon the question whether the minister shall be advanced to the second degree. . . . When an Elder dies, the minister of second degree, who is next in seniority, is advanced."<sup>5</sup>

Since Christopher Sower made no mention of the three degrees of ministry in 1748, it can be considered that the need and choice of a threefold ministry was recognized and put into practice gradually as the church met its ministerial problems. It must be remembered that the Brethren had no schools or seminaries for training ministers. The threefold ministry was the developed method of training their clergy. Each congregation became its own seminary wherein the Elders were the faculty and the novices were advanced from degree to degree, and to full ministry. Ordination was withheld until the congregation was convinced of the readiness of the individual.

There were evidently errors in the system, or at least, in the working of the system. One can see that the training of the younger men would be no better than the Elders in charge. Conditions were aired by Elder G. B. Replogle in a *Progressive Christian* issue in 1881 (before the 1882 explosion over Holsinger). He pointed out some politics in action. He quoted someone as saying that "It sometimes happens that not a tenth of those voting will agree on the same individual." He quoted Elder C. H. Balsbaugh as referring to misfits in the min-

istry, saying "many in the ministry are 'soul slayers' rather than 'soul savers'." Replegle stated that "It is my opinion, that not one-half of those at present who exercise the function of ministers of the Word were the choice of the Church in which they were installed, much less the choice of the Lord."<sup>6</sup> He then set forth his own opinion that a young person "having the qualifications of gift, talent, honesty, piety, patience, and energy, would feel a desire to be useful to the inculcation of the Christian virtues in the church, and the conversion of sinners, and should under impulse of zeal begin to preach, or enter a program of training."

When the Brethren Church organized in 1883, there appears to have been no consideration of a threefold ministry because Ashland College was in operation and the founding fathers assumed responsibility for the College; it was specified in the reorganization that its principal function was to train men for the ministry.

It is quite surprising to learn from an article in the *Evangelist* by Elder Martin Shively, that from the church organization in 1883 until 1889, there were only two young men who entered the ministry: Dr. J. Allen Miller and himself. The work of organizing the congregations and ministering to them was done those fifteen years by the men who came from the mother church in the division. A few men came to the Brethren from other denominations, but the majority of these were trouble makers.

When H. R. Holsinger came to California in 1896 to write his history, he still taught that the congregations should elect ministers by secret ballot. It was under his instruction that Brother George, and a cousin, Dennis Ronk, were called by the Turlock congregation. They were set aside by laying on of hands as *Lay Evangelists*, with special instruction that the ceremony was not ordination. It was simply an authorization to preach and not to attempt the functions of an Elder.

Dr. J. Allen Miller, one of the two young men of the ministry, but who was assuming the leadership in opening Ashland College after its year of idleness, had biblical views of the ministerial call. Writing in *The Brethren Evangelist* in 1898, he said, addressing young folks, "In so far as the Great Head of the Church has laid it upon us as a people to fulfill the great commission, upon you rests a very great responsibility. Do not say, 'I am not called and I am not therefore responsible for this work.' Let us make no mistake of our responsibility. . . . He flung wide open a thousand doors of opportunity bidding us enter. Our responsibility before God will be measured, not by what we have done, but by what we have had opportunity to do. . . . An obedient and consecrated life will be honored of God. Obey God's commands and He will bless you far above your thoughts. . . . The call to the ministry has a divine side. Perhaps we may be able to determine something of the way in which God brings this call into a conscious reality."<sup>7</sup>

Dr. Miller then outlined a study of both Old and New Testaments relative to biblical backgrounds of calls to service. He cited the cases of Moses, Isaiah, Jeremiah, and John the Baptist. He concluded New Testament references with, "If the Churches of Christ are in living fellowship with their Great Head, every member keenly alive to the impulses of the Divine Spirit . . . those who have manifest gifts and graces essential to the ministry of the 'Glorious Gospel' . . . will receive a call that cannot be mistaken."<sup>8</sup>

The serious shortage of ministers in the first twenty years of the Brethren Church came to be somewhat alleviated in the first two decades of this century, but no wise provided what the church could use. Even then in 1912, the Resolutions Committee of General Conference offered a section in its report that, "In view of the small number of men who are entering the ministry, we set apart the last full week of March as a season of special prayer in all the churches, praying the Lord to send the harvest to thrust forth more laborers, requesting every pastor, on the last Sunday of the month, to present the claims of the ministry to capable, worthy young men, and to urge the parents to consecrate such sons to the holy calling."<sup>9</sup>

About a month before that Conference, the Editor wrote in the *Evangelist* relative to the ministerial call that, "It is a concurrence of favorable providences, a deep impression of personal duty, a high estimate of that field of usefulness, coupled with a sense of conviction of personal incapacity unless helped by Almighty Power. Perhaps nothing else more clearly and decisively marks a call to the ministry than a feeling, after careful consideration of the subject, that it may be a very great mistake and even a sin on the part of the individual not to preach the Gospel."<sup>10</sup>

To bring the history of the theme as close to the present as possible, and still be of the past, we should note the council of the younger generation of thinkers on the subject. As late as the *Evangelist* issue of September 9, 1961, Elder Jerry Flora made these observations: "God's call comes to different men in different ways. It may be early or late in life, at the time of conversion or afterward. The manner varies with the individual; we have seen cases where it assumed the force of a voice, a vision, a sense of need, or some human urging. The important thing is this: God initiates, man responds; it is absolutely wrong to identify a call with any type of human experience. . . . The biblical preachers conceived their task to be a divine commission. Despite their sense of sinful unworthiness, they could not be silent."<sup>11</sup>

Space and time advise ending this paper with but one of the three phases of the theme. The need of District Examining Boards seems to have been recognized about the time the first idea of licensing arose. It was at the turn of the century. The Brotherhood was thrown into a tizzy in 1899 by the action of the old Maryland-Virginia District Conference. One of the items of business at that spring conference was consideration of the trouble they found in men coming into the Brethren Church and asking for ordination. The cause was the shortage of ministers. The resolution as passed was a safety measure to prevent the "laying on of hands hastily" on unworthy men. The Conference created a Board to examine candidates for the Eldership. It ruled that "Candidates for ordination to the office of Elder must receive the approval of their respective congregations, a copy of which shall be presented to the Examining Board; said copy to be signed by clerk and two or more Elders. The Board shall examine the candidate on the following conditions: (1) Deportment, morally and spiritually; (2) Soundness in the faith; (3) Bible knowledge; (4) Intellectual qualifications."<sup>12</sup>

Protesting articles appeared in the *Evangelist*. The St. James, Maryland, congregation memorialized General Conference, asking that the District Action be annulled.



and declared irregular. General Conference declared had no right to interfere in the affairs of a State or District Conference.

Ohio followed Maryland-Virginia's lead, and a month later created an Examining Board with rules governing the Board's action.<sup>13</sup> Conditions necessitating such boards cannot be discussed in this paper for lack of time. It is in connection with Ohio's action in creating an Examining Board that a hint of licensure, or need for it, appears. The resolution added "This shall not prevent congregations from granting the right to any persons to preach, whom they may deem morally worthy, provided such permit be certified to the conference from year to year by the holder and approved by signature and seal."<sup>14</sup>

We have not been able to gather all the data about licensure in the church because of previous commitments. A search should be made of all District Conference minutes back to the beginning of this century — at least early because of the strong suggestion in the 1899 Ohio resolution referred to above. Our gathering of material for our Archive files has not uncovered much on the subject.

Your attention is called to an **Evangelist** report of the Indiana Ministerial Examining Board in 1958. Chairman Henry Bates introduced the subject with some statements which might indicate that Indiana was just establishing licensure. Do I misinterpret this statement? "For a number of years there has been a growing feeling in the Indiana District that some review of the method calling and ordaining men to the Gospel ministry was needed. Last year (1957) at the District Conference a committee was instructed to look into this matter, and was further instructed to prepare — and to put into practice — a program of licensing for new applicants for the ministry. . . ."<sup>15</sup> The remark of Elder Bates that, "pastors of other Districts have expressed a desire to study this program" might indicate the lack of licensure in other Districts, or that a then present system was considered inadequate. More light on the beginnings of licensure in the various districts may in probability be discovered in the discussions following this paper.

Before the practice of licensure came to be practiced in the Brethren Church, individuals who felt called to preach, or were chosen by a congregation to preach on a special basis, were called Missionary Evangelists, or Lay Evangelists. It was taught and advised by Elder Holsinger, as in reference earlier in this paper. The Manual Procedure, which was first adopted in 1915, provides

for them in Section II, Article 2. The Article specifies Missionary Evangelists as "Elders or laymen approved by the District Conference." Chapter 2 of the Manual, Section I, Article 9, directs each District Conference to "keep a correct list of the elders, candidates for the ministry, and commissioned Lay Evangelists within its bounds."

Central District did not have a licensing program until the last year or so. Its reason was stated as objection to the privileges accorded to Licensees by some other districts. The newly installed program is patterned somewhat after the Indiana system. This writer personally assisted in setting aside three young men as Lay Evangelists for the period of proving worthiness. The Lay Evangelist was not permitted to administer the sacraments of confirmation, or holy communion, or of anointing with oil, except under the direct oversight of a District Evangelist. They were instructed that, in event of an emergency for anointing, the District Evangelist nearest was to be called via telephone and he would give permission and instruction for the single occasion. In the working of the plan, this preacher did drive a round trip of 320 miles to officiate in the forbidden services.

There is much to be said relative to ordination, but we shall not appear to treat the subject lightly by brevity and haste in the limitation of time. Ordination among the Brethren merits extensive research and careful analysis.

#### Footnotes

1. Durnbaugh, Donald M., **The Brethren in Colonial America**, p. 175.
2. *Ibid.*, op. cit., p. 221-222.
3. Holsinger, H. R., **His History**, p. 137.
4. *Ibid.*, p. 152.
5. Holsinger, H. R., **His History**, p. 210.
6. Replogle, G. B., **Progressive Christian**, Vol. III, No. 8, p. 1, 1881.
7. Miller, J. Allen, **The Brethren Evangelist**, Vol. XX, No. 16 and No. 17, p. 5.
8. *Ibid.*
9. **Brethren Annual**, 1912, p. 9.
10. Gnagey, A. D., **The Brethren Evangelist**, Vol. XXX-IV, No. 30, p. 2.
11. Flora, Jerry, **The Brethren Evangelist**, Vol. LXXX, No. 35.
12. **The Brethren Evangelist**, Vol. XXI, No. 23, 1899, p. 14.
13. **The Brethren Evangelist**, Vol. XXI, No. 28, 1899, p. 14.
14. **The Brethren Evangelist**, Vol. XXI, No. 28, 1899, p. 14.
15. Bates, Henry, **The Brethren Evangelist**, Vol. LXXX, No. 45, p. 8.



# SOUTH AFRICA TODAY

by DR. CLATE A. RISLEY

(Dr. Clate Risley, president of Worldwide Christian Education Ministries, has just returned from three months overseas. The greater portion of time was spent in South Africa ministering in Christian Education Conferences of various kinds. Following are some of his observations.)

**M**ANY TIMES people in other parts of the world seem to know much more about America than the average American knows about the other peoples in the world.

The South African is no exception.

At times this can be embarrassing to the American traveler. You ask yourself, "How come they know so much about America, even Chicago, New York and many lesser known places?" But when you open your daily paper in Johannesburg and see right before your eyes headlines about the jail situation in Chicago, you begin to understand.

America is in the headlines of the foreign press every day. Unfortunately the foreign press is much like our own in that bad news is more often enlarged upon than good news. For this reason the information foreigners get is not always the total picture. However, the same is true as we read of them.

It seems to me the American press has often been unfair when reporting on South Africa. This doesn't mean I am in favor of a political system that promotes segregation, sometimes to the point of fanaticism, but the whole story is that many South African whites are not in favor of such a system either.

Seldom have our presses pointed out that even with such an unfair system, the black man in South Africa is probably better off economically than he is in any other part of Africa.

Nor have you ever read of a major denomination in South Africa that has made it a goal to set aside half their total giving for missions with the larger part of that going to reach the African for Christ. I only give these as illustrations to straighten the picture.

On the bright side, seldom have I seen a people more eager to learn. This commendable attitude certainly helps to bring out the best in any speaker.

South Africa is a new country. Not too many years ago the four provinces that make up the Republic of South Africa were four separate countries.

There are also four major segments of the population totalling about eighteen million people. This approximates the population of Canada. The governing class of Europeans, as they refer to themselves, is about three and a half million. Sixty percent of the Europeans are

Afrikaners (Dutch background) and forty percent are English. Racial problems in recent years have tended to bring the Dutch and English closer together. Today's younger generation has begun to forget the past. However, in many places there are still strong tensions between them.

There are over a million and a half "coloured" or mixed blood, a half million Asiatics and twelve and a half million Bantu, the name given South African blacks by descendants of the pioneer Dutch settlers who call themselves true Africans.

The major population centers are all thriving, growing metropolises. Johannesburg is the largest city and is sometimes referred to as the Manhattan of South Africa. It is the gold capital of the world. As much gold is mined in South Africa as in all the rest of the world together.

Kimberley, a smaller center, is the undisputed diamond capital of the globe. Ninety percent of the world's diamonds are mined in this vicinity. Cape Town, one of the most beautiful cities of the world, is sprawled around the toes of Table Mountain, also a world famous landmark.

South African churches even within any one segment of the population, know very little of cooperation especially on an interdenominational level. There seems to be much skepticism among the denominations and especially among the clergy. The Afrikaners are almost totally Dutch Reformed. They are a large group, churchwise isolated, and account for over half the white population. Sometimes they are disparagingly referred to as the State Church. The balance of Europeans are mostly Methodist, Presbyterian, Baptist, Pentecostal, and Church of England, with a scattering of several small denominations. Roman Catholics are a minority, the lay people of most of these churches are evangelists, but many have a very hazy idea of what an evangelist or a liberal is. Many of the pastors are still evangelists. The Baptists of South Africa are, without doubt the largest evangelical body in South Africa. Methodists, Presbyterians, Anglicans and Congregationalists have either recently entered into a union seminary program. All their ministerial students are expected to train there. Much of the leadership for both European and African



minaries has been trained in liberal schools of England the United States. This means that before long the greater portion of leadership in these denominational churches can be liberal. Encouraging, however, is the occasional Methodist, Presbyterian, and Anglican minister who, even after graduation, has repudiated the neo-orthodox position of their schools. Many of these men are rightly concerned about the trends in their denominations.

As yet there is no strong voice for any kind of interdenominational cooperation, evangelical or liberal. There is a great need for strong leadership now. The National Sunday School Association of South Africa is at present the oldest and most recognized interdenominational organization. The leadership of the South African N.S.S.A. is definitely evangelical, but perhaps overly anxious to not offend anyone. This can make dynamic leadership difficult.

The S.A.N.S.S.A. has been on the scene for over fifty years, but their concept of Sunday school has been a limited one and their idea of Christian education in general has been practically non-existent until very recently. However, the N.S.S.A. and the churches there are aware that they are in need and most of them are exceedingly receptive. The overall teaching ministry of the church is weak. Children are encouraged to go to Sunday school until about twelve years of age. Much of the teaching is done by youth only a few years older than the pupils. They have very little basic Bible knowledge and practically no idea how to impart it. They were, however, keen listeners. The greatest hope of the country could well be these fine young people, eager to learn and do a better job. The balance of the teaching staff tends to be made up of those whose best years are past. Even so, they too, seemed willing to learn.

I was most impressed by the lay people. They seemed willing to be led. I was discouraged by a segment of the clergy who seemed too willing to blame the lack of progress on people they classified as traditionalists when I felt they themselves were the greater traditionalists.

Personally, I have never ministered anywhere where I have had a greater acceptance. God was with us. We could feel that people were praying. At times it seemed we were almost on the verge of revival.

During the two and a half months we were in South Africa we conducted Church Growth Seminars for the pastors and Clinics for Sunday school superintendents in eleven major cities. These were followed later with Christian workers' conferences. The entire series climaxed with a national Sunday School convention over Easter week-end. We felt if we could help top leaders realize first of all what Christian education is all about and how it could help them, we would get a better response later. This proved true.

A conservative estimate reveals over 1,000 different local churches were touched. 299 pastors attended the Church Growth Seminars. 637 attended the Superintendents' Clinics. 8,442 were in attendance at the Christian Workers' Conferences. 4,943 attended various kinds of Sunday school rallies. We spoke two to six times every day. We spoke in eight different schools, seminaries and Bible institutes, reaching some 1,151 students. An aggregate number of persons at all services totalled 156, over half of which are directly involved in some phase of Christian education work.

Mr. Matthews, in writing to the individual members of our W.C.E.M. board, states:

"We have been very encouraged by the support given the conferences, by the blessing received and by all the enthusiasm engendered. The Lord has answered prayer. The conferences have been well attended and representative of all denominations. We have been richly blessed. Our Association, too, has received a new vision as a result of Dr. Risley's conferences with the staff."

A local chairman writes:

"Last Wednesday evening I was invited to the home of our Sunday school superintendent. There I heard the finest report of the Sunday School Convention ever. All the Sunday school officers, department leaders and convention delegates were invited to take a long look at the Sunday school in the light of what they had learned at the convention. The delegates were simply bubbling over with enthusiasm and ideas. At times they could hardly restrain themselves from all talking at once. After three hours we came up with a list we expect to get the whole Sunday school staff involved with followed by gradually involving the church congregation as well.

"Following is the list:

1. Home visitation.
2. Pre-session activities.
3. Regular prayer meetings.
4. Closer team work.
5. Christian Education including missionary outreach.
6. Preparation classes.
7. Teacher training.
8. Right Sunday school standards.
9. Compilation and publication of a Sunday school handbook.
10. Keeping Sunday school open during day-school holidays.
11. Mid-week Bible study fellowship.
12. Private prayer five minutes each day for the Sunday school.

"I've told you this as one example of what your visits has meant to one church."

The value of this type of meetings is best judged six months from now so we urge you to continue to pray. Many revolutionary seeds have been sown. God blessed and according to reports received almost daily, is continuing to bless.

Christian education on the mission field is the need of the hour.

Worldwide Christian Education Ministries, Inc., is unique. There is no other interdenominational organization serving in this unusual manner. The calls for help are coming with repeated rapidity. Thinking for a moment only of the needs in Africa, W.C.E.M. must respond. Therefore, W.C.E.M. must expand. We invite you to prayerfully consider regular investments.

No dollar invested does as much as the dollar invested for God.

No dollar invested for God does as much as the dollar invested in Christian education.

No dollar invested in Christian education does more than the dollar invested in "Worldwide Christian Education Ministries, 5202 West Washington Blvd., Chicago, Illinois 60644.

# Some Church reports - -

## SERGEANTSVILLE, NEW JERSEY



**E**ASTER SUNDAY EVENING was filled with music here in Sergeantsville, New Jersey, as a congregation of about 85 listened to the Junior and Senior Choir present another of John W. Peterson's cantatas, "Behold Your King."

We were privileged to have Rev. and Mrs. Robert Keplinger of Levittown, Elmer Walker and Albert Bieber, Jr., of neighboring churches join us to give that added boost to our own choirs. Mrs. Edward Schwartz directed while Mrs. E. R. Wilson accompanied with Pastor Schwartz narrating.

The enthusiasm and dedication of our choirs and the splendid job which resulted have encouraged the directors of music to recommend another musical this coming fall. Dr. Harold Barnett will be our speaker for Fall Revival Services, October 20-27, and it is the choir's ambition to present Eugene L. Clark's missionary cantata, "The Greatest Story Yet Untold," at that time.

This cantata, like so many of Peterson's, is written in such a way that it not only clearly presents the message of the Gospel, but also can be performed by the small church choir.

Maybe you can't travel over here to the eastern seaboard, but be sure to pray for us as we serve Christ here in the Garden State. Also, small churches, don't give up with that music program — it can be done and be a blessing to your community. Why not try a special musical program. It is a rich and rewarding experience to minister through music.

## WABASH, INDIANA

**T**HE UNDERSIGNED has just completed a series of nine revival meetings for the Brethren of the Wabash Brethren Church. The emphasis was on a deepening of faith and appreciation for spiritual doctrine. The people there are very gracious and warm. The leadership furnished by Brother and Sister Hartong has been remarkable considering that Brother Dana teaches in

a school for retarded children and runs a farm besides his responsibilities as a pastor.

In its approximately three years of existence the Wabash Church has grown to a membership of about 100. This remarkable little mission church in that time has sent out three men to pastor churches and four couples into special ministries for the Lord. Every evening of the services there was abundant supply of musical talent to enhance the service to the glory of our Lord. Keep your eyes on Wabash and the sister church founded under the vision and inspiration of the Wabash Church at Marietta, Indiana. It was a pleasure to serve the people of the Wabash Church. We pray the Lord will bless the work of the Brethren there for "the people have a mind to work."

Rev. Charles Lowmaster

## DUTCHTOWN, INDIANA

**O**UR REVIVAL MEETING was held from February 25 to March 10. Our evangelist was Rev. Richard Kuns from the Chandon Church, Herndon, Virginia. Fr. Kuns brought wonderful messages, the attendance was especially good and we were all truly blest in the Lord. There was one first time confession, a number of dedications, consecrations, and all who heard Rev. Kuns were drawn much closer to the Lord.

Our Spring Communion was held Thursday evening, April 11, at the church, with about 50 in attendance.

Our Easter Service was very well attended and started with a Sunrise Service at 6:30 a.m. followed by breakfast served by the Sunshine Class. Regular Sunday School was at 9:30 and Worship Service at 10:30. Because of the early morning services our evening service was dismissed.

The Mother and Daughter Banquet was held in the church basement (dining room) on Tuesday evening, April 23, and was sponsored by the W.M.S. ladies. The tables were decorated using the theme, "The Age of Woman." A smorgasbord supper was served by the W.M.S. members to 118 members and friends of the church. Mrs. James Gilmer from the Roanoke, Indiana, church was the speaker for the program following the supper.





# SISTERHOOD

## Pointers from Our Patroness —

MRS. ROBERT KEPLINGER

IF SOMEHOW God would say to you, "Ask me for anything you want and I'll give it to you," what would you ask for?

—Would you ask to live to be a hundred?

—Would you ask for 10 million dollars?

What would you ask for?

—To be happy all your life?

—Would you ask for good health?

What would you ask for if God said he would give you anything you want?

One of the Books of History in the Old Testament tells us that this situation actually happened many years ago — at least as a dream.

In the city of Gibeon, King Solomon had a dream. In that dream God said to him: "Ask what I shall give you." In other words, "Ask for anything you want, and I shall be yours."

The response one makes to this generous offer reveals the stuff a person is really made of. Our answer to such a question would show our sense of values, our understanding of life.

King Solomon's answer was — "Give me an understanding mind to govern thy people, that I may discern between good and evil."

In the dream, the Lord answered, "I shall give you that you ask. And because you did not ask for riches or long life for yourself, I will also add these things to you, so that no other king shall compare with you all your days."

The things we dream can sometimes come true! The high ideals which we set for ourselves in our hours of daydreaming can become a reality. The things we long for which pleases God concerning our life, and our attitudes toward those we love and toward all humanity, can come true in our lives if we really want them to be true.

The things for which Solomon asked pleased God. Let us think about them for a few moments in the light that perhaps we should be wanting the same things for our lives.

First Solomon asked for an understanding mind toward others.

Let us notice that his request for understanding and wisdom was not for Solomon's self-glorification. It was to be for the benefit of others rather than for himself. Solomon understood his life as a service to be rendered,

not for his own good, but for his fellowmen. You see, he had already escaped the selfish prison of self because he understood the purpose of his life under God.

Those who do not know God still think of their life in terms of self alone. "What do I need for **myself**? What work will bring **me** the best living? What is good for **me**? What will be fun for me? When I prepare my life through the specialization of college or technical training, what will be best for **me**?"

Solomon asked for an understanding mind toward others. What could possibly be more greatly needed in our world today than this: the wisdom (God given) of an understanding heart and mind toward others.

The other thing for which Solomon asked was the wisdom to know the difference between good and evil. I think Solomon asked this because it is not at all self-evident that man has the inborn capacity for this kind of judgment. It is not innate. It must be given to us by God.

This is where our Christian faith comes in. Jesus taught us that every man is faced with two ways: a good way and a bad, a high road and a low, a right way that is narrow and difficult to travel; another that is easy and wide and leads to destruction.

Each man must choose his way. The wide and easy road that leads to destruction is a way where no man chooses between right and wrong. He just lives and does anything he pleases, good or bad, because he walks that road without God.

The other way which leads to eternal life is the way a person walks **with** God. It is a way in which a person must constantly be choosing the right over the wrong. God is teacher, advisor, leader, and helper. From Him we receive the wisdom to discern between good and evil.

Ah, Solomon was a wise man. He asked for (1) an understanding heart toward others and (2) for the wisdom to be able to discern between good and evil. How do these things stack up alongside of what you want from God? Won't you give some thought to these answers as you plan your busy summer schedule?

While you're making those plans don't forget District and General Conference. Some wonderful programs are being planned which you won't want to miss.

Speaking of Conference — how are your goals coming? It may be too late to catch up on some of them — then again, this just may be the time to do those things you have been wanting to do but just haven't found the time.

Don't forget to take God with you wherever you go and **have a grand vacation!**

a word from last year's  
scholarship recipient —

## MISS JEAN McPHERSON

**E**ACH SUMMER the National Sisterhood Organization awards a scholarship to a Brethren Sisterhood member who will be entering Ashland College as a freshman in the fall. This scholarship is given to help a worthy Sisterhood girl meet her financial needs for school and to encourage her to come to a school where she will

have many opportunities to continue in Christian service and fellowship.

As last year's recipient of this scholarship, would like to urge all of you who are interested to apply right away. If you would like an application, write to Kathy Miller, Myers Hall, Ashland College, Ashland Ohio 44805. All applications will be reviewed and the winner will be announced at the National Conference in August. Take advantage of the fact that as a Brethren Sisterhood girl planning to enter Ashland College next fall, you are a qualified applicant for the National Sisterhood Scholarship.

# The Brethren Layman

## NEWS FROM LOCAL LAYMAN ORGANIZATIONS SOUTH BEND, INDIANA

"Give of yourself, give of your best for God, country and family — this is the secret of success . . . love of God, love of country, love for family . . . again, is a formula of success.

"Love is the one attribute that can be given one hundred percent, divided again and again, and each time given one hundred percent."

These were the thoughts and words of Tom Pagna, head backfield and offensive coach of the University of Notre Dame football team as he spoke to one hundred-twenty-five men and boys sitting in the annual Father and Son Banquet on May 14, 1968.

Mr. Pagna pointed out an interesting fact, that in a given football game, the offensive and defensive teams will each participate in eighty plays in two hours of the game. However, at an average of some four seconds a play, they ask their young men to give just four and a half minutes of their best for Notre Dame. This four and a half minutes is all that really counts. Hours of practice, hours of study, hours of preparation are most essential — but, it's the giving of your best when it counts — that really counts.

His listeners were made to pause, and wonder, do we as Christians give of our best? And, give of our very best in the precious few minutes when it really counts?

Mr. Pagna's listeners also had to answer: "Give of your best for God, country, and family." Someone once

asked the question, "who are my brethren?" and, "who is my brother?"

Special music was given by the St. John Missionary Baptist Crusaders. Negro spirituals and choral numbers were rendered.

The W.M.S. furnished a wonderful meal, served by the S.M.M. and W.M.S. Mrs Paul Cafield was in charge of the kitchen. Mrs. Duane Rose and Mrs. V. A. Carters decorated the tables in red, white and blue, with American and state flags as favors and decorations.

Preparations for the Detroit Tiger-White Sox night game in Chicago on July 12 are under way.

Monthly programs are projected through February 1969.

Donald Kollar, Jr.  
Secretary-Treasurer

## FALLS CITY, NEBRASKA

**A** BOYS' BROTHERHOOD was reorganized here in Falls City at the home of Lester Peck on Sunday afternoon. Five fine boys from the fourth, fifth and sixth grade attended.

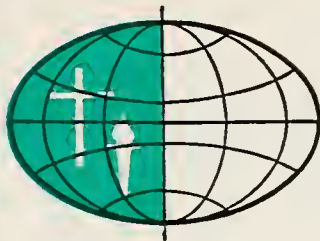
Don Shafer was absent so we elected him president. Jerry McKim was elected vice president; Kevin Sailors, secretary and Randy Sailors, treasurer. Dues are to be 5c per meeting which will be held once a month.

Men sponsoring the Brotherhood are: Lester Peck, lesson leader; Gene McGinnis, time and place and Gene Killingsworth, crafts.

Kevin Sailors, secretary



# MISSIONARY NEWS



## Baptisms in Florida

EVERY TIME a person responds to God's love by repenting of sins and openly claiming forgiveness through faith in Jesus Christ as Savior, the event is significant — and the resulting baptism pictures so well the renewal of life found in Christ. For these reasons the baptismal service on March 31st at the First Brethren Church in Sarasota was important.

But three of the seven believers baptized were from the Brethren Church of St. Petersburg — the first since our new home mission project began about one year ago — giving even greater meaning to the symbolic rite. The



Reverend J. D. Hamel administers baptism to a Sarasota teenager, David McFarland, as Pastor Lersch and assisting deacons observe.



Portion of the congregation participating in the baptismal service. Pastor Lersch prepared to baptize Mr. George Mattern.

service was meaningful in yet another respect, for it expressed the continuing interest and support of Brethren people in Sarasota for the fledgling St. Petersburg congregation. May you, as well, share the joy of our mutual ties with Christ and the privilege of serving others for His purposes.

From Sarasota, baptized by Reverend J. D. Hamel, were Michele Stoltzfus, Tommy Lord, Nancy and David McFarland. Baptized from St. Petersburg were George and Mattie Mattern and their oldest child, Anne. They



Those attending baptism from St. Petersburg pictured with Reverend and Mrs. Hamel. Right to left are: Phil and Jean Lersch, Mattie and George Mattern (holding Jan), John and Beulah Meyers, Mary Ellen and Mike Drushal and Jean and J. D. Hamel. Front row (r. to l.): Anita and Janet Mattern, Susan and John Lersch and Anne Mattern.

shared their faith in Christ with us by preparing their Confessions of Faith beforehand and then reading them during our Worship Service that morning.

Confirmation by Laying on of Hands was administered to the seven new Christians by the Pastors, assisted by resident Elders F. C. Vanator and C. A. Stewart and Deacons George Giltner and Robert Ridenour of Sarasota. Mr. and Mrs. Eugene Robbins, Mrs. Giltner, and



Deacons Giltner and Ridenour and Rev. Hamel observe as Pastor Lersch baptizes George Mattern.

Mrs. Ridenour also assisted with the baptismal arrangements.

Our thanks to all who have prayed and given money for St. Petersburg, making possible the sharing of the Good News for new birth and renewal of faith to those God leads into our friendship.

Phil Lersch, Pastor  
Brethren Church of St. Petersburg

## WORK DAYS AT LOST CREEK

THE KENTUCKY COMMISSION of the Missionary Board of the Brethren Church attended the Director's Meeting of Riverside Christian Training School. At this time the urgency for some repair work and new installations and also completion of the Faculty Residence was discussed.

Woodrow Immel, Chairman of the Kentucky Commission, proposed "work days" at Lost Creek for all who can assist in this urgent work. First, it would be most beneficial to have a licensed plumber and crew with equipment and tools install the plumbing in the new Faculty Residence before June 17. The Kentucky Youth Camp Program is held at Riverside Christian Training School June 17-22 and we would prefer not interfering with their camping schedule in any way with having work crews around.

Then, work camp for additional volunteers has

been set for June 24 - 26 with the men camping out and supplying and cooking their own meals.

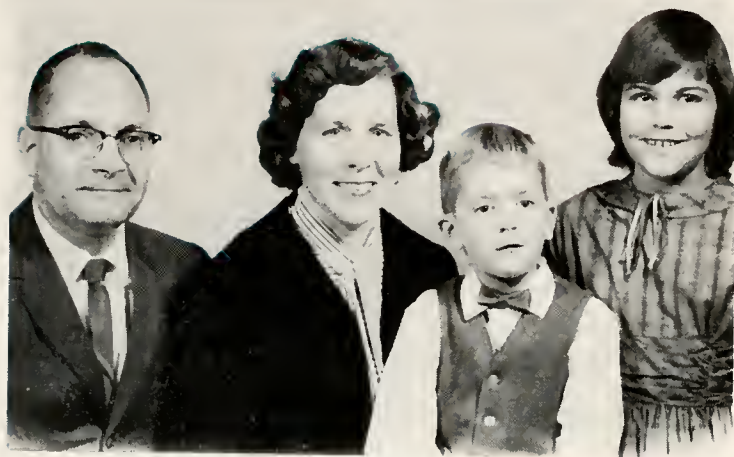
For coordinating the work, contact Woodrow Immel, 404 N. Wayne, North Manchester, Indiana, or Waldo Gaby, Box 17, New Paris, Indiana. The latter is supervising a crew of electricians June 24 - 26.

Other work could be scheduled for different dates. There are approximately seven rooms in the cafeteria to be painted. Volunteers are needed to paint, supply paint rollers and 25 gallons of paint. Also, paint is needed for cement floor. If you can't work, perhaps you could supply paint or help pay the expense of gas in transporting the willing volunteers.

Men — here is a chance to use your talents for the Lord and help the staff at Riverside Christian Training School have better living facilities and an environment in which to do a dedicated work. Let's give the work a boost!



## LETTERS FROM THE BISCHOFs



Bob and Bea Bischof with their children, Bobby and Barbara

Reverend and Mrs. Robert P. Bischof first went to Nigeria in October of 1952 after having served the Brethren Church at Morrill, Kansas, for two years. While in Nigeria Bob was in evangelistic work where he trained and supervised outvillage evangelists, had been supervisor of four primary schools and also served as a member of the Mission Field Committee. He had been assistant moderator of the Church District and advisor to the Secretary of the Eastern District of the Church of Christ in the Sudan, (this is the name of the church which has grown out of the mission work) as well as on

various committees both in the mission and in the church. Bea was in charge of the Mbororo Dispensary and did considerable work among the women and girls' groups.

After a year's furlough in 1966, the Bischofs accepted the pastorate at Huntington, Indiana, since Bea's health prevented them from returning to the mission field in Nigeria. She is in a supervised medical program but continues to have considerable difficulty. Your continued prayers for her in these days of stress would be appreciated.

*Dear Members of the Missionary Board  
of the Brethren Church,*

*Bea and I wish to thank you for giving us the opportunity of serving our Lord and Saviour, Jesus the Christ as well as the Brethren Church in Nigeria.*

*The years we spent in Nigeria as your ambassadors were years full of joy, happiness, contentment and amazement as we saw the Holy Spirit working among the Higi and Marghi people.*

*They were years, likewise, of contentment as we worked under the Missionary Board. One often hears the expression "faith missionary." Bea and I were "faith missionaries." Our faith was placed in God and the Brethren Church as the instrument of God for carrying His Word to those people. Our faith was continually upheld by the staff of the home office. There were a number of changes during the time we were missionaries, but we greatly appreciated the work of all of the home office staff. Through their letters we were encouraged and strengthened during times of sickness. In times of requisites for an expanding program, we knew the needs would be met as funds were available.*

*We greatly appreciate your prayers, concerns and financial care of Bea during this extended illness.*

*May God richly bless and guide you all in your missionary endeavors of extending Christ's Kingdom.*

*Sincerely yours in Christ,  
Bob and Bea Bischof*

*Dear Brethren,*

*We wish to thank the Brethren Church and her membership for having called us to serve our Lord and Saviour Jesus Christ and the Brethren Church in Nigeria.*

*As we look back on the call that came to us from Christ through the Brethren Church, it seems like only yesterday that we were consecrated at the General Conference in 1952. As we knelt there tears came to our eyes, not tears of sadness, but tears of joy and humility — joy that God had called and thought us worthy enough — joy that comes to one who knows he is doing what God called him to do. The tears of humility were shed because God and the Brethren Church had placed faith in us to be instruments in sharing the wonderful news of God's love to those who were still in darkness.*

*What a joy it was to work with the Marghi and Higi people. We well remember the first trip made into the Higi area and how at village after village, where we stopped, the people would crowd around the jeep and ask who we were. We recall the happy smiles that came over their faces when Pastor Daniel introduced us and said that we had been sent by the Brethren Church in America to come and live among them and to share with them the wonderful news about God's Son who died that they might have everlasting life. Other joys come to mind, such as: awaking the first morning at Mbororo to find many people outside waiting to have their sick bodies treated; the young children coming to enter the schools to learn to read and write and learn the Bible stories; and the Higi young men going to the many scattered villages bearing with them the seed that they planted, watered and brought as a harvest of souls to God so that churches came into being.*

*What a joy it was, also, to represent you, the members of the Brethren Church, and to know that back home in the States everyone was praying for missionaries and the people to whom they were ministering. As each day started we looked around and saw the love gifts of the Brethren to the Higi people — the dispensary where thousands were treated for their sicknesses — the school where the children's voices could be heard singing. Likewise, there were the love gifts of the Brethren that made the personal daily tasks easier such as the lovely home in which we lived. We appreciated the convenience of the motorcycle for going to a far village, over a narrow footpath, and remember so vividly baptizing those who had come to Christ and we can in retrospect hear the singing, "O happy day, O happy day when Jesus washed my sins away, He taught me how to watch and pray, and live rejoicing every day," as each one entered and left the baptismal water. The Land Rover was so*



convenient and we recall that once we took to the hospital a young mother having difficulty with her first birth delivery and on the return trip we brought medicine and bandages back to the dispensary. One of the most anticipated joys was when mail came once every week or two and many letters were received telling you that the Brethren were interested in you, your work for the Lord, your health, your children and continually bringing all to God in prayer.

**Thank you, Brethren,** for filling our lives with so much joy through your faithfulness and continued support of the work of missions. It has been a real joy to have been your ambassadors for Christ in Nigeria. Thank you, also, now for the many letters and continued prayers on our behalf during this time of sickness.

May we all continue to support faithfully our missionaries and the Missionary Board of the Brethren Church.

Sincerely in Christ,  
Bob and Bea Bischof

# WORLDWIDE BROADCASTING SUNDAY — JUNE 9, 1968

JUNE 9, Sunday, has been designated "Worldwide Broadcasting Sunday." On that day we encourage you to remember in particular the work of CAVEA, our radio ministry in Argentina. Unite in prayer that day for the effective penetration of this Gospel broadcasting. Prayer is needed for creative and attractive programming, qualified and dedicated personnel, as well as adequate funds.

Join in thanking God for giving to His Church the modern miracles of radio and television for the dissemination of the Gospel. Indeed, many of us are Christians because it was by this means that we heard the "Good News" of salvation through Jesus Christ.



the next issue of

## *The Brethren Evangelist*

will contain information

relative to the

### **MINISTERIAL STUDENT AID FUND**

The **Ministerial Student Aid Fund** is to give financial assistance to pre-Seminary and Seminary students who are in need of such help. This is not a loan, but financial gifts to the student.

The month of June has been designated by **General Conference** as the month for lifting offerings for this fund.

We urge you to be prepared to give when information and envelopes reach you.



*The Brethren*

# EVANGELIST



# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Ministerial Student Aid Fund" ....	3
Ministerial Student Aid Fund	
Promotional Materials .....	4
Sisterhood Program Materials for July .....	6
Signal Lights Program Materials for July .....	9
Southeastern District Conference Program ....	13
The Brethren Layman .....	14
Boys' Brotherhood .....	15
"The Three Angels and their Messages"	
by Rev. R. Glen Traver .....	19
"Evening Walks With Jesus Up the Mountain"	
by Rev. George W. Solomon .....	22
"Our Responsibilities"	
by Rev. John Nevius .....	24
Board of Christian Education .....	25
The Missionary Board .....	29

## NOTES and COMMENTS

### CONGRATULATIONS



**D**ORAN HOSTETTER notified the Missionary Board that Chad drew was born 10:44 AM May 30th. Congratulations to Nancy and Doran on the birth of their third child.

Doran will be finishing his credit hours this summer in a graduate program at Eastern Kentucky University to obtain his master's degree.

### THE THINGS WE DO NOT LIKE

Sometimes the things we do not like  
May be the things we need the most,  
Therefore the Master lets them strike  
Lest we in pride should rise and boast.

We do not like the critic's lash  
Because it cuts us deep and sore,  
But this may save us from a crash,  
As God's good grace we seek the more.

There may be times when loss is gain  
If we could see what lies ahead;  
Or times when some reverse saves pain  
And gives us blessings great instead.

We do not like to be ignored  
And have to take a lowly seat,  
While some less worthy one is scored  
Whom righteous justice would defeat.

However, this may stir our soul  
To hate the false and love the truth,  
Then more devoutly to enroll  
With honest men and noble youth.

We do not like the rugged way  
Up which we find the things sublime  
But we'll adore the crowning day  
When we have made the toilsome climb.

Rev. Walter E. Iser  
Taylorville,





# *Gentle* REMINDER...

## *Ministerial Student Aid Fund*

**COSTS** to secure an education today. College tuition continues to go up, the cost of living continues to go up, Seminary expenses continue to go up, therefore many of our young men need assistance in their pursuit for a higher education.

The day is here when the minister needs much education as he can get in order to be a servant for God. Our churches are being filled more and more with college graduates. The minister needs an equal education, if not a better one.

Many of our ministerial recruits come from areas where finances are a problem. Such students need assistance.

Several years ago the National Brethren Ministerial Association set up the Ministerial Student Aid Fund for the purpose of raising funds to give assistance to these students. The church gives efforts of "spiritual" support to young men who desire to enter this profession, but too often cannot see that the real support can come in helping them to finance his education. Every church that has a young man studying for the Brethren ministry should give him financial support! Let's encourage our young men that we are behind them, not only with our prayers and our moral support, but with a tangible way.

The future of the Brethren Church might very well depend upon our giving assistance to these

young men. It takes money to attend college and Seminary for seven years and if we want the best men available in our pulpits, then we are going to have to give financial assistance to our young men in training.

Pray, then give what God has laid on your heart to give!

General Conference honored the request of the National Brethren Ministerial Association and designated the month of June of each year as the month when offerings would be lifted throughout the denomination to be placed in this fund. The local churches throughout the denomination have responded very well to this appeal. We trust that the same support will be given again this year.

Rev. Virgil E. Meyer is chairman of the committee which administers the fund. Whenever a student (pre-Seminary or Seminary) is in need of money for tuition or living expenses, he makes application at Rev. Meyer's office. The application is considered upon the basis of need. If the application is approved the money is **given** not loaned to the individual. It is a gift from you!

If the individual decides later to not enter the ministry, then he is expected to pay back the money that was given to him.

Our denomination, as well as others, is in need of recruits for the ministry.

# IS MINISTERIAL STUDENT AID REALLY NECESSARY

by **REV. VIRGIL MEYER**

Director of Religious Affairs  
Ashland College



**A**T THIS WRITING it has been just a few days since the death and funeral of Senator Robert Kennedy. During these days and those immediately following I heard people say over and over again, "... and they say the Church is dead." These events surely were national demonstrations of the extent to which the people of this country depend upon their faith. A grief-stricken family did not call out for judgment to be visited upon the perpetrator of the crime, but asked that the memorial service be a demonstration of love. The resources of the whole secular television industry were marshalled to record the fact that in time of crisis there is nowhere to go but to the Church, to God, His mercy and love as revealed in Christ.

One might ask, "What does all this have to do with Ministerial Student Aid?" Isn't it quite obvious that as long as people have deep spiritual needs, there will always be need for the Church and its ministry to relate to them in God's name?

Recently it was reported that our sister denomination, The Church of the Brethren, has a conference committee

studying the proposition of whether there is any longer a need for ordained elders in the church. What they are doing in this study will be most interesting. One would justly wonder that if the time does come when we no longer have ordained ministers in the church, then we will have to have some other kind of professional or semi-professional leadership! There is no doubt that there has been an abuse of the professional ministry, certainly more on the part of the congregation than on the part of the minister. Whenever a church hires a minister, then it entrusts over the work of the church to him, in a large measure, and we should call this an abuse of the ministry. Didn't we call us all?

The question then arises, should we do away with the ministry, give up, the professional ministry and the training of young men for the ministry? Quite obviously the answer is "No." Surely our task is to make both as dynamic and meaningful as we possibly can. God has already selected individuals, set them apart, and sanctified them to be His special witnesses in calling the people to God.

What is the dimension of our challenge? If we are to meet even in a small way the redemption of the nation and the bringing of men to Christ, we are going to take vigorous leadership. More than this, we are going to take highly skilled leadership. The skills must be gained through experience and training — or perhaps I should say training and experience, for this no doubt is the proper order.

We have a college where young people who are preparing for the ministry are given encouragement, practical training, counsel, and inspiration to reach for the highest of Christian commitment. Of course, we know that when these people get to the Seminary, they are given the most meaningful kind of specialized professional training.

Some of the people whom God has called would be able to acquire their training if it were not for the gifts to the Ministerial Student Aid Fund. Please contribute to the propagation of the Gospel with your gifts. Your church receives its Ministerial Student Aid from this fund.



# THIRTY-THREE MINISTERIAL STUDENTS RECEIVED FINANCIAL AID IN THE PAST YEAR

Average assistance per student:

1962-63	\$242.58
1963-64	278.18
1964-65	303.57
1965-66	406.05
1966-67	371.07
1967-68	378.29

Seventy-three Brethren Churches made contributions to the **Ministerial Student Aid Fund** in the past year.

Costs of education continue to rise. Tuition, fees, board and room will average \$2,604 per year for the pre-seminary student. Tuition and fees in the Seminary will amount to about \$350 — with living costs in addition to this.

Your gift to the **Ministerial Student Aid Fund** helps these men remain in school, and, after training, to be a part of the Gospel ministry.

**Send your offerings to:**

**Ministerial Student Aid Fund**  
In care of Rev. Robert Holsinger  
232 Sherman Avenue  
Ashland, Ohio 44805

---

**"LET CHRIST BE LORD"**  
**Philippians 2:11**

# SISTERHOOD

Devotional Program for June

## PROVERBS

### Call to Worship:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid" (Ps. 27:1)?

### Song Service

### Prayer

### Bible Studies:

Junior—Psalms  
Senior—Proverbs

### Discussion Questions:

Senior—Discussion over **You're in the Teenage Generation**.

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

### Business Meeting

(Patroness: Make sure your group sends in a statistical report to the District Secretary by July 15.)

## SENIOR BIBLE STUDY

# THE ULTIMATE SIN

by MRS. THOMAS L. STOFFER

Key Verses: Proverbs 16:18; 26:12; 25:6-7

IF ANYONE would have told us three days ago that we would be kept awake by a big old bull frog, I would have smiled indulgently, patted him on the head, and assured him we would welcome such country atmosphere here in the city. After three nights of that unearthly sound emitting from our next-door neighbor's lake, I am ready for my first taste of frog legs. That asthmatic foghorn is bellowing outside my window right now and reminding me of Emily Dickinson's poem:

"I'm nobody! Who are you?  
Are you nobody, too?  
Then there's a pair of us — don't tell!  
They'd banish us, you know.

How dreary to be somebody!  
How public like a frog  
To tell your name the livelong day  
To an admiring bog!

How I wish that frog would tend to his fly catching and stop telling his name to a not-so-admiring public!

Emily's point of view of being a nobody seems unorthodox in this day of "getting ahead." We aim for making a name for ourselves. But imagine trying to be somebody all the time and living in the public eye. People who strive for fame and fortune find "keeping up with the Joneses" and being public property is a high price to pay for the loss of the peace and contentment of a nobody. In fact, a person intent upon pursuing Divine Fame may be "riding for a fall."

That expression brings to mind an oft-quoted proverb:

"Pride goeth before destruction:  
And a haughty spirit before a fall."

Normal pride in our family or in our personal appearance is wholly acceptable. The pride to which this verse



warning refers is the arrogant type that "thinks of himself more highly than it ought to think." This frog in the bog variety of pride prevents growth. When we are aware that we know everything there is to be known, we are in no frame of mind to learn from others.

In school at the beginning of the year, I try to point out that we are there to seek the truth. I must point out our mistakes, and I expect them to tell me mine. They generally howl in disbelief that a teacher will admit she did go wrong, but it puts us on an easy relationship from the beginning. In a literature class we need good support for a profitable discussion. Sometimes I will see something I have misspelled on the board and wonder why students were not thoughtful enough to tell me. Then I realize most of them have a respect and a reticence built up through years of accepting a teacher's word as law.

Of course, the way in which you tell anyone his mistake makes all the difference. Recently one of my sharp students asked whether the sentence on the board was correct over commas. She had noted the omission of a necessary comma in an assignment. Reading over the sentence again, I immediately knew why she had asked and appreciated her correction — and her tact.

Perhaps the biggest problems teenagers have with their parents stem from their no longer accepting their parents as the supreme authorities on every subject. You teenagers are very aware of the faults of your parents. But they have been telling you so long what is wrong with you that they resent your turning the tables. You must recognize that you cannot quickly change that relationship. Accept your parents and other adults as they are, for it is hard for them to change. Youth adapts to change; age resists change. Youth is forward looking; age tends to live in the past. Consider that unusual quality of being old in years but young in outlook. That man has not been too proud to consider new ideas; he has not closed his mind and refused to grow. Remember that a young dog is never too proud to learn new things.

One who is blind to his own faults cannot correct himself. Read Proverbs 26:12. The sages have little good to say about a fool, but they think there is more hope in a fool than for "a man wise in his own conceit." A fool may stumble on a bit of wisdom, but a know-it-all is sure no one has a corner of knowledge except himself.

Pride also cuts us off from others. People are often proud to say "I was wrong." We can never know the number of severed friendships, dissolved marriages, and broken hearts that have resulted from this one human failing. Most of us act as if the main duty in life is to build up our own ego.

Now we dislike the "big blows" that boast about their possessions, possessions, and achievements! They try to build themselves up in the eyes of others to cure a deep-seated ego. When people are fearful of their own status, they can cause all sorts of trouble for others and for themselves. The wall-flower tries to tear down the pop star. Those vying for honors and position may resort to dirty tactics to stay "King of the Mountain." People who hoods wanting to feel self-important will gun their words and take the rubber off their tires just to build up their ego.

The saddest result of pride is that it cuts us off from others. When we are so "stuck on ourselves," we forget

we are dependent on God. "It is He who has made us, and not we ourselves." The frog in the bog is asserting his self-sufficiency; he can get along on his own without God.

This pride may be the chief reason why so few adults accept Jesus Christ as their Saviour. They are too good to submit to public confession and be baptized. Thus many fail to make the biggest step in their lives, their acceptance of God as their guide. Oh, they may silently agree that they should accept Christ; but when they come forward, we, they, and God know they mean business. At this point we church members must aid them through prayer and encouragement. This is part of the strength of Jesus' church, the closely knit fellowship of members working and praying together.

Sincere humility is the Christian's way of life. We know how much we owe to God. We know how much we are worth in His eyes because He sent His only Son.

Two years ago in a class of twenty-one boys and three girls, I had a rough and tough football player whom I had a hard time liking at moments. He loved to find fault and should have chosen to argue on a subject he knew more about than English. Joe is one of the most likeable fellows you could find now since he has accepted the Lord. The gang kids him about getting religion, but as he puts it, "I've never felt so clean and free in my life now that I have found Jesus Christ." Joe knows that the shackles of sin can be loosened by putting aside haughty pride and humbly accepting God's gift of His Son.

"Success has gone to his head" describes perhaps this most deadly type of pride. It is ironic that we are often better able to handle our failures and misfortunes than our successes and blessings. How often have we seen the beauty queen, the football hero, the winner of a prize or scholarship, or an actress in a successful school play become an insufferable bore, the biggest frog in the bog!

In our school one of our graduates in a class of about 600, the president of his class all through high school, is one of the most unassuming athletes we have ever had. Teachers and students alike regard him as one of the finest. Through a theme written by a friend of his, a teacher learned that he had made a pact with God not to get "the big head." This, I am sure, is the secret of his humility.

If you have not yet made your public confession, swallow your pride and begin your walk with God. It is not the way for the frog in the bog who needs to shout his name all day. It is not an easy path, but it is the way to be truly free and truly wise. It unites us all in understanding and enables us to say "I'm sorry" to God and to others. And it is the only way to stay eternally young in heart, for this is the path of eternal life.

#### Questions for discussion:

1. What is the ultimate sin?
2. In what way does arrogant pride prevent growth?
3. How does this pride cut us off from others?
4. Is it more important to have our ideas and opinions accepted than to love our neighbor? (Remember the correct answer next time your argument generates more heat than light!)
5. How does this pride cut us off from God?
6. What makes a person truly great?
7. Share your stories of people who are truly humble.

## JUNIOR BIBLE STUDY

## OUR HOPE IS IN GOD

Psalm 27:1-6

by MRS. GLENN SHANK

ONE OF THE FIRST THINGS the writer of this Psalm speaks of is fear. For even tiny babies fear is very real, such as fear of falling or a fear of sudden loud noises. As a baby grows other fears creep into their lives such as a fear of strangers or a fear of being deserted. Undoubtedly you have certain fears. They may be concerning imaginary situations, but nevertheless the fear is real.

The writer says, "Whom shall I fear? . . . of whom shall I be afraid" (v. 1)? For David there were men, even King Saul, pursuing him from one hiding place to another. He was innocent of the charges placed against him, but his life was in danger. For many soldiers at the battle fronts, the enemy is pursuing. For many criminals in our cities, the police pursue. For some the enemy comes from within the person, such as the terrible desire to drink, to indulge in pleasures which are harmful to the body. Our life is an upward journey — toward God and away from those evils which pursue us.

There are some who are totally unaware of the pull of God. They know nothing of His presence. But there is a much larger group who have sort of a vague conception of His presence. They feel a sense of longing, of dissatisfaction and restlessness. It may be caused by the pull of God. We are made for God and are restless until we find our rest in Him. David knew God and felt His presence. "The Lord is the strength of my life," he writes in this first verse. He is likewise our strength and life. Here is a poem by G. A. Studdert Kennedy which speaks of this struggle we have in following God.

"There's nothing in man that's perfect,  
And nothing that's all complete;  
He is nothing but a big beginning,  
From his head to the soles of his feet.

There's something that draws him upward,  
And something that drags him down,  
And the consequence is he wobbles,  
"Twixt muck and a golden crown."

God will be our protector. The psalmist says, "When mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell" (v. 2). False witnesses rose up against him. Few men had such persistent and malignant enemies as did David. Even his throne did not exempt him from suffering. For us that is well. Had he experienced nothing but sunshine in his life, the Psalms would not seem so real to us.

We are not immune from suffering and hurt, but God will nevertheless watch over us. When you go to the

doctor to receive an injection to prevent you from getting the measles, you may wonder how a painful shot really be anything for good. Or when you've fallen and cut your knee and your mother washes out all the dirt before applying a stinging antiseptic; you may wonder how such treatment can help. But if your doctor speaks to you the injection, or your mother doesn't clean the wound, you will end up with far more sickness, infection and pain than the shot or cleaning could ever cause. When we have been sick, we appreciate good health much more. When we have suffered in the hands of wicked, we trust even more strongly in the Lord.

The faith of the psalmist is sure. No matter what should occur he will put his hope in the Lord (v. 1). The salvation God affords is not that we are always exempt from trouble but that we triumph over it. Nothing can conquer the spirit of a Christian.

Note that David sought the house of his Lord. "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life. . . ." (v. 4). Though we have good days and bad, the Lord sees us through and we continue to worship Him in His house. The Lord leads us wisely and well; therefore our confidence is in Him. We are orphans; we have a Father Who will never desert us. His home awaits us, and nothing can separate us from His love.

Why did the psalmist desire to dwell in the house of the Lord? The fourth verse says, "To behold the beauty of the Lord and to enquire in His temple." We can know God about us in the beauty of His created world but to find communion and fellowship we must seek God's house, for God appears in His house of worship.

As we grow we seek after different things. When children begin to ask questions they are searching for knowledge and truth. We seek goodness and desire to be good. It is good to seek to dwell in God's house, for it is in worship that we seek truth and love which is (v. 4). The psalmist inquired in the Lord's temple to find wisdom and truth. We should do the same.

One thing the psalmist desired of the Lord as we have read. What do we ask of the Lord? His desire was to be numbered with the God-fearing, to know and to do better all things lovely, and to follow on in an effort to know the truth.

David had experienced God's help in the past and trusted Him completely for the future. In the next verse (5) he says that he shall be sheltered in time of trouble and be set upon a rock. In God's house we draw a veil from the world; and the clamor of those people or things which pursue us dies down. We need to put ourselves



ere temptations are not pressing on us; and it is our  
y to go to such places. One such place is the house  
the Lord. Here we can be strengthened and better  
ed to meet whatever presents itself to us.  
hen we shall sing with grateful hearts that we have  
n delivered from our enemies. "I will sing, yea, I  
l sing praises unto the Lord" (v. 6). God desires our

praises and we should ever give Him our songs of thanks-  
giving. We can be fully confident in God if we are obed-  
ient to Him. God's promises seem long delayed at times,  
but they are unchangeable. For those who trust Him  
and wait upon Him there is no greater strength than  
that supplied by God. Put your trust and hope in the  
Lord for He never fails.

## Signal Lights Program for July

Prepared by Mrs. Alberta Holsinger

### Bible Theme: "THE CHRISTIAN WAY"

### Project: AUDIO-VISUAL TRAILER FOR ARGENTINA

#### ing Time:

f you have planned a hike have  
route well in mind. It should, of  
rse, not be on a much traveled  
d.  
tart out singing fun songs your  
up knows.  
discuss the things you see along  
way, bringing out God's love and  
e.  
ou might like to have some re-  
freshments waiting at your meeting  
ce. After refreshments begin your  
ined program.

#### ing Time:

All Things Bright and Beautiful"  
O Come Let Us Worship"  
I Was Glad"

#### ry Time:

##### We are Brethren

Come, Billy," called Mommy.  
me to go to church."  
Do I have to go?" complained the  
en-year-old boy.  
No," answered Mommy. "You  
t have to go. Let me tell you a  
y before you decide.  
Long ago Christians could not  
ship God the way they wanted to  
ship Him. The prince who ruled  
r land told them how they had  
worship and serve God.  
Many people felt they should wor-  
b God differently. They met in  
ll groups and studied the Bible.  
Alexander Mack was one of these  
ple. He lived in Schwarzenau,  
many. He talked with others.  
'Look,' he explained, 'the Bible  
s Jesus came up out of the water.'  
'And here,' added someone else,

'we are told to be baptized in the  
name of the Father and of the Son  
and of the Holy Spirit. That would  
be three dips.'

"When I read the story of the  
last supper Jesus ate with His disci-  
ples, I feel that He wants me to take  
part in the foot washing service,'  
said another.

"On and on the people talked.  
One day Alexander Mack said, 'God  
seems to be telling us to begin a  
church that will worship Him and  
serve Him exactly as He wants us  
to do.'

"Mr. Mack and his seven friends  
went down to the river. One of the  
men baptized Alexander Mack and  
then he baptized the others.

"This was the beginning of the  
Brethren Church. It was not easy  
to follow God. Some of the people  
were beaten. Some were put in  
prison. Some were put to death. But  
since that day in 1708 when those  
eight people were baptized the way  
they knew God wanted them to be,  
Brethren have tried to follow the  
teachings of the Bible.

"In some places people still are  
told how to worship God. In other  
lands they are not allowed to wor-  
ship God at all. In our country each  
person decides if he wants to wor-  
ship God and what church he will  
attend.

"Our family is Brethren. We try  
to follow all of the teachings of  
Jesus. Have we been wrong, Billy?"

"No," said Billy as he ran to get  
his sweater. "I'm glad we are Breth-  
ren."

#### Memory Time:

##### II Timothy 2:15

(Review previous memory Scrip-  
tures. Then give each Signal Light  
a paper with today's verse on it.)

Our verse this month reminds us  
that we should study God's Word so  
we will understand what He wants us  
to do. Listen while I read the verse.  
Now you read it with me.

(Practice reading the verse two or  
three times. Then have the children  
turn their papers over and try say-  
ing it from memory.)

Let's see how many of us will be  
able to say this verse at next month's  
meeting.

#### Observation Time:

Sit quietly for five minutes. Listen  
and look. At the end of the time dis-  
cuss with the children the things  
that were seen and heard during the  
observation time.

#### Prayer Time:

Let us thank God for the beauti-  
ful world. Thank Him especially  
for the things you enjoy. Let us  
thank Him that we can help our mis-  
sionaries in Argentina.

#### Project Time:

##### The Audio-Visual Trailer

Our missionary John Rowsey has  
been working on the audio-visual  
trailer. Here is part of a letter he  
has written to tell us about it:

"Work has been started on the  
body of the trailer. The National  
church through the Argentine Mis-  
sionary Board (which received help  
from the United States Missionary  
Board) is paying for the chassis,  
frame, and outside shell or body of

the trailer. I'm hoping that this will be done by the end of June and I'm planning a trip to pick it up and bring it back to Buenos Aires.

"The National (Argentine) Women's Society which has only been organized a couple years, this year for the first time selected a national project. They are hoping to buy the amplifier, speakers, and microphones.

"The money from Signal Lights will be used for the rest of the outfitting such as the gas stove, water tank, interior walls, beds, and cabinets as well as for the lighting system for meetings.

"Two trips have already been planned for August and September."

Let us bow our heads and thank God that more boys and girls of Argentina will soon be learning of Him through the use of the trailer.

Thank you, God, for our missionary John Rowsey. We are glad he is helping the boys and girls in Argentina to learn of You.

Thank You that we, too, can help through sharing our money. Use the offering we have brought this year to tell the children of Argentina of Jesus. In His name we pray. Amen.

(Note to Patroness: Send your Signal Light offering to: **The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805.** It should be mailed no later than July 30.)

#### Game Time:

##### Fetch It

Number off by two's.

The patroness then calls out, "I see a pine cone," (or any other object that can be taken without damage). "Number \_\_\_\_\_, fetch it."

The opposing players with the number called run to find the object named. The first back scores a point for his side.

When each number has been given an item to bring back, score is counted to determine the winning side.

Then the game starts over again.

##### Match It

Each Signal Light is to find one special nature object of his choice. They return to base at a signal from the patroness.

Players then take turns holding up their objects and the others are required to find one like it. No

flowers, ferns, or other scarce articles should be used. The player who can match the most wins.

#### Craft Time:

##### A Nature Box

(For each Signal Light you will need a shallow box, white glue, and blank labels.)

Help each child arrange the items in the game **Match It** in a box. Glue in place. Label.

As you work discuss how God planned for each part of His creation.

#### Signal Lights Benediction

(Note to Patroness: Next month's program will be in the form of Day Camp. Select a place with adequate water and toilet facilities. Ask other W.M.S. members to help. Perhaps some fathers would also be asked to go along.)

## Attention all societies! . . .

Here's where to send your statistical blank:

Pennsylvania District: Norma Grumbling, 114 Cambridge Street, Johnstown, Pennsylvania 15904

Ohio District: Carol Solomon, 707 Park Street, Ashland Ohio 44805

Indiana District: Joyce Payne (No address given.) If you do not know her address, send your report to Kathy Miller, 1105 South Street,

Louisville, Ohio 44641

Central District: Send to Kathy Miller, 1105 South Street, Louisville Ohio 44641

Mid-west District: Elrene Cummins, R.R. 1, Mulvane, Kansas 67119

Southeastern District: Kathy Miller, 1105 South Street, Louisville Ohio 44641

Send reports in no later than July 15.

Please send the following information to **Mrs. Robert G. Holsinger, 232 Sherman Avenue, Ashland, Ohio 44805** not later than July 30.

Signal Lights Patronesses:

Name of Church \_\_\_\_\_

Number of Signal Lights \_\_\_\_\_ Average Attendance \_\_\_\_\_

Where your meetings are held \_\_\_\_\_

When your meetings are held \_\_\_\_\_

Do you have a project offering? \_\_\_\_\_ Do you use the suggested material? \_\_\_\_\_

Suggestions for the Signal Lights program:



# STATISTICAL BLANK

## for

### Sisterhood of Mary and Martha

July 31, 1967 to July 31, 1968

Fill out and send to \_\_\_\_\_

Name of Congregation \_\_\_\_\_

Town \_\_\_\_\_ State \_\_\_\_\_

Please check which your Society is:

Junior \_\_\_\_\_ Senior \_\_\_\_\_ Combined Jr. and Sr. Society \_\_\_\_\_

Number of Girls in Senior S. M. M. \_\_\_\_\_

Number of Girls in Junior S. M. M. \_\_\_\_\_

Please check the goals you have attained:

1 _____	4 _____	7 _____	10 _____
2 _____	5 _____	8 _____	11 _____
3 _____	6 _____	9 _____	12 _____

Benevolent work done during past year \_\_\_\_\_

Total amount of money received during past year other than dues and  
thank offering: \$ \_\_\_\_\_

Means of raising money during past year \_\_\_\_\_

Names of new officers and their addresses:

Patroness \_\_\_\_\_

Address \_\_\_\_\_

President \_\_\_\_\_

Address \_\_\_\_\_

Secretary \_\_\_\_\_

Address \_\_\_\_\_

New ideas for S. M. M. work \_\_\_\_\_

Please answer ALL questions to the best of your ability

**OFFICIAL  
SISTERHOOD  
STATISTICAL REPORT  
BLANK FOR 1967-68**

on opposite side of  
this page

Be sure to fill out  
and  
send it in by  
July 15, 1968

This is the ONLY blank  
you will receive.



# SOUTHEASTERN DISTRICT CONFERENCE OF BRETHREN CHURCHES

Washington Brethren Church  
Branch Avenue at Q Street SE.  
Washington, D.C.

JULY 9th and 10th, 1968

## PROGRAM

### Tuesday — July 9

- 00 Song Service ..... Dr. Harold Barnett  
Words of Welcome ..... Rev. Jerry Flora  
Devotions ..... Washington Church  
Special Music ..... Washington Church  
30 Vice Moderator's Sermon .. Rev. Hays K. Logan  
"Let Christ Be Lord"  
00 Business Session  
Report of Credential Committee  
Election of District Conference Officers  
Election of Committee on Committees  
Report of Statistician  
Report of District Trustees of Ashland College  
Report of District Representatives to the General Conference Executive Committee  
15 Noon Fellowship Lunch  
30 Song Service ..... Dr. Harold Barnett  
Devotions ..... Linwood Church  
Special Music ..... Chandon Church  
45 Business Session  
Report of Credential Committee  
Report of Ministerial Examining Board  
Report of District Board of Evangelists  
Report of District Board of Christian Education  
Report of District Mission Board Chairman  
Report of District Mission Board Treasurer  
Report of National Missionary Board  
Report of National Benevolent Board  
00 Auxiliary Sessions  
Woman's Missionary Society  
Sisterhood of Mary and Martha  
Boys' Brotherhood  
Laymen's Organization  
Ministerial Association  
30 Evening Dinner Hour  
Announcement of Housing  
Brethren Youth Banquet  
Washington Brethren Youth  
30 Song Service ..... Dr. Harold Barnett  
Devotions ..... Hagerstown Church  
Special Music ..... St. James Church  
Offering ..... Offertory  
Inspirational Message  
Rev. William Mock, Pastor  
Rockville, Maryland  
Former Missionary to Vietnam  
30 Youth Fellowship ..... Washington Church

### Wednesday — July 10

- 9:00 Song Service ..... Dr. Harold Barnett  
Devotions ..... Miss Margaret Lowery  
Special Music ..... Rev. Marlin McCann  
Moderator's Message ..... Rev. Jerry Flora  
"Answering The First Question"  
Song ..... Dr. Harold Barnett  
10:00 Business Session  
Report of Credential Committee  
Report of Committee on Committees  
Election of New Conference Committee  
Report of District Executive Committee  
Action of Time and Place of 1969 Conference  
Report of National Board of Christian Education  
11:00 Auxiliary Sessions  
Woman's Missionary Society  
Sisterhood of Mary and Martha  
Boys' Brotherhood  
Laymen's Organization  
Ministerial Association  
12:30 Noon Fellowship Lunch  
1:45 Song ..... Dr. Harold Barnett  
Prayer ..... Rev. C. Y. Gilmer  
Final Business Session  
Report of Credential Committee  
Unfinished Business  
Treasurer's Report  
Reading of Minutes  
Installation of Conference Officers  
Report of Ashland College  
Report of Ashland Theological Seminary  
3:30 Auxiliary Sessions  
Woman's Missionary Society  
Sisterhood of Mary and Martha  
Boys' Brotherhood  
Laymen's Organization  
Ministerial Association  
5:30 Evening Dinner Hour  
W.M.S. and Sisterhood Banquet  
7:30 Song Service ..... Dr. Harold Barnett  
Devotions ..... Liberty Youth  
Special Music  
Conference Offering ..... Offertory  
Brethren Youth Quiz Finals  
Song ..... Dr. Harold Barnett  
Benediction

# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for July

### Topic:

## PRAYER, WHAT IT IS AND WHAT IT DOES FOR THE INDIVIDUAL

**Devotional Scripture:** Luke 22:39-47

(Note: Your writer begs you to pursue with him, a study on prayer. In this study you will find that I have used extensively, excerpts and ideas gathered from the book, "Christian Doctrine — Lectures and Sermons," in memory of Dr. J. Allen Miller. Topics on prayer, pages 245-251.)

### Topics for discussion:

#### 1. "Does it help us any to pray?"

Dr. Miller put it this way, "Can God answer prayer?" "Every petition in harmony with God's will is answered. It may not be answered in our way. Illustration — Jesus' petition in Gethsemane. Luke 22:42 says He prayed, then went straight to the cross — Hebrews 5:7ff."

"The Christian doctrine of creation and providence makes ample provision for answer to prayer. . . . God is not chained by the laws of the universe which He made, therefore He can answer any prayer according to His will. Our Christian conception of God makes the answer to prayer not only possible but reasonable. . . . God is like Jesus. He is the God and Father of our Lord Jesus Christ. Jesus taught us when we pray to say, 'Our Father.' Can God answer prayer and can we pray with assurance that our prayers will be answered? Yes is our confident reply. Read Ephesians 3:20-21."

#### 2. What prayer is.

Prayer is an act of worship.

A. Sacrifice and Prayer Universal — Around the two central rites just named all institutional religion

revolves and gives rise to temples, altars, priests and rituals.

B. As an act of worship prayer embraces certain definite constituents. Worship is the reverent outgo of the soul in each of the following, (a) Adoration (b) Praise (c) Thanksgiving (d) Confession (e) Aspiration (f) Petition. This means giving God our highest respect and devoted love; singing praises and setting forth every effort to show our appreciation of Him. Confessing our weaknesses and setting forth our desires. What do you think a petition in prayer is?

#### 3. Christian experience is verified by prayer.

St. Paul said we have the witness of His spirit, that we are God's children (Romans 8:16). "I know of no other way by which a man can verify the faith which he has in God save through prayer." — J. Allen Miller

#### 4. Prayer as an expression of need.

Prayer is the channel through which God reveals Himself to us and we find Him. The person who does not feel the need of spiritual assistance is lacking a full Christian experience. If we do not feel the need, He will not find Him.

#### 5. Prayer is communion and fellowship with God.

Prayer is the soul's address to God. On what subject? **Prayer is the most direct help to the divine life because it prepares the way for God to do His will in the soul that prays.** Thus it brings the soul into absolute union and harmony with God and with His will. The most comprehensive exhortation in the New Testament to pray is that of Paul in I Timothy 2:1-8.

Close with the Lord's Prayer. Continue this subject next month.



# Boys' Brotherhood Study Article —

## God's world in the Bible

### ANIMALS (Mammals)

by VIRGIL L. BARNHART

AS THERE ARE far more references to mammals in the Bible than to any other animal forms, with possible exceptions of insects and birds, all of those mentioned will not be included in this article, but only those that seem to be of great interest.

**Apes.** King Solomon sent ships once every three years to Tarshish to obtain gold, silver, apes, and other treasures. It seems probable that the rhesus monkey of India, the one so popular in present day zoos, was the animal meant. The term ape is now more restricted in meaning than formerly, and would exclude the monkey. The ass is mentioned in more than 150 verses in the Bible. Along with zebras and horses they constitute the horse family, *equidae*. The domesticated ass (or donkey) has served man for thousands of years, and is believed to have been derived from the still existing abyssinian or Somali wild donkey. This animal is better at carrying loads, and more sure-footed on mountain trails than a horse.

Abraham owned many of these donkeys, and it is believed that he took them into Egypt and used them in monumental building in 3000 B.C. The number of these animals an Old Testament person owned was an indication of his wealth. Heavy farm work was done by them and they were also used as saddle animals, being preferred by rulers and great men for peaceful journeys. Horses were reserved for war).

Balaam entered Jerusalem on the colt of an ass (Matthew 21:1-7 and John 12:14). Balaam also rode one of these animals that was given the power of speech by the Lord in order to rebuke Balaam (Numbers 22:28). Balaam used the jawbone of an ass to slay a thousand Canaanites (Judges 15:15). Israelites were commanded not to covet an ass (Exodus 20:17 and Deuteronomy 19:16), nor to plow with an ox or an ass together (Deuteronomy 22:10).

Apes are mammals, but they are named along with birds in the Scriptures. There are approximately 2,000 species throughout the world. All are equipped with a special "radar" system; most are social and nocturnal. The Bible classified them as unclean (Leviticus 11:13-15).

**Bears.** After Elisha's bald head (an unusual sight among the Hebrews) had drawn the mistreatment of forty-two youths, two she bears appeared and tore them (II Kings 2:23-25). David fought and killed a bear while guarding his flocks (I Samuel 17:32-37). The prophets Isaiah, Daniel, and John all had visions in which the bear figured prominently.

**Boar.** In Psalm 80:13 the wild "boar from the forest" (wild) is said to destroy the vine, but other references imply domesticated swine. **The Prodigal Son's downfall (sinful and riotous living) led to the feeding of swine (Luke 15:15). Warning is given not to cast pearls before swine (Matthew 7:6).** In the Living Gospels we read Matthew 7:6, "Don't give holy things to depraved men! Don't give pearls to swine! They will trample the pearls and turn and attack you." In Matthew Henry's Commentary we find the following quote, "Our zeal against sin must be guided by discretion, and we must not go about to give instructions, counsels, and rebukes, much less comforts, to hardened scorners. Throw a pearl to a swine, and he will resent it, as if you threw a stone at him; therefore give not to dogs and swine (unclean creatures) holy things. Good counsel and reproof are a holy thing, and a pearl. They are ordinances of God, they are precious." **It seems that our zeal for sinners and their redemption must be guided by prayer and Holy Spirit in order to be God directed and Christ centered.** Readers should study Ephesians 6:17, Hebrews 4:12, and Revelation 1:16. These are passages showing the Power of the Word of God. This can be put into actual practice then by reading and heeding James 1:1-27.

**Camel.** The camel is mentioned in the Bible sixty-six times. These animals are very hardy, can endure privation, can withstand extreme temperatures very well, and have a life span of forty to fifty years. They are cud-chewing vegetarians with a three-chambered stomach that can store a three-day water supply. In their hump a reserve supply of food is stored in the form of fat. It is interesting to note a camel has two humps, while a dromedary has one hump. As beasts of burden the two humped Bactrian camel can carry about 400 pounds, and a caravan of these animals covers about 30 miles a day. The one humped camel (or dromedary) has longer legs, travels faster, and in a 24 hour day may cover more than 150 miles, and more often is the one used for riding and for carrying mail. Camel's hair is used in cloth making.

In Matthew 19:23-26 we read of the difficulty of a camel passing through the eye of a needle. Oriental cities had small gates called "needle's eyes" for admitting late travelers, after the main gates had closed. To pass through this opening (needle's eye), the camel had to kneel down, be unloaded, squirm and work its way through on its knees. It would seem that it is very necessary for people to become humble, unload the bur-

den of sin and riches, and admit they are saved by the grace of God and the shed blood of His Son, Jesus.

The **Coney** is similar to a rabbit except for its short legs and ears, and the absence of a tail. As rock dwellers, they are timid, but very active. Conies appear from Africa north through Arabia to Asia. Their feet are four-toed like an elephant's; they are vegetarians with teeth like those of the rhinoceros, and their jaw action resembles cud-chewing although they lack the type of stomach for rumination.

**Dogs** were possibly the first animal domesticated, being derived from wolf stock of Europe and Asia. Job spoke of the dogs that guarded his flocks (Job 30:1). In Bible times they were generally despised outcasts known for their ravenous and ruthless nature, and given to prowling and filthy habits (Proverbs 26:11). Approximately forty Bible references are made to these unclean animals.

**Fox** is a member of the dog family. They are carnivorous, wary, quick-sensed, and swift. It is thought that the animals were tied in pairs with a fire-brand connected by a cord to their tails, thereby spreading fire far and wide in the burning of the fields of corn of the Philistines by Samson and the use of 300 foxes (Judges 15:4). The fox's craftiness was attested to by the fact that Jesus likened Herod's conduct to that of a fox (Luke 13:31-32).

**Goats** in the wild are inhabitants of the mountains. They are cud-chewing, have hairy coats, and hollow horns. Wild goats are sure-footed and adventurous, were domesticated as early as 3000 B.C. In Palestine goats were driven to the doors of customers where they were milked. They were much used for sacrifices and for feasts, their hair made into clothing. Containers for water and wine were made from goatskins in Bible times. The Bible has more than 130 references to kids.

**Horse.** At least 4,000 years ago in central Asia some type of wild horse was tamed for domestic use. In most instances horses were used for warfare; however, Isaiah connected them with agriculture (Isaiah 28:24-29). They were also used in idolatrous processions (II Kings 23:5, 11). Their use for riding is mentioned in II Kings 9:14-37 and in Esther 6:8-11. In prophecy horses play a role as in Joel 2:4, 5, and in Revelation 6:1-8 and 9:7-9 where four horses of different colors are associated with singular disasters.

**Lions** by their size and majestic bearing have won the title, "King of Beasts." Usually they are friendly, travel in small groups, share prey peacefully, and kill only what they intend to consume.

India, Turkey, Iraq, Iran, Greece, Asia Minor and Syria all had lions in early times. Today, few remain outside of Africa and possibly India.

The lion's strength is often referred to in the Scriptures. **The Lord Jesus Christ is called the Lion of the tribe of Judah.** Throughout the Bible lions are either treated as natural animals or they are used as symbols of might.

Daniel's experience in the lion's den illustrates how the use of Oriental monarchs made of them as executioners. Symbolically, Daniel described Babylon as a winged lion (Daniel 7:4). Peter represented the devil as a destroying lion (I Peter 5:8).

**Sheep.** If sheep ever existed in the wild state they were certainly domesticated before 3000 B.C., and probably before cattle. Sheep receive more attention in the Bible than any other animal. They were important to the domestic, civic, and religious life of the Israelites. Even today the Arabs depend heavily upon them. The earliest mention of sheep is in Genesis 4:2 where it is said that "Abel was a keeper of sheep."

Both Hebrew and Arab shepherds had to move to new locations whenever pasture gave out. This led to a nomadic existence and to using tents as habitations. Weather requirements meant that the shepherd must know where streams or wells could be found, and his movements with the flock were governed accordingly. Watering was always done at noon. The Shepherd's care is beautifully portrayed in Psalm 23. Continuous care of sheep eventually led the shepherd to know each by name. Sheep were always led, not driven. There is a definite spiritual message here that is worthy to give special attention. **Persons (individuals) are led to Christ, never forced or driven. A born again believer comes to the saving grace and knowledge of our Lord and Savior, Jesus Christ by His willingness to listen, obey, and accept the teachings of the Divine Word that speak of salvation and how it is obtained as per Acts 4:4-12 and other relevant Scriptures. What a marvelous testimony a redeemed person attains by the power of the Holy Spirit. Why are we so lax in this proclamation?**

The reason why so much attention is given to sheep in the Bible is doubtless because of their use as sacrifices.

The ultimate and final sacrifice was the Lamb of God who in many respects was foreshadowed by the way in which lambs had served as sacrifices. There are many Scriptures that relate to and of the "Lamb of God" (John 1:29, 36; Revelation 5:1-14; 6:1-16; 7:9-10, 14; 19:7, 9; There are many others that we should read, study, and strive for understanding.

In Revelation 7:17 we read, "For the Lamb which is in the midst of the throne shall feed them, and shall lead (not force or drive) them unto living fountains of waters: and God shall wipe away all tears from their eyes" Amen.

## PRAVDA REPORTS ON ATHEIST MISSIONARY SHIP IN RUSSIA

**Moscow (EP)** — A lengthy description of atheist missionary activity was published here together with a plea for the abolition of the traditional Russian Easter.

In Pravda, official Communists Par-

ty publication, an article by V. Drugov hailed the work of an "atheist missionary ship," sponsored by the atheist organizations of the USSR, which is cruising the rivers of the Vologda Province north of Moscow.

The cruise is part of a continuing campaign "to stamp out survivals of religion which are a serious ideo-

logical obstruction to Marxism despite 50 years of work of Scientific atheists," according to the influential publication.

The ship sails from town to town, carrying atheist lecturers who use motion picture projectors and powerful loudspeakers to present lectures on "scientific atheism."



## ATTENTION BROTHERHOODS!

**T**HE FOLLOWING is the yearly statistical report and goals report that you are to turn in to the Advisory Board Secretary. Please make sure that your Brotherhood fills this report out and sends it to **Bradley E. Weidenhamer, 314 E. Plymouth Ave., Goshen, Indiana, 46526**, before August 1, 1968. This will be your only opportunity to be eligible for a **Banner or Honor Certificate**.

Remember: If you have fulfilled ten goals, you will receive a banner certificate, and if you have fulfilled all fourteen, you will receive an honor certificate at General Conference.

What is your present Brotherhood enrollment? \_\_\_\_\_

What is your average attendance for the past year? \_\_\_\_\_

Who is your local adviser? \_\_\_\_\_

List his complete address. \_\_\_\_\_

How many years have you been organized? \_\_\_\_\_

Do you have a charter? \_\_\_\_\_

**Please check the National Goals you attained the past year:**

- \_\_\_\_\_ 1. 100% of enrolled members read the New Testament in the "Good News For Modern Man" version.
- \_\_\_\_\_ 2. 75% of the enrolled members read **The Little People, Missionary Stories for Youth or Missionary Stories for Juniors**.
- \_\_\_\_\_ 3. Twelve devotional meetings within the year.
- \_\_\_\_\_ 4. Have a monthly prayer circle.
- \_\_\_\_\_ 5. Contribute annual dues of 50 cents per member.
- \_\_\_\_\_ 6. One public service with the offering lifted for the National project.
- \_\_\_\_\_ 7. Representation at General and at District Conference.
- \_\_\_\_\_ 8. Two news reports for "**The Brethren Evangelist**" sent to the national secretary.
- \_\_\_\_\_ 9. Addition to local Brotherhood membership.
- \_\_\_\_\_ 10. Contribute toward the National Brotherhood project.
- \_\_\_\_\_ 11. Accomplish some local project.
- \_\_\_\_\_ 12. Through Brotherhood win a soul to Christ.
- \_\_\_\_\_ 13. One meeting given to Brethren Church doctrine.
- \_\_\_\_\_ 14. Three letters of communication sent to the National Brotherhood President.

Date of this report \_\_\_\_\_

Signature of the one filling out the report: \_\_\_\_\_

### TO BIBLES INTO CHINA, ESCAPEES REPORT

**Hong Kong (EP)** — Recent claims that Scriptures are being smuggled to the China mainland are ridicu-

lous, according to Christian escapees from the Communist country.

"It is hardly possible to meet together for brief fellowship," one Christian man formerly imprisoned for his faith is quoted in Asia News Report. "It would be absolutely im-

possible to distribute Bibles in our fanatically Communist land."

The report said that current claims that huge quantities of Bibles and Testaments are finding their way into Red China from a Hong Kong base have no foundation in fact.

**BOYS' BROTHERHOOD PROGRAM FOR JULY —**

by Rev. Bradley Weidenhamer

**People who met the Master****"PILATE"****John 18:28    19:16**

**T**HE OBJECT of this study is not merely to cover the material presented. Throughout the study the leader should be very sensitive to any questions or thoughts that the members of the group might raise. Give these primary attention if they arise. Be sure that there is an atmosphere which lends itself to the asking of questions and the promotion of discussion.

**AIM OF THE STUDY:** This lesson shows us that we are faced with some basic truths about God and we must either accept or we will be rejecting them. We see from the life of Pilate that to evade a decision is to reject the truth.

1. Find some background material about Pilate that you can present to the group.
2. Where did the trial of Jesus with Pilate take place (18:28)? Look up some information about that place.
3. Select one person to be Pilate and one to be Jesus and have them read the dialogue which took place between Jesus and Pilate.

4. How did Pilate try to get Jesus set free without his having to make the decision (18:38-40)?
5. Should a Christian always tell the truth, even if it is going to cause trouble for others?
6. In 19:12 the Jews said that if Pilate was Caesar's friend he would not let Jesus go free. Was there any truth in this?
7. Read verse 18:37 to the group. Ask them what they think Jesus meant by these words.
8. Do you think that Jesus had a fair trial before Pilate? Why or why not?
9. An object lesson: Using a compass show how the compass is made to speak the truth always; its job is to point to the north. Bring a magnet near to the compass. Show how the compass fails to do its work; it is pulled away from the truth by a stronger power. Relate this to Pilate, who should have told the truth but was pulled away by the influence and threats of the Jews.
10. Why do you think Pilate failed to make the decision to release Jesus?

**VINCO, PENNSYLVANIA**

**T**HE SENIOR BROTHERHOOD of the Vinco Brethren Church has for a number of years maintained an active interest in the missionary work of the Brethren Church. Recently the group decided that they would like to do something to help the athletics program at Riverside Christian Training School (Lost Creek, Kentucky). Brother Doran Hostetler, director of athletics at the school, was contacted about possible needs and projects and informed the boys that he was trying to build up the track and field sports at Lost Creek and could use equipment for this phase of the athletic work. At our request, Doran submitted a list of needs, placing these needs in priority order. In our April meeting the boys voted to send a check to Brother Hostetler to cover the cost of several of the top-rated items — 10 hurdles, a starting gun and high-jump standards and crossbar. As time goes on, and as we earn more money, we are hoping to add further items to the track field equipment at the Brethren Church's mission school in Kentucky.

On Sunday evening, May 5, a check from the Brotherhood was given to our church treasurer, who in turn, wrote out a check from the church to send down to Mr. Hostetler to take care of these items. The enclosed pic-

ture shows Mr. Alex Lynch (advisor), Mr. George Strau (church treasurer) Brian Bobenage (Senior Brotherhood treasurer), Don Leckey (Senior Brotherhood president) and Mr. George Aurandt (advisor).





# THE THREE ANGELS AND THEIR MESSAGES

## Revelation 14:6-12

### Part XXX

by REV. R. GLEN TRAVER

OUR LAST MESSAGE we mentioned that chapter 4 provides us a table of contents outlining the events leading with the closing scenes of time, to be consummated at the coming Revelation of Christ and the establishment of His millennial reign. (Such events to be described in greater detail in chapters 15 through 19.) Verses 1 through 5 picture for us 144,000 glorified saints surrounding Christ the Lamb. These, no doubt, represent those who will come through the great tribulation spotted by the spiritual filth and corruption of that terrible day. (The figure 144,000 probably symbolic of small remnant out of the tribulation, the exact number only know of God. These saints will probably be either raptured individuals at the moment of death or electively just prior to or during the Lord's Revelation.) Verses 6 through 12 contain the messages of three angels sent from God to announce the final outpouring of His wrath upon all the workers and worshippers of sin and iniquity. In point of time, these messages seem directed particularly to those living during the Great Tribulation Period. In point of spiritual significance, however, the truths set forth in these messages are for every period and time within the framework of redemption history.

**Message of the first angel: "the everlasting gospel" (7).**

The reference to "another angel" in verse 6 seems to imply an angel in addition to those mentioned in chapters 8 through 11. Evidently, at the time of the Revelation of Christ, all human messengers of the "everlasting gospel" will have become silent and once again will use angelic beings as in dispensations past (Hebrews 1:14 etc.).

Just what all this "gospel" or "good news" contains opens to much speculation. Some, like J. A. Seiss, would make it, "the Gospel in the form it takes when the hour of judgment has set in. . . . one of the last messages of grace to an apostate world" (The Apocalypse, p. 355). Others, like J. F. Walvoord, would deny this "gospel of grace (i.e., salvation) but rather, "an announcement of the hour of judgment of God and the command to worship Him" (The Revelation of Jesus Christ, page 217). This writer would rather agree with those who define "gospel" as any and all truth concerning the nature and work of God with each phase of time. A "gospel" in its own right. The "gospel" here in verses 6 and 7, then, is the truth concerning the ultimate vindication of God's sovereign right to rule and

reign over all His creation and the call to unadulterated worship and allegiance.

The word "everlasting" opens before us several truths concerning this "gospel." First it alludes to the unchanging emphasis of its message, revealing specific truth concerning God's eternal intent for His creation — truth which cannot be either changed or ultimately thwarted, "even in a world which is crashing to its doom" (William Barclay: **The Revelation of John**, vol. 2, page 143).

This "gospel" is "everlasting" in its authorship, coming from the great heart and mind of the Triune God, Who is eternal in being and intent. It is "everlasting" in its duration — not for any specific age or time but rather, adaptable for every period both within and without historic reference. And certainly, this "gospel" is "everlasting" in its effectiveness. Whether it deals with truth concerning Christ, His salvation, His Kingdom, or His judgment, it has power to transform the vilest sinner or damn the most moral of men.

Two more truths can be induced from verses 6 and 7 concerning this "gospel." Verse 6 tells us that its message is to be preached "to them that dwell on the earth, and to every nation, kindred, and tongue, and people. . . ." This speaks to us of the universality of the "gospel" and is a faint reminder of the words of the Apostle Paul in Romans 1:16, "to the Jew first, and also to the Greek."

Verse 7 gives the content of this message in terms of its being God-oriented. ("Fear God and give glory to Him . . . and worship Him . . ."). Whatever phase of gospel truth we may be considering (e.g., here it is the final judgment) it will point us to God and His redemptive purposes as revealed through Christ and also prompt us to a full response to His love in terms of worship and allegiance. The final outcome for each of us depends on what we do with the message of this "everlasting gospel." Our acceptance or rejection of its total truth — and our obedience or disobedience to its every demand, will be the determining factors concerning whether that outcome will be ultimate salvation or damnation of soul. This, then, brings us to our next division:

**The message of the second angel: Babylon's destruction (8).**

The message of the second angel carries with it a two-fold significance. For John and those to whom he was addressing his letter, it carried a contemporary significance. He no doubt believed the end of all time

was about to be ushered in by the emergence of the Antichrist and his false prophet and their nefarious seduction of the nations through the Roman Empire and its religious and political systems. For him the message of this second angel was a dire prediction of the ultimate down-fall and destruction of the Roman Empire which had been flouncing herself about as some seductive prostitute out to ensnare the world with her adulterous influences. For John there was no doubt that Rome soon would fall in the great last day of the Lord.

Though John was mistaken as to the imminency of this "Babylon-destruction," yet his message has a time-binding significance which is far more important for us today. For us, this term "Babylon" represents all powers, political, religious and ideological, which are diametrically opposed to God and His program of redemption. The first "Babylon" of history was founded by Nimrod (Gen. 10:8-10) and became God-defying in its attempt to invade the heavens (Gen. 11:1-9). The Babylonian Empire of the Prophetic Period symbolized to the prophets the very incarnation of power, lust, luxury and sinful debauchery. Her downfall was viewed by men such as Isaiah and Jeremiah as the direct intervention of God in judgment and doom (cf. Isa. 21, Jer. 50, 51, etc.). During the inter-Testament period various writers compared Rome to ancient Babylon and thus, it was most natural for John to do the same (cf. 2 Baruch 11:1, etc.). Today we understand such codification not only as representative of first and second century Rome but of all God-defying systems and powers which will come to a head under the reign of the Antichrist and his false prophet during the Great Tribulation, described in more detail in chapters 17 and 18.

The words in verse 8b, "because she made all nations drink of the wine of the wrath of her fornication" may have two meanings. The first meaning would picture this "Babylon" as a prostitute seducing her victims through the use of strong drink which breaks down all inhibitions. These words can also mean that all who become enamored with her seductive wares and identify themselves in her sins will someday have to share with her in drinking the cup of God's wrath. A good example of this is the fate of Lot's wife who became so wrapped up in her love for Sodom and its way of life that in the end she too was turned into a pillar of salt (i.e., became clothed in the same fire and brimstone of God's judgment as the Sodomites themselves).

Barclay combines these two meanings in this very succinct summary: "So, then, we might paraphrase the saying in the Revelation by saying that Babylon made the nations drink of the wine which seduces men to fornication, and which bring as its consequence the cup of the wine of the fury and the wrath of God" (The Revelation of John, vol. 2, page 146).

He also has a very fine application to this truth in terms of our own times: "Behind all this there remains the eternal truth that the nation or the man whose influence is to evil, the nation or the man which loosens the bonds of moral law, the nation or the man which makes vice more attractive, sin more easy, virtue more difficult, will not escape the avenging wrath of God" (Ibid., page 146).

**The message of the third angel: the Apostate's doom (9-11).**

Although the message of the third angel is directed

to all those who identify themselves with the Antichrist and his satanic system, the main thrust seems to be rected towards the believers who may be tempted to compromise their convictions and deny their faith in Christ because of the terrible social and economic pressures which will be placed upon all who refuse to accept the mark of the beast and to bow down to the Antichrist's godless world-system). The truth implied is that God ever demands a pure church, irrespective of cost. For all who refuse to keep themselves unspotted from the corrupt world-systems, the final judgment of God is certain — "(they) shall drink of the wine of the wrath of God" (10). The Scriptures are clear regarding the truth concerning those who become identified with the world's sin — they shall also find themselves identified with its eternal judgments of God. Thus, the message of the third angel, recorded in verses 9-11, seems to be an amplification of that of the second angel, recorded in verse 8.

This message against worldly compromise and accommodation not only contains a warning concerning the certainty of God's judgment but also a very detailed account of that judgment itself. We are told that it will contain "the wine of the wrath of God." The thought seems to be that even as a person drinks the wine of moral and spiritual fornication, so he shall have to drink the wine of the wrath of God. Whatever all this "wine" may imply, we can be sure that all sin has its own built-in consequences and that in the end, "the soul that sinneth, it shall die" (Ezekiel 18:20). The "wine of the wrath of God," then, is the natural outcome and final end of all who spurn His love and reject His grace.

We are told that this judgment of God, which is to be poured out, will be "without mixture." This implies that the final judgment of God will be without any tempering by His mercy and grace. Today all judgment can find such tempering through the appropriation of the benefits of Christ's death. Today He wants to deliver our Savior from sin and all its consequences. However, if we neglect His salvation, then there will be no escape from the judgment to come. In that day He will be Judge rather than Savior and the Administrator of God's wrath rather than man's Deliverer. Certainly we need to pay special heed to the words of the Hebrew writer when he declares, "How shall we escape, if we neglect so great salvation. . ." (Heb. 2:3a). There is only one answer to such a statement — there will be no escape!

The next description of this judgment is that of the wine being poured into "the cup of His indignation." The "cup" is often used in Scripture as symbolic of God's pre-determined purpose and here no doubt refers to God's ultimate plan to vindicate His eternal honor and glory through the balancing of all accounts and settling right all wrongs. His "indignation" or "anger" must be understood in terms of the natural outworking of the divine law, moral and spiritual. The final judgment will not be so much what God will do to us but rather the outworking of that which we have done to ourselves while living this side of eternity. (What we have done in terms of either accepting or rejecting His means of escape.) The ultimate consequence of all this has already been pre-determined and fixed! Such consequences will forever stand as undeniable proof of God's holy hatred upon all iniquity — and upon all who refuse to give up drinking from its cup.



the last description of this judgment given in our is that of terrible horror and pain. The Apostle in attempting to describe the terrible plight of all die outside of God's grace finds the language of ah most applicable: "And the streams thereof shall urned into pitch, and the dust thereof into brimstone, the land thereof shall become burning pitch. It l not be quenched night or day; the smoke thereof l go up forever; from generation to generation it l lie waste; none shall pass through it for ever and" (Isaiah 34:8-10).

the words of John which speak of being "tormented i fire and brimstone" no doubt allude back to the ible end of Sodom and Gomorrah which the Scrip- summarizes with the words: "Lo, the smoke of country went up as the smoke of a furnace" (Gen. 8). Whether John's words are to be taken in a literal a metaphorical sense is very difficult to ascertain tively. One thing we are sure of, however, and that John viewed eternity without God as something so ible that even the most terrible judgment that ever upon this earth is as nothing in comparison. The ds "fire and brimstone" speak of suffering and pain nd human comprehension. ("Brimstone" means sul- r which when added to fire intensifies the heat and increases the pain.) This author would much rather e the speculation to others and imply from this de- tion an eternity without God as too terrible to take nance on suffering.

ne latter part of verse 10 states that the final judg- t of the wicked shall take place "in the presence he holy angels, and in the presence of the Lamb." in, it is most difficult to dogmatically declare this er as a literal or a metaphorical statement of fact. ardless the right interpretation, one thing is clear that is the truth concerning Christ and His angels haring in the final judgment of Almighty God (see John 5:22; Acts 10:42; 17:31; Matt. 13:39-42).

e would also interpret verse 11 in the light of its

eternal truth rather than in terms of mere literal or metaphorical fact. The main thought behind the picture of the smoke ascending up forever and ever and the picture of the wicked having no rest day or night seems to this author to be that there will be no longer any hope of repentance or escape from the final consequence of our sins. Such a consequence is eternal in scope and the severity and certainty of such is brought out in the use of the double picture presented.

#### In conclusion.

Verse 12, in the RSV, reads as a summary of verses 6-11: Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus.

The thought seems to be that these messages of the three angels are given in order to call God's elect (i.e., "those who keep the commandments of God and the faith of Jesus") to endurance in the midst of battle and testing. Such demands that we refuse all compromise with the seducing spirit of the present world system (cf. James 4:4 and I John 2:15). Such also demands courage in the face of every trial.

In summary, then, we can say these three messages do three things for us:

1. They call us to salvation through faith and allegiance to Christ.
2. They warn us of judgment upon all who would compromise with sin and drink the wine in its cup.
3. They inspire us to a steadfastness of faith and a courage of soul.

Certainly the final judgment has already been pre-determined in the great mind of God. The only question is — with which group shall we be eternally identified — the redeemed and blessed, or the lost and damned? In the last analysis, it is we, not God, who will determine this. And we do so by either accepting or rejecting the only means He has provided for escape from this judgment to come — Jesus Christ and His Lordship over every area of our lives.

#### LEGAL AUTHORITY CITES

#### DEPENDENCE OF

#### CHRIST'S RESURRECTION

Cambridge, Mass. (EP) — The resurrection of Jesus Christ took pretty much as the New Testament writers have described it.

That's the studied opinion of Dr. N. R. Anderson, a world-recognized legal authority, dean of the faculty of law at the University of London and director of its Institute of Advanced Legal Studies.

Dr. Anderson concluded in a talk at Harvard University that "the evidence is that His spirit came back to His mutilated body, which was somehow transformed — transformed into something that I can only call a spiritual body." Yet, he added, "the evidence goes much farther than that."

Christianity Today published an article by Dr. Anderson in which he rejected various alternative theories seeking to "explain" the biblically recorded facts, ranging from allegations of mass psychosis to "The Passover Plot," a recent best-seller that merely recounted an ancient and often-disproved version.

#### COFFIN DEFENDS 'RADICAL OBEDIENCE TO CONSCIENCE'

New York (EP) — In historic Riverside Church here, more than 2,000 persons heard the chaplain of Yale University defend what he called a "radical obedience to conscience."

The Rev. Dr. William Sloane Coffin, Jr., under Federal indictment on charges of conspiring to counsel, aid

and abet young men to avoid the draft, introduced two young men who announced they would refuse induction the following morning. The men, a student at Union Theological Seminary and a graduate student in philosophy at Columbia U. were warmly applauded by the audience.

In his sermon, Dr. Coffin said the nation had "exhausted its spiritual substance" and that the churches had failed to "practice the love they preach."

"I would like to see the posh churches in this town, including Riverside," support a 10 per cent tax on income earmarked for the United Nations," he said. "That would be the first step toward an international income tax and a start to raise money for the internationalization of power."

# Evening Walks with Jesus

## "UP THE MOUNTAIN"

Text: Matthew 17:1-8

Part XII

by REV. GEORGE W. SOLOMON



AS WE JOURNEY with Jesus now we need to remember that His evangelistic efforts are ended. He is on the road to Calvary and His enemies are closing in. There are fewer and fewer places of safety and retreat. His hour has almost come! His foremost desire in these last few weeks and months was to instruct His disciples and to prepare them for the tragic experiences they would know in Jerusalem not many days hence.

In Caesarea Philippi He had sought to get them to declare their faith in Him. Peter, receiving divine revelation from God, made that great, and oh so necessary confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus then declared Peter to be blessed for having such divine insight and announced that He would build His church and the gates of hell would not prevail against it. But a greater lesson, and one more difficult to understand must be taught. "From that time forth began Jesus to shew unto His disciples, how He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21). This announcement was incomprehensible to the disciples. Their Jewish concepts of the Messiah did not fit into this picture, and Peter, who a short time before spoke with such divine wisdom, now speaks with the foolishness of men and objects to this suggestion by Jesus. However, Jesus assures them that it must be so. He will be rejected; He must suffer; He must die! But He will also rise again! Not only this, but He reveals at this time that each one of them must live a self-sacrificing life and "take up and bear his cross daily."

In the next few days, Jesus no doubt went over and over this lesson with His disciples seeking to get them to understand. They were not only confused by these teachings, so different from the teaching of the Rabbis, but they were also unwilling to believe that Jesus must die. How often our wills get in the way of revealed truth! How often have you heard some one say, in the face of Biblical revelation, I don't believe it! I don't think God is like that! How often our limited powers of com-

prehension and our spiritual immaturity prevent us from grasping great truths God would have us know!

It is in the framework of this setting that we read "And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into an high mountain apart" (Matt. 17:1). Now the most probable sight of the transfiguration is Mt. Hermon. It is the highest of all the mountains in Palestine, rising more than 10,000 feet above sea level. It was visible from as far south as the Dead Sea and, standing on its lofty heights, one could see for many, many miles on a clear day. To the westward lay the Great Sea. To the south one could watch the Jordan River in its youth rushing headlong and impatiently into the beautiful blue Galilee. Escaping from the southern tip of this sea, to meander through its middle-age far more leisurely down the great Jordan valley, wending its way through Gilead, Perea, Samaria, Judea, and finally coming to its end in the Dead Sea more than one hundred miles to the south.

Mt. Hermon is snowcapped the year round, so we need not suppose that Jesus and His disciples (the apostles, Peter, James, and John) climbed to its very summit. More than likely they ascended to one of the steep spurs of the mountain where Jesus paused to rest and to pray, while the three disciples, weary from the travel and the steep climb, fell into a deep sleep, as they were to do a few months later in Gethsemane.

J. W. Sheperd believes that there is indication in Luke's account that it was evening when they climbed Mt. Hermon, and that Jesus spent a long time in prayer. This could account for the fact that the disciples appeared to be asleep. He further states: "At midnight, He prayed in Gethsemane alone; at midnight now, on Mt. Hermon's heights, He prays alone; and as He prays His soul rises over earth's sorrow and misery into the sphere of heavenly radiance. While He was praying the appearance of His face became different. Matthew says, He was transfigured before them, His face did shine as the sun, and His garments became white as the light." We get the picture of effulgence — a celestial radiance, shining



all over. That which the disciples beheld was a glimpse of His glory breaking through the veil of flesh! They were completely aroused and awakened by the splendor of it. They were filled with awe as they beheld His glory. John was later to describe it in his Gospel as "The glory of the only begotten of the Father full of grace and truth" (John 1:14), and Peter never forgot either. As he writes his second epistle, he recalls these moments, and in II Peter 1:16-17 we read: "For we have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.'" Oh what a sacred and unique privilege was theirs on this occasion!

The disciples did not only see the glory of Jesus, they also saw Moses and Elijah talking with Jesus. Moses, who led the people of Israel in their exodus from the bondage of Egypt, represented the Law. Elijah, who ascended into heaven in a chariot of fire, represented the prophets of the old economy. They spoke of Jesus' crucifixion and death that was to soon take place in Jerusalem. They spoke of it as "an exodus," as something to be accomplished. Jesus was to lead His people on a new exodus out of the bondage of sin. He was to be the prophet of the new economy, calling the people to a new life in God, and He was to be even more — He was to become the Saviour of the world! By his death and resurrection, He would literally provide the way of redemption and salvation from the bondage of sin for all who would believe on Him!

There is no doubt that the disciples were bewildered and overawed by it all. They probably didn't understand how, or why, all this was happening; but they sensed the presence of God, and they thrilled in the presence of these men of God. It was indeed a "mountain top" experience for them, and they wanted to hold on to the capture of the moment forever. Peter suggested that they build three tabernacles, one of Jesus, one for Moses, and one for Elijah; and that they all just stay there on the mountain. Have you ever had such a divine soul-shrilling experience that you wanted to hold on to it forever? If you have, then you know something of what the disciples must have felt that night.

But the half has not yet been told! Awe-struck by the vision of Christ's glory; entranced by the presence of Moses and Elijah, they stood enthralled and wondering. Then, suddenly, a bright cloud appeared from nowhere and a voice out of the cloud broke through the sacredness of that moment to capture their attention: "This is my beloved Son, in whom I am well-pleased, hear ye Him." That same voice had been heard before by John

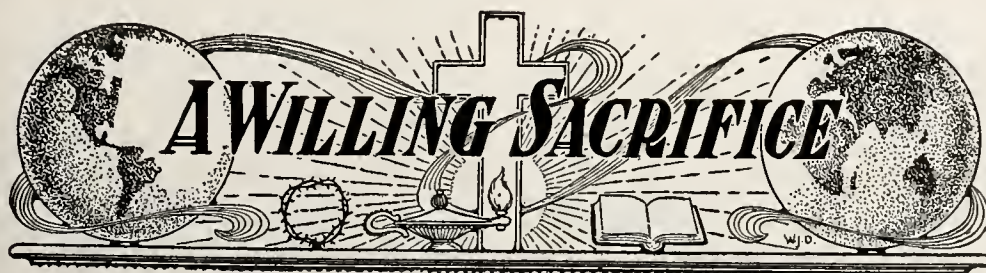
the Baptist following the baptism of Jesus and the message was almost identical to this one. Upon hearing this voice, the disciples fell on their faces in awe and were exceedingly afraid. Jesus came over and touched them and said, "Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only!"

Three things stand out distinctly in this portion of Scripture and call for our immediate attention: (1) **The Personal Glorification of Jesus.** Throughout our Evening Walks With Jesus we have seen repeatedly and everywhere testimonies to His Divine Sonship. Now we see His divinity breaking through the flesh and becoming evidence for these three disciples and impressing the fact indelibly upon their minds. (2) **The Appearance of Moses and Elijah.** The appearance of these two men along with Jesus is proof-positive for me of the unity of the Scriptures! It forever binds the Old Testament with the New. It confirms the relationship of the old economy with the new in God's plan of redemption. It reassures me of the truth of the statement "The blood of Jesus Christ is the scarlet thread that runs from Genesis to Revelation." (3) **The Theophany and Divine Voice.** God, for the second time in less than three years, verbally speaks out of His eternal existence into time to assure us of the eternal and divine nature of Jesus! "This is my beloved Son, hear ye Him!"

Jesus needed this assurance and reaffirmation of God's pleasure upon His life and mission for the trying days ahead. Having been thus refreshed and strengthened, He was ready for the journey south to Jerusalem . . . the suffering . . . the Cross.

The disciples needed this reassuring experience, too. In the past week of teaching, God had revealed to the Apostle Peter, and through Peter's confession to the others, the wonderful truth that Jesus was indeed the Messiah. Jesus had indicated that He would build an indestructible Church, but then He had repeatedly taught them that He **must suffer and die**. He had also indicated that the life of the disciple was a life of "cross bearing." They needed this Mountain-Top Experience, too, and it proved to be an additional and very important lesson for them.

We, too, need such a "Mountain Top Experience!" One that helps us to look at Moses and the Law — to hear the prophets of old thundering forth the "Thus saith the Lord," but then to lift up our eyes to see none but Jesus only! We must come to believe and confess His divinity! We need to catch a vision of His glory! We, too, need to hear God speaking to our hearts' needs! Then we must go out and tell it to others! For our world desperately needs to hear from God and to know of the Divine Saviorship of Jesus Christ!



# OUR RESPONSIBILITIES

by REV. JOHN NEVIUS

Birth brings responsibility.

In his discourse to Job Eliphaz the Temanite declares, "Man is born unto trouble, as the sparks fly upward" (Job 5:7). Life and experience agree, but add, man is born unto responsibility also. There is no choice nor escape. Some will have a light load, others will stagger and struggle under an extremely heavy one.

Relating to God man should not avoid his obligation. To do so is to his eternal disadvantage. Some aspects of our moral obligation would be different if Adam hadn't sinned. But he did and what has been done can't be undone.

The New Testament is a book of principles not a book of commandments, or, "Thou shalt nots." It does demand response and moral decision by those who read it. Regarding this Paul leaves no room for doubt when he says, "But now (God) commandeth all men everywhere to repent" (Acts 17:30b). Why has God commanded all men everywhere to repent? "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead" (v. 31).

Repentance toward God is the moral responsibility of every man. This is his first obligation. We have already observed this in Paul's discourse to the Athenians. John Wesley's mode of winning men to Christ was first, preach the moral law, next, convince his hearers they had disobeyed and broken it; then, point them to Christ as the sinner's Savior demanding repentance on the part of those seeking salvation. Such preaching, exhortation and instruction gave birth to strong healthy Christians. Evangelical repentance is that "gracious contrition of spirit in which the heart is humbled and melted towards God, mercy implored from Him as justly offended sovereign, and sin seen in its deformity; hated and forsaken."

The fruit of genuine repentance is: A right attitude toward sin — to loathe it and leave it. A right attitude toward self — a humbling of self and no confidence in the flesh. A right attitude toward God — turning to Him and loving Him. A right attitude toward others — making restitution and respecting them.

The nature of a person's work measures the amount of their responsibility. The school teacher and the school custodian both work for the same employer. One keeps the building, the other the minds of children. But pertaining to God everyone has the same responsibility, and by His grace all can meet it. What is it? To the crowd Jesus said, "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). From the human viewpoint salvation's structure has two supports, repentance and faith. To Jews and Gentiles

Paul's message was the same, "Repentance toward God and faith toward our Lord Jesus Christ."

With the publication of the Amplified New Testament no English reader should find difficulty in understanding the word believe as found in John 3:16. The word does not mean we believe there was a man named Jesus Christ, like we believe there was a president named Abraham Lincoln. It does mean we believe in Jesus Christ, reverence Jesus Christ as the only Son of God and trust only in Him to save us from our sins. The work of God is done in us, by His Spirit when we value Jesus Christ more than anything or anyone else in this world.

It could be said the theme of John's Gospel is to believe. The word occurs ninety-six times. His reason for writing was, "... that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31b). John 2:23-24 the same Greek word translated believe also rendered commit. Thus to believe is to completely commit oneself to Christ. Ceasing to trust in ourselves we totally rely on Jesus.

As already mentioned man's first duty is to get right with God. Then as summer follows spring we will want to be right with men. Life's responsibilities reach out horizontally as well as vertically. Paul strove "... have always a conscience void of offence toward God and toward men" (Acts 24:16b).

Christ constrains us to love our neighbor. His word is, "Thou shalt love thy neighbor as thyself" (Matthew 19:19b). But who is our neighbor? To answer this question, originally asked by a certain lawyer, Jesus spoke the parable of the good Samaritan.

The parable of the good Samaritan needs to be reviewed and re-emphasized with vigor today. Of the lessons it teaches one is you can have a neighbor without the residents being neighborly. It was between Jerusalem and Jericho where the certain man was despoiled. This was in the neighborhood of where a priest and Levite lived and worked. Were they good neighbors? No! Supposedly busy in the work of God, they passed by the unfortunate victim. God's first and foremost concern is people, Christ's last charge is to preach the Gospel to them.

Furthermore, we see that the man who was robbed wasn't the neighbor, rather the Samaritan who aided him was. Like the good Samaritan who took the initiative to help the certain man, Christ offers to save the men that will come to Him. How and by what means does Christ reach men? Through His own who are willing to be good Samaritans. Christians must be thoroughly convinced, that any man in need of Christ anywhere, if they can help reach that man for Christ, he is their neighbor and responsibility.





# CHRISTIAN

# EDUCATION

# INSTITUTE



Mrs. Pauline Benshoff demonstrates materials for use in Beginner and Primary Classes.



Rev. St. Clair Benshoff presents the attendance award to Mr. Loring Vance, Assistant Superintendent of the Mathias, West Virginia, Church.

THE MT. OLIVE BRETHREN CHURCH was the site of the Southeastern District Christian Education Institute, held on April 27. The theme of the day-long institute, sponsored by the District Board of Christian Education, was "Digging Our Sunday Schools."

Following an opening devotional period and the keynote address, district workers were able to attend any four of the five available workshops. Topics and leaders for the workshops were as follows:

1. "Finding, Using and Keeping Young People in Our Sunday School and Church Programs." Rev. Fred Burkey
2. "Older Youth and Young Adults Teaching Materials and Techniques." Rev. Jerry Flora

3. "Improving Adult Teaching and Participation." Miss Beverly Summy
4. "Opening Worship Activities and Programming." Rev. St. Clair Benshoff
5. "Beginner and Primary Teaching Materials and Methods." Mrs. Pauline Benshoff

At the conclusion of the workshop period, workshop leaders formed a panel to present a brief summary of their work and to answer questions. Special recognition was given to the Mathias, West Virginia Sunday School for having the highest percentage of teachers, assistant teachers, officers and others present at the institute. The prize, a copy of **Helping the Teacher**, by Findley B. Edge, will be placed in the church library.

# PARENTS ON TRIAL

## A Book Review

by Beverly Summy

**P**ARENTS ON TRIAL . . . is the name of a new book by David Wilkerson, author of **The Cross and the Switchblade**, **Twelve Angels from Hell** and **The Little People**. Rev. Wilkerson's ten years of ministry to "kids who have gone wrong" led him to begin a search that has produced his latest book. The question he asked himself was "Why do kids go wrong — or right?" Through his searching and experience Rev. Wilkerson may not have discovered "the" answer but he has gained many insights that are valid and valuable.

The author states that he tired of reading newspaper headlines that asked what was wrong with teenagers and began to ask rather, "What's wrong with the parents who are producing our problem children?" He began asking parents of dope addicts, alcoholics, homosexuals, gang leaders and unwed mothers and fathers what they thought had made their children go wrong.

Very few parents admitted any responsibility for their children going astray. Their reasons were varied such as "he got in with the wrong crowd" or "she always was incorrigible." Most parents had never stopped to ask why their children turned to gangs or why they were incorrigible. Usually some of the answer is found in deep-seated home life and relationships.

The twelve chapters contained in the book are:

1. Six Dead
2. "But I Was a Good Mother!"
3. Why Some Kids Have Given Up on Parents
4. The "Hidden" Delinquents
5. The Part-Time Parents
6. "Like Father, Like Son"
7. Danger Ahead. Watch the Signs
8. Homosexuality Starts at Home
9. The "Other Half" of Illegitimacy
10. "God Is for Squares"
11. Life Without Father — Exceptions to the Rule
12. They are **your** Kids, Wrong-or-Right!

One point is crystal clear in Rev. Wilkerson's investigation of "P.D." (parental delinquency) . . . not all juvenile delinquents come from poor or underprivileged families! On the contrary . . . more and more thefts,

forcible rapes, murders and property destruction are being committed by kids from wealthy homes. So the problem is not money but parents and home life.

Many types of parents are described from the worst to the seemingly best and these adults can be

1. Unconcerned
2. Neglectful
3. Lacking in proper discipline
4. Overprotective
5. Smothering
6. Domineering
7. Unhearing
8. Unsympathetic
9. Disinterested
10. Over-indulgent

and many more as they attempt to raise their children.

Chapter 7 lists sixteen symptoms or signs that one should look for in detecting drug addiction and parents would do well to note them. Youth groups would find this chapter helpful when considering the subject of drugs. The author also offers suggestions for parents who discover they have drug addicted children . . . how they can help rather than disown them.

The chapter entitled "God Is for Squares" is especially relevant to Christians and the position of the church. Rev. Wilkerson talks about the church's ability or inability to communicate the Gospel to the "turned-off" generation so our young people will make it operative in their daily lives.

**Parents on Trial** is a book for all ages to read and profit by; it should be in the home of every parent, clergyman, child guidance counselor and judge. Church libraries should also place a copy of this book on shelves.

**Parents on Trial** may be purchased for \$4.95 from **The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio 44805**. Information on the book that should be included when you order is:

Wilkerson, David. **Parents on Trial**, New York: Hawthorn Books, Inc., 1967. 188 pp.

# "LET CHRIST BE LORD"

## Philippians 2:11



## I LIKE YOUNG PEOPLE

AS SENIOR BYC sponsor it was my privilege to sit in the congregation on May 19 and witness a beautiful and well conducted Morning Worship Service by both the Junior and Senior youth groups of the Papago Park Brethren Church.

At the close of the service I felt like standing up and saying "See people! All young people aren't 'Hippies and sick-minded.' These here this morning are proof of this. These are the people we can look forward to leading our churches."

The Senior group chose four topics from the suggested group sent to them. They were brought to us in the following order:

"I Must Witness" — Duane Huffman, vice president

"I Must Pray" — Connie Tschumy, secretary

"I Must Obey" — Katie Price, treasurer

"I Must Surrender" — Gerald Dickson, president

Our group, while perhaps not large in number, is big on desire to serve their Lord and Savior.

Our Arizona State Conference held April 19-21 at Casa Grande (50 miles away) was attended by 10 of our Senior youth and several of the Junior youth. Our Senior membership is 11 and our average attendance is 9.

This year in the State Bible Quiz the Tucson group did not have a Quiz Team but our Senior Team really did some rough competition. We quizzed against the local Junior BYC. The Seniors won by a mere 10 points (the closest call yet). This is the fourth year the Papago Park Senior BYC has won the Bible Quiz and been declared State Champs, but I have a feeling next year the Junior Quiz team will be the one to watch.

Arizona has its own youth conference patterned after the National BYC Conference. The new officers are as follows:

President ... Gerald Dickson, Papago Park

V. President .... Phil Price, Papago Park

Secretary ..... Nanci Price, Papago Park

Treasurer ..... Gwen Stogsdill, Tucson

This group has already begun plans for next year's conference with planned meetings for the officers and committees, etc.

On May 11 our fourth annual Formal Senior Banquet was held. This is given each year in honor of our graduating seniors. This year Nanci Price was our only senior so with the help of her parents and her sister, Katie, our program for the evening, MC'd by Rev. Dickson, was "This Is Your Life, Nanci Price." Nanci was surprised by all the facts he had gathered, the picture album, etc.

Our dinner has become quite formal, long or short formal, white jackets, flowers, etc. You know our young people do appreciate china, crystal, linens, etc. All young people are not strictly casual. Out here in the west where we tend strongly toward the casual way of life, it was heart-warming to hear their "Thank you for making it formal again this year." To hear "Next year it is my turn to sit at the head table, I graduate" makes

the mounds of dishes seem smaller as the pastor and wife roll up sleeves and kick off shoes and begin the "clean up." In the fifteen years it has been our privilege to work with the youth of the Brethren Churches, we have stored up a rich treasure of beautiful and happy memories by many young people.

We have a busy few weeks before school is out. The BYC is taking a program of devotions and games to Sunshine Acres, a local home for underprivileged children.

June 9 the Senior and Junior BYC's have challenged the adults to a volley ball tournament with refreshments served and an old fashioned Singspiration afterwards for all.

In July we will be heading for ABC (Arizona Brethren Camp). This will most likely be our last year at beautiful and cool Mountain Meadows where we have had camp for several years. Through answered prayer, much hard work and the generosity of one person, Arizona has been able to purchase our very own camp ground. It is a beautiful place near Padagonia. We have truly seen the Lord work here in the "Great Southwest District." It is our sincere prayer we will be able to have camp in our very own camp next year. Also we are praying that after General Conference we will be a district. So truly, '68 has been great in Arizona."

Our group here at Papago extend a warm (102° today) welcome to one and all who are coming through Arizona to stop and worship with us. As Youth sponsor, I assure you "my" young people will make you feel welcome.

We are praying it will be possible for us to send a delegate back to General Conference. Of all of our goals this one is the hardest for us to meet. The 2,000 miles distance makes it quite difficult if not almost impossible for us to make the trip and thus the goal. However, we are praying a way will be made for us to do it. We certainly hope the BYC groups close by take advantage of our National Youth Conference and realize their advantage.

Let me close with a challenge presented by our vice-president, Duane Huffman at our last week's youth meeting. He made a suggestion as to how we could give more money for our National Project. He called for Sacrificial Giving (as you know we have decided this year we will raise our goal strictly by tithing). The suggestion he made was: if you get, for example, 50¢ for lunch each day, only use 35¢ and save the rest to add to your regular project offering. This was readily accepted by the group. Especially, after discussion it was decided they would pool all their giving, next Sunday evening and I, as their sponsor, would match the total sum. Perhaps I will have to dig deep (I hope so). I praise God for their willingness to take up Sacrificial Giving for our mission home in Argentina. I will gladly do this. I have learned a lot about growing in Christ from these young BYC'ers. So you see why I say "I Like Young People."

— Mrs. Duane Dickson

## HUNTINGTON JUNIORS WORK

THE BYC of the Huntington, Indiana Brethren Church divided into a Junior and Senior group in September of 1967. The Junior BYC has a membership of 9 and their officers are:

President ..... Grant Bruce  
V. President ..... Dianne Lusch  
Secretary ..... Barbara Bischof  
Asst. Secretary ..... Paul Bruce  
Treasurer ..... Cindy James  
Asst. Treasurer ..... Jane Lusch  
Sponsors ..... Mr. and Mrs. Harry James

The Junior BYC voted to hold two Saturday and two Sunday meetings per month. One Saturday is a work day at the church and the other Saturday is our party Saturday. Sunday meetings are for devotion and business.

The months of October-December we had a membership and church attendance drive. Points were given to each member for Sunday school attendance, church morning and evening services, mid-week, BYC attendance at meetings and bringing one adult to church or Sunday school, or a new member for BYC. Barbara Bischof was awarded a loving eup trophy for a total of 245 points.

Our second membership drive (January-March) was a contest between boys and girls. The loser (which was the boys' team) had to cook and serve lunch to the girls' team. Two new members have been added to bring our total membership at this time to 11.

At Christmas time we sent cards to all the sick and shut-in members of our church plus boys in service.

Our group has attended three Youth Rallies, The Messiah and heard Tony Fontane.

Our Saturday work at the church has consisted of installing and repairing lights and wiring in the pastor's office, nursery and putting in a new light over the baptistry. We installed and cleaned the carpet in the pastor's office, moved his office furniture from the parsonage to the church. We have cleaned class rooms in the Sunday school department and washed all the dishes in the kitchen. All our members plus some guests have helped in these projects.

We studied the Covenant and have prayed it at our Sunday meetings.

Our party Saturday has been varied, such as skating parties, games and refreshments in the church basement plus special parties such as Halloween, Christmas, etc.

One Sunday a month an offering is taken which is sent to pay our National dues. Now that school is out we are looking forward to more activity in our BYC.

We have had two money-making projects in order to fulfill our pledge of \$50 toward the National BYC Project of \$18,000 in '68.

Our first project was selling personalized stationery and napkins in December. A total of 30 boxes of stationery and 31 packages of napkins were sold.

On April 19 a skating party was held at Beaty Roll-arena here in Huntington. Our Junior BYC members sold tickets 3 weeks prior to the party. A good attendance at our skating party resulted in our fulfilling and going over our pledge. We sent a total of \$53.45 to the National BYC Project.

— Barbara Bischof, secretary

## PLAY AT FLORA

THE Flora, Indiana BYC put on a Christmas program for our church on December 17. We gave a play entitled **White Christmas**. The cast consisted of the following:

Father ..... David Myer  
Mother ..... Marlene Mullendore  
Bob ..... Richard Voorhees  
Carolyn ..... Rhonda Richardson  
Junie ..... Suzan Duff  
John Lang ..... Larry Humbarger  
Little One ..... Vonda McAnich  
Charlie ..... Robert Pullen  
Mrs. Scott ..... Colleen Clem.

The rest of the members sang special numbers. After the program, we had refreshments.

An offering of \$44 was received at the program.

— Rhonda Richardson, secretary

## MUSIC! MUSIC! MUSIC!

GREETINGS from "Sunny Sarasota." We have many exciting activities going on in our youth meeting. This summer we are planning to go to parks, beaches and have swimming pool parties. Our main objective is to win teens to Christ. Through these activities teenagers can see that Christians have fun too. At Christmas we had a play which was entitled, "An Old-Fashioned Christmas." It was a big success. At Thanksgiving the choir sang, "Thanksgiving and Praise," under the direction of Mrs. J. D. Hamel.

We are also forming a church orchestra. The orchestra members will play at our Sunday night musicale. The youth "take over" the church during the musicale. We have singing and many other musical performances. Rev. Hamel announces the musicale Sunday morning, we usually have a large crowd. When we had our Missionary Conference, all four youth groups had a meeting with the missionaries and asked them questions about their work. Our purpose in having BYC is to get teenagers interested in being more than just churchgoers. We want the teens to be "sold out" for Jesus Christ. Through our activities we share with teens our problems and our blessings.

The officers of the Senior BYC are:

President ..... David Benshoff  
V. President ..... Lynn Blus  
Secretary ..... Sharon Westmoreland

The teens who go to Sarasota's BYC learn what life is all about.

— Sharon Westmoreland, secretary



# MISSIONARY NEWS



## MISSIONARY BOARD OF THE BRETHREN CHURCH

### Project Listing 1968 - 1969

#### Audio-Visual Unit for Argentina

\$500.00

A trailer, approximately 9' x 5', is being constructed for a mobile, self-contained unit to be used in open-air evangelism meetings. It will be used for film presentations in plaza areas and will complement tent meetings with its generator system and accommodations for evangelist and technician. Open-air evangelism is a very important part of the work in Argentina. The Signal Lights organization had taken this as their 1967-68 project and also the W.M.S. of the Argentine Brethren Church has been hoping to raise enough to buy the amplifier, speakers and microphone. Additional funds will be needed with rising costs in Argentina.

#### Hard-surfacing the roadway into the Bible Institute

\$300.00

This urgently needed project is in the process of being accomplished with the Missionary Board having advanced the money, trusting that some group or groups might accept the project and reimburse the Board. The amount covers the purchase of necessary materials to improve the first 100 yards of dirt road that connects the Bible Institute property with the pavement. When it rains the roadway becomes impassable, affecting the institute program, meetings and normal everyday functions.

#### Doran Hostetler's Education

\$400.00

Summer, 1967 Doran attended the Eastern Kentucky University to work toward his Master's Degree and this summer anticipates finishing his graduate work in taking 12 credit hours. He will be working part time, but needs additional financial assistance in the amount of \$400.

**Scholarship — Julio Reta****\$350.00**

On recommendation from the Argentine Field, we have included in the budget an item for educational assistance to a young national technician working with CAVEA in the radio ministry. His studying additional technical courses after working hours will make him more valuable to the studio. This extra assistance is badly needed and the personal encouragement from his co-workers to continue studying needs some financial assistance.

**Mimeograph — Larry Bolinger****\$160.00**

To date the United Church of North Fairfield, Ohio, where Larry Bolinger served as a student pastor, has contributed \$140 toward a total of \$300 needed for a mimeograph machine to be used in a literacy training program among the Higi people in Nigeria.

**Lost Creek Maintenance****\$800.00**

This year materials must be purchased and labor accomplished in order to comply with fire regulations for the school plant. We have budgeted \$500 for this work. In addition a necessary stoker change must be made for which an additional \$300 is needed.

**Missionary House Furnace****\$1000.00**

In 1965 a new residence was purchased in Ashland for furloughing missionaries. This structurally sound house had been improved by the previous owners and was only lacking a modern kitchen and heating unit. The modernization of the kitchen was accomplished with reserves from the difference in the sale price of the Shively Missionary House and the purchase price of the residence at 705 Grant Street. We now anticipate improving the furnace for more adequate, inexpensive heating of the house.

**NIGERIA****Theological College Scholarships****\$400.00**

The two students that we have been supporting at the Northern Nigeria Theological College will be graduating in December of this year and it will take \$400 for the completion of their education.

**Missionary Promotion****\$500.00**

A tape recorder and projection equipment are urgently needed for improving and enlarging missionary promotion in our churches and for presentations in our increasingly successful missionary conferences.



Evangelistic Subsidy

\$600.00

We continue to keep in our budget an amount for evangelistic outreach into the villages and for the training of these workers.

## MISSIONARY BANQUET 1968

REMEMBER, THE MISSIONARY Banquet held during General Conference, August 16, will be one of the highlights of conference. We will have more participants at a later date but want to inform you that due to remodeling at the church that always accommodated our very large group, it will be necessary to have our banquet in one of the churches with a smaller dining hall. We are willing to place your name on our list of reservations at any time.

The accompanying picture shows the complete sell-out last year. Don't be one of those disappointed by delaying your reservations.



**Share  
With  
California**

### MEMORIAL

A gift was given to foreign missions in memory of Mrs. Ella DeWalt by the Woman's Missionary Society — Love Circle at the Louisville, Ohio Church.

THE 24th Call of the Ten Dollar Club is to aid the Manteca Brethren Church of California in re-locating. This call was opened January 1, 1968 and to date we have only received \$8,400 as compared with a possible \$15,000 if we received a response from each and every one of the Ten Dollar Club members.

The Manteca congregation plans to build a spacious "T" shape church building for a 160 person capacity in the sanctuary with a possible future expansion to accommodate 250. The new facilities will provide space for up to eighteen classes and space for social functions of the church.

They are using present facilities to fullest and they are anxious to build so that they might reach out into this fast-growing community with the Word of God for hungry souls. Do you share by contributing to this present Call of the Ten Dollar Club. We haven't heard from 40 percent of the membership yet!

**Why not join the  
TEN DOLLAR CLUB?**

## MINISTERIAL STUDENT AID FUND

\$10,000 NEEDED

## FOR MINISTERIAL STUDENT AID

Your sacrificial giving is needed

To spread the preaching of the Gospel

To meet the rising cost of education

To assist a growing number of ministerial students

Send your offerings to:

MINISTERIAL STUDENT AID FUND

In care of Rev. Robert Holsinger

132 Sherman Avenue

Ashland, Ohio 44805



*The Brethren*

# EVANGELIST



# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Three Perils" .....	3
The Board of Christian Education .....	4
1968 General Conference Room and Meal Arrangements .....	7
World Relief Emphasis .....	8
"What Is Happening?" by Rev. George W. Solomon .....	10
Pennsylvania District Conference Program ....	12
"The Blessed Dead" by Rev. R. Glen Traver .....	14
General Conference Weekend Speaker .....	16
Report of Central Council to General Conference .....	17
"Maturing the Saints in Stewardship" by Rev. Woodrow A. Immel .....	18
"Mao vs God — Chinese Defy a Marxist Saint" ..	21
"Biblical Basis of Calling, Licensure and Ordination" — by Rev. Smith Rose .....	22
Vinco, Pennsylvania, Report .....	24
Sisterhood .....	25

## NOTES and COMMENTS

### LET'S SKIP AN ISSUE

THERE WILL be no issue of The Brethren Evangelist dated July 20, 1968. There are a couple of reasons for this. First, according to postal regulations we are allowed only 26 issues of the magazine per year. The Annual is included in this period therefore in order not to exceed the 26 issues per year, it is necessary that we skip one issue of the magazine. This time of year seems to be a better time for this due to the second reason.

Reason two. The print shop will be on vacation for two weeks and with General Conference materials to be printed immediately following vacation, it was decided to forego one issue of the magazine.

### A WEDDING

REV. KEITH BENNETT took as his bride on Sunday evening, June 23, 1968, Mrs. Marjorie Matheson of Canton, Ohio. Rev. Maurice Gold, pastor of the Martin Luther Lutheran Church of Canton, performed the wedding ceremony. Rev. Kent Bennett, twin brother of Keith, served as best man and Mrs. Kent Bennett served as bridesmaid.

Among those serving as ushers were Rev. James Schaub, pastor of the First Brethren Church of Louisville, Ohio; and Rev. Don Rinehart, pastor of the Smithville Brethren Church, Smithville, Ohio.

Mrs. Bennett graduated from Glenview High School and Malone College and is secretary to the pastor of the Martin Luther Lutheran Church.

Rev. Bennett is a graduate of the Moberly, Indiana, High School, Indiana University and the Ashland Theological Seminary. He is pastor of the Trinity Brethren Church in Canton, Ohio.

We wish the very best to this couple!

### "Words of Yesterday for Today"

by Rev. John Nevius .....	26
A Report from Howe, Indiana .....	27
World Religious News in Review .....	28
The Missionary Board .....	29



# Gentle REMINDER...

## Three Perils

OUR NATION faces three perils. The peril of drink; the peril of pride; and the peril of forgetting God. In reflecting upon the importance of an Independence Day which has just past, we tried to analyze the national situation in which we find ourselves; we came up with these three perils.

The Scriptures teach very definitely that long drink is the downfall of any individual or nation. And certainly all we need to do is look around us and we find this to be true in our society of today. Many of the crimes, if not most of them, are committed under the influence of drink. The larger percentage of our automobile accidents are the direct cause of a drinking driver according to statistics. Drinking in high positions of our government is prevalent even when decisions of serious nature need to be made. A large percentage of broken homes is caused by drink.

According to the present day society, an individual does not really celebrate holidays or special events without taking to the bottle. Our society must have the cocktail before any dinner or special occasion. Our young people are taught "how to drink" while they are quite young, thus forming the habit which will control their lives and death. Even some modern day church groups advocate teaching our youth proper drinking.

All of this dulls the mental capacities to think properly when quick thinking has to be done, or when important thinking has to be done. We Americans need to awaken to the fact that drink is ruining our culture and our way of life!

Pride is another danger that plagues the American citizen. Again, the Scriptures teach that pride goes before a fall." We Americans are proud of our prosperity, of our might, and of our culture. Even when we visit other countries we are on the air of pride to the extent that we are catered to by those who have to cater to us. We feel that there is no nation on the face of the earth

that can touch us and we take pride in this fact. We are forgetting, of course, that when we allow pride to rule our lives in such manner, we let "down the defenses" and are vulnerable to any sort of menace.

Pride does something else to us. It causes us to place our dependence upon ourselves and our own doings, thus causing us to forget God.

God promised the Israelites that as long as they remembered Him in all of their ways He would cause them to be prosperous and great. He kept this promise. This promise extends to us as well.

Our nation is forgetting God! We do not depend upon Him as much as we did a few years back. We are losing sight of His guidance in all our affairs. We are forgetting him in our individual lives as well as in our national life.

One of the more recent distressing things is that of the atheist group sponsoring the radio program (headed by Mrs. M. Murray O'Hare) attacking the Christian principles upon which our nation was founded. The sad part of all this is the fact that the broadcasting is being done from a station that is owned by our President's family. We are doing our best to forget God in all avenues of life today!

But God has something to say about this, too. Whenever any nation forgets God, that nation will fall! All we need to do is read past history of those nations that have fallen and we learn that nations fall when God is forgotten.

We will also learn that when a nation becomes a drinking and pleasure loving nation it loses sight of all perspective in real living and is vulnerable for attacks from without. We also learn that when a nation becomes proud to the point where all dependence is placed upon the material that she is due for a fall.

We Americans need to return to God — we need to bend our knees in prayer asking God to forgive us for our sin. If we do not do this, then we are due for a fall and perhaps it is not too far away!



## Educational Emphasis for August LIFE COMMITMENT

**T**HE EIGHTIETH General Conference of The Brethren Church will soon be in progress. Each year several hundred people attend the Conference and experience a renewal of enthusiasm for the work of the church — then they go home. Unfortunately, over the year, much of the zeal generated by the Conference gradually disappears.

We are certain that many worth-while and exciting events will take place at Conference and hope that each one will plan to conserve the vitality derived from attending.

While many persons attend General Conference, others will be staying at home and probably experiencing a "summer slump" in the work of the local church. Surely this is a time for the commitment of all of life: (1) to conserve Christian zeal, (2) to keep the church's work moving, and (3) to achieving substantial church growth in 1968-69.

### NOTICE!

#### To all Church Treasurers!

If you have not sent in your Church's May Youth Offering, please mail it immediately to:

**Board of Christian Education  
524 College Avenue  
Ashland, Ohio 44805**

## TEACHER OF THE YEAR AWARD

by **FRED BURKEY**

It has long been recognized by professional educators that "the curriculum is 90 percent teacher." This is to say that students learn far more from the teacher than from all other curriculum sources combined. Teachers are important!

Certainly the work of the volunteer church school teacher is a challenging task for most labor in something less than an ideal situation. Often teachers who are thrust into their important positions without benefit of special training, proceed with much fear and trembling. Yet, in countless cases, faithful teachers have overcome serious obstacles. They have learned from experience that God blesses each one that responds to His call to exercise the teaching gift. They have become great teachers for they have made a difference in the lives of their students.

Frequently a teacher may serve faithfully for many years until he retires without much recognition. It is no easy task to take a good teacher for granted. We, of the Board of Christian Education, feel that it is appropriate that we honor outstanding Brethren Church school teachers at General Conference.

This is not to say we feel capable of selecting the "best teacher," but only that we do this as an encouragement to all teachers to strive mightily "towards the goal to win the prize which is God's call to the life above in Christ Jesus" (Phil. 3:14 NEB).

Recently, each church has received a "Teacher of the Year" entry blank to be filled out and signed by a pastor and general superintendent. This entry should then be returned to the Board of Christian Education office for processing. The top five nominees will be notified of their selection around August 1 and invited to be guests (along with their husband or wife) of the Board of Christian Education for the evening meeting of August 15. During the General Conference evening program of that day, the winner will be announced.

The finalists will receive certificates of recognition and their church schools will receive gift certificates to the purchase of church library materials at the Brethren Bookstore.

All Brethren Church schools are urged to submit the name of a nominee for the "Teacher of the Year" award. Since each church may have only one nominee, it is important that the entry blank be completed and returned to the Board of Christian Education office as soon as possible. The deadline for entries is July 25, 1968. Get your entry in soon!



## NATIONAL CONFERENCE HOUSING AND FOOD INFORMATION

AUGUST 12-18 is just around the corner and that means Conference Week will soon be here. We are expecting the largest conference ever held in The Brethren Church and we want to be sure you have the information needed to attend at National Conference this summer.

To obtain housing for the week you should write to:

Conference Housing  
Mr. Lloyd Wygant's Office  
Ashland College  
Ashland, Ohio 44805.

Housing costs for this year are the same as last year — \$2 per night or \$10 for the week. Delegates will be housed in the following manner:

Myers Hall — all adults (especially those with very small children)

Clark Hall — Sisterhood girls on the lower floors and adults on the upper floors.

Clayton Hall — Brotherhood boys on the lower floors and adults on the upper floors

When you write for a reservation, be sure to include complete information including: your name and address with zip code, how many nights you wish to have a room, names and addresses of any persons with whom you wish to room, give ages of young people and state if you are an adult sharing a room.

Dormitories will be open for occupancy on Sunday, August 11 at 3 p.m. and there will be a \$2.00 charge for Sunday night in addition to the weekly rate.

Food prices at Redwood Dining Hall for the week are as follows:

Breakfast — 75¢

Lunch — \$1.00 (without dessert)

Dinner — \$1.50 (with dessert)

Send your reservation for housing soon and make final plans to attend the 1968 General Conference of The Brethren Church. Theme of the conference this year is "Let Love Prevail" and the Youth Conference is presenting a new and different format this year. See you August 12-18!

## MUSIC AT ROANOKE



"THE VOICE OF HARMONY"

Left to right: Linda Cartwright, Jan Caley, Cindy Cartwright

THE TEENS at Roanoke have been as usual busy! Of course, in May we had our Public Service which everyone seemed to enjoy greatly. The young people presented the entire program. The first part of the worship service was taken up by a trumpet duet by Cindy Cartwright and Dave Lehigh. "The Voices of Harmony" (our own girls' trio) consisting of Cindy and Linda Cartwright along with Jan Caley, all teen choir, prayer and worship leading by John Edmiston and Scripture by Toni Collins added to the service. Yours truly sang in the choir, but other than that, had a rest and Mrs. Gilmer accompanied all the specials.

The last part of the service was a message brought to us by Mr. Bill Bussard from our church in Roanoke. Bill is a junior at Manchester College. He works with the Navigators (a group of young men who spread the Gospel particularly to our college campuses). His message was very inspirational and brought five decisions to rededicate their lives more to the Lord in witnessing, Bible study, etc. We also honored the graduates, Janis Lyn Caley, Joyce Ellen Baker and Susan Jill Williams. The church had decorations provided by Mrs. "G" pertaining to youth (particularly graduation) and Pastor Gilmer and wife presented each graduate a token of their love and appreciation so you see the whole day was Youth all the way.

Sunday evening May 26 our trio was invited by another group to present a singspiration. Our girls along with a men's quartet presented the entire program by the media of music and a chalk artist presented "His Eye Is On the Sparrow." This, too, was a very inspirational service. There may be a possibility that the trio will be making a record to help in establishing a building fund — we earnestly ask everyone's prayers in this matter that the Lord's will be done. They have had the opportunity to sing many different places and did participate in the program at the Indiana District Conference.

Plans are in the making for a skating party, sponsored by the youth, but the whole church is to be invited. Everyone is urged to bring an unsaved friend or family. (This is the way we handle all our parties.) Plans are

also being made now for the youth rally we will host in August.

The trio shown above is available to present entire programs if you want something that is a real challenge to the young people of your church.

— J. Allen Gilmer

## HUNTINGTON PUBLIC SERVICE features HYEDIMA BWALA



Junior BYC members dressed in African clothes with Mr. Bwala

On Sunday evening May 12 the Jr. and Sr. BYC of the Huntington, Indiana Brethren Church presented their Public Service.

A musical prelude was presented by Marjorie Lusch, followed by a welcome from Sr. BYC President, Sandra Shoemaker. A duet (cornet & clarinet) was played by Barbara Land and Diana Lusch. A resume' of the Sr. BYC activities was given by Sandra Shoemaker and Grant Bruce gave the Jr. BYC activities.

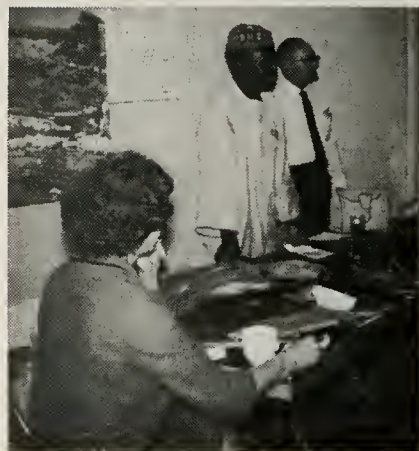
The youth sang "He's Everything to Me" from the Billy Graham movie, "The Restless Ones." Scripture was read by Michael Lusch. The offering was taken and the BYC members gave the prayer.

Our speaker for the evening was Hyedima Bwala from Marama, Nigeria. He is a graduate of the Waka Secondary School, the secondary school of the Church of the Brethren and Brethren Cooperative work in Nigeria. He is the first Nigerian student from the mission area to attend North Manchester College. Hyedima Bwala told of his experiences of coming to America and college here.

After the service was over a social hour was enjoyed in the church basement at which time everyone could ask questions of Hyedima Bwala. He showed several articles that are handmade in Nigeria. Refreshments of cook-

ies, Kool-Aid and coffee were served to everyone by the youth.

— Barbara Bischof, secretary



### QUESTIONS AND ANSWERS

Left to right: Mrs. Robert Bischof, Hyedima Bwala and Rev. Robert Bischof

## CONTEST AT ROANN

FOR the past two months the Roann BYC has been engaged in a contest. The members have been divided into two parts which are competing against each other. The contest covers such points as being on time, having good manners, choir practice and Bible quizzes.

In April the group and guests attended the Easter Pageant in Marion. And later in the month we picked up a field of corn for a money-making project. Currently the group is working on the details of renting a small farm as a money-making project. The group also went to a local nursing hospital to visit the patients there.

On May 26 the youth were in complete charge of the morning church service. The service included a choir, trumpet trio, saxophone solo, trio, duet and speakers. The theme was "That the World May Believe."

Concerning interesting lessons, the group has been addressed by several young men belonging to a Christian group — The Navigators.

— Debbie Foster, secretary

## MULVANE ACTIVITIES AND QUIZZING

IN MAY the Mulvane youth had a successful band honoring the graduating Seniors of Mulvane. Baptist and Assembly of God Churches were also invited. A film, "Fast Way Nowhere," was shown.

We have had some fun meetings by playing a game based on TV's Match Game only with biblically related questions.

We have one quiz team, which is a Jr. High team. They are working hard to attain the first place trophy!

— Debbie Barber, secretary



# 1968 GENERAL CONFERENCE ROOM AND MEAL ARRANGEMENTS

## August 12 - 18 — Ashland, Ohio

THE ADMINISTRATION would like to take this opportunity to welcome the Conference delegates to the College campus for the 1968 General Conference. We will attempt to make your stay a most enjoyable one.

Conference rooms will be reserved in Clayton, Myers, and Clark Halls. Except for a few triple rooms in Myers all rooms are double rooms. Clark and Clayton will have elevators for those guests who cannot climb stairs.

- 1) Clayton Hall—  
2nd through 4th floor reserved for Brotherhood and their Counselors.  
5th through 9th floor reserved for adults.
- 2) Clark Hall—  
1st, 2nd, and 3rd floor reserved for Sisterhood and their Counselors.  
4th and 5th floors reserved for delegates with families (children to age 8 will be housed here but we must have names of children as well as adults).

(3) Myers Hall reserved for adults.

All delegates rooming on campus must furnish their own blankets, towels and washcloths. Sheets will be furnished for all residents in these dormitories by the College.

All guests residing on campus will be charged at the rate of \$10 per week. Most of the rooms are two in a room. Reservations are for the week. Less-than-week reservations will be accepted if rooms are available, at \$2 per person per night. There is a \$2 charge for each person staying in a Resident Hall the night of Sunday, August 11. These rates apply to Sisterhood Girls, Brotherhood Boys, children and adults.

### Meal Rates

Breakfast	\$ .75
Noon Luncheon (Dessert not included)	1.00
Dinner (Dessert included)	1.50
Cost per day	\$3.25

Please send all reservations by mail to:

**Housing Conference Secretary  
Business Office  
Box N  
Ashland College  
Ashland, Ohio 44805**

Please include the following information when making reservations (Please Print)

Age if not adult: \_\_\_\_\_

Number of persons in party \_\_\_\_\_

Number of rooms needed \_\_\_\_\_  
(Most rooms 2 beds per room)

Name: \_\_\_\_\_  
Last First

Address: \_\_\_\_\_

State Zip

Estimated Arrival  
Date \_\_\_\_\_ Time \_\_\_\_\_

Estimated Departure  
Date \_\_\_\_\_ Time \_\_\_\_\_

### LIST BELOW THE NAMES OF ALL PERSONS IN PARTY

(Name)	(If not adult) Age	Male	Female

Your Conference Housing Secretary will confirm your requests for reservations as rapidly as possible.

## WORLD RELIEF EMPHASIS

August 13 and 14 — 1968 General Conference

### *Opportunities:*

**For Information:** Tuesday, August 13

9:00 p.m.—World Relief Pictures, shown by Dr. Everett Graffam, of World Relief Commission projects in Vietnam, Korea, Burundi, Chile, Liberia.

**For Inquiry:** Wednesday, August 14

1:30 p.m.—World Relief Workshop in Memorial Chapel, led by Dr. Graffam. Learn about the methods, philosophy, and results of World Relief Commission outreach — and Brethren involvement in this ministry.

**For Expression:** Wednesday, August 14

5:00 p.m.—“Soup Supper” for World Relief in Redwood Dining Hall. Pay \$1.50 — eat 60 cents worth of broth or cream soup, crackers, and beverage — send 90 cents of your ticket to help a starving child live another day.

**For Challenge:** Wednesday, August 14

6:40 p.m.—Special World Relief Service in Memorial Chapel (no Vespers this night). A new approach to devotions and singing. Dr. Graffam, speaker.

**RESOURCE LEADER:** Dr. Everett Graffam

Executive Vice President  
World Relief Commission  
National Association of Evangelicals





is credo that "A Christian is better equipped to render a service without expecting something in return" taken Dr. Everett S. Graffam from the jungles of Ecuador to the battle zone of Vietnam.

is executive vice president of the World Relief Commission of the National Association of Evangelicals, which encompasses some 35,000 Protestant Churches of 42 different denominations, Dr. Graffam is involved with a relief program stretching around the world.

Dr. Graffam served for a number of years as a production executive for one of the largest machine tool companies in the east and also the Club Aluminum Products Company of Illinois.

Challenged by the need of strengthening some of the organizational dimensions of Christian schools and organizations, he was led to turn his attention from the industrial world to the areas of Christian education and missions. He served for four years as Administrative Assistant to the President and Business Manager of the Providence Bible College (Barrington College). Later was President of the Buffalo Institute in New York for eight years, guiding them in securing a provisional charter, a campus, buildings, and equipment.

For five years Dr. Graffam was a Management Consultant to three eastern corporations and Executive Director of the Evangelical Foundation of Philadelphia (producers of *Eternity* Magazine, Bible Conference projects, the "Bible Study Hour" on radio — with Dr. Donald Barnhouse, Dr. Reginald Thomas and Rev. Ben Carson as speakers through the years). He also was the President of Development for Malone College in Findlay, Ohio, for a time.

Dr. Graffam and his wife, Lillian, have three adult children.

It has been his privilege to visit many home and foreign missions among which have been the Jivaro headhunters and the Auca Indians in the Jungles of Ecuador. In the Auca village of Tawaeno, where tragedy has been followed by triumph, he took color slides, movies, and made recordings of the tribal hymns and testimonies. From May 9 to July 5, 1968, finds his again in the Far East in the interest of missions and world relief.

Dr. Graffam's home features fascinating artifacts gathered in his travels. There are several paintings by Maudslayi (the "Raphael of Ecuador") which transport the viewer into the mountains and jungles they depict. On the wall in his office are exhibited a blow gun used by headhunters, a headdress from a headhunter, exquisitely carved birds from Peru which were shot with a blowgun, an Indian necklace made from beetle wings, and a key leg necklace — to name a very few.

The World Relief Commission works hand-in-hand with missionaries to meet some of the world's great need. Dr. Graffam's consuming interest in missions, coupled with

his varied experience as a business executive, management consultant, college administrator, and foundation director, make him an effective representative of the Lord and the WRC.

The idea of combining the Gospel along with relief began after World War II to alleviate the suffering and those left destitute after being ravaged by war. It's an idea of helping people to help themselves to build self-respect and serve to achieve productive results for individual and community betterment.

Motivations for serving in this kind of work are summed up in Dr. Graffam's own words — a paragraph from an address at the Fourth Annual Governor's Prayer Breakfast in 1957 in Providence, Rhode Island:

"Because of my relationship to God and an awareness step-by-step of His wisdom, I become more conscious of people, as people, in need of God, people in need of food and clothing, people in need of spiritual help and teaching. After much prayer, I was willing to leave a lucrative position to go into the field as a Christian worker — and this I wouldn't change for the world. The financial benefits that might have accrued have lost their glitter. This is how God led me. Whether you are a banker, industrialist, educator, or politician, God will not overlook you."

Hear Dr. Graffam at General Conference — August 14, 1968.

## We're not fighting— JUST SWITCHING

FOR THE PAST TWO YEARS at General Conference in Ashland rice was the edible symbol of concern for hungry people in the world — and about 200 Brethren expressed that concern each year. They ate rice and assigned half their ticket money to buy food for someone underfed.

This year the switch is to **soup** — but the principles and opportunities are the same. These are facts:

\$1.50—Cost of your ticket

.60—For meal of broth or cream soup, crackers and beverage to help you identify with a starving brother.

.90—For meal of soup and dry bread to help preserve that brother from starvation.

Millions—Number needing God's love through you!

## "SOUP SUPPER" for WORLD RELIEF

7 p.m. (serving begins)

Wednesday, August 14

## REDWOOD DINING HALL

# "WHAT IS HAPPENING?"

Sermon delivered on June 9, 1968

in the Park Street Brethren Church

by REV. GEORGE W. SOLOMON



WE HAD NOT LISTENED to any news on Wednesday morning before my wife went to work. She called from the office and said "Turn on the radio; Senator Kennedy has been shot." Like most other Americans, it was difficult for me to believe that this had happened. Especially since it had been less than five years since his brother, the late President John F. Kennedy had been assassinated and only two months since Martin Luther King had been shot in Memphis. I took my radio to the office with me and listened off and on to the coverage given this terrible crime throughout the morning.

These three assassinations have shaken our nation to its very core. They have caused the peoples of the world to look and wonder what is happening in the "Wonderland of America." President Johnson said, "There are no words equal to the horror of this tragedy." A negro student in Atlanta said, "It's a murder epidemic." A clerk in Chicago replied, "Society is coming apart at the seams." A negro employee in a Philadelphia court responded, "This sort of thing seems to be the order of the day." It must seem so to our children; for they have been born into this age of violence and they know nothing different. You and I, we who are older, can remember when it was not so; but our children can't.

Men everywhere are asking "Do these events indicate that we are a sick society . . . a sick nation?" Men are asking, "What meaneth these things?" President Johnson has denied that these assassinations are indicative of a sick nation. He says that only one man killed JFK; only one man shot Martin Luther King; only one man shot Robert Kennedy. Therefore, it is not indicative of a sick society, but that there are some sick individuals within the society. If these three assassinations were all that we had to consider we might agree with him, but the rapid rise in the crime rate in the United States makes crime a sure-fire issue in this years' election campaign. In six years from 1960-66 crime has increased 62 percent! Some say that this is the result of rapid growth in population, but in this same six years the population has only grown 9 percent. In 1966 alone there were 10,920 murders committed and a total of 3,243,400

acts of a criminal nature. In the first nine months of 1967 FBI reports crime was up another 16 percent.

Last summer we had riots in 76 American cities. Rap Brown was quoted by the *New York Times* as saying: "Last summer's riots were dress rehearsals for a social revolution in America." At a recent symposium on Social Revolution held at the University of Oregon, the Negro playwright, Leroi Jones: "Negroes would overthrow nine cities . . . New York, Newark, Baltimore, Detroit, St. Louis, Cleveland, Boston, Washington, Gary, Indiana.

**What is happening? What meaneth these things?**

The answer may be found in our Scripture text for the morning (II Tim. 3:1-15). "This know also that in the last days perilous times shall come. . . ." Using the Living Letter, I would like to trace for you the description of the type of society Paul prophesies will appear in the "last times." In verse 2 he indicates that it will be a **materialistic society** — "For people will love themselves and their money"; a **disobedient society** — "They will be proud and boastful, sneering at God, disobedient to their parents." An **ungrateful and evil society** — "Thoroughly bad." Further in verse 3 he indicates that it will be a **selfish society** — "They will be unloving, unmerciful, and never give in to others." An **immoral society** — "They will be constant liars and trouble makers. They will think nothing of immorality." Did you know that in spite of the widespread use of contraceptives and the discovery and use of the "pill" that more than 300,000 babies are born annually in the U.S. out of wedlock? A **violent society** — "They will be rough and quarrelsome and sneer at those who try to do good." A **proud society** — "They will be hot-headed, puffed up with pride." (verse 4). A **pleasure loving society** — "Prefer pleasures to worshipping God." We but need to compare the summer Sunday crowds at the ball parks, the beaches, and the Drive-in Theatres with church attendance to be reminded that Americans are lovers of pleasure more than lovers of God. A clipping from *The Church Herald*, Sept. 29, 1967 calls our attention to what is happening in our land in this area today. "Most ministers like long holiday weekends about as



such as they do the devil. On such weekends, the whole church suffers, as choir members, ushers, Sunday school teachers, and leaders in youth work become involved in the mass exodus." These words by a New England pastor reflect the reaction of thousands of conscientious Christians as they see church ranks reduced by long holiday weekends.

A bill (S.1217) is now before the Senate which would add more long legal holiday weekends to the Labor Day weekend we now have and to the other occasional weekends when a holiday happens to fall on a Monday. The bill would eliminate Washington's birthday as a legal holiday, create a new public holiday known as President's Day the third Monday in February, and change the dates of Memorial Day, Independence Day, Veteran's Day, and Thanksgiving Day to specified Mondays. This bill is receiving strong support from the tourist business and others who stand to profit by the establishment of such long holiday weekends.

Although President Johnson has denied that these things are an indication of a sick society, he has already called for the doctor! In fact, an entire committee of specialists and experts has been appointed to study the health of our nation and to diagnose the symptoms, bringing a report in as quickly as possible. **What meaneth these things?** "This know that in the last days perilous times shall come . . ." Is this the meaning of what you and I and our world is experiencing today? Is this the last days? Are we living in the times prophesied by the Apostle Paul? If so, then we can expect an increase in violence, murder, immorality, and all manner of evil. So we can expect a decline in church attendance, church growth, and church influence in our world.

I am not "bad-mouthing," to use one of our President's phrases, I am only trying like the rest of the world to understand what is happening, and I seek to do this in the light of Scripture.

I have little doubt that we are living in what the Bible speaks of as the "last days" of the "last times." The scriptures referred to their day as the last times and if they were correct, then we must be living in the **last days of the last times.** These signs of a crumbling society are not limited to America. The focus is on the world at this time because of the assassination of three public figures, but a few years ago the focus was on Russia with her bloody purges. Then Germany and Italy during World War II with their attempts to exterminate the Jew. Since W.W. II the focus has been on Red China and the purges there. More recently in Africa during the revolts when thousands of whites were slaughtered. There are riots and strikes, and revolutions throughout our world! **It may well be later than we think!** If this is true and we are living in the last years of time . . . the end of the age of grace; if Christ is soon to return, "What manner of persons ought you to be in all holy conversation and godliness, look-

ing for and hastening unto the coming day of the Lord" (II Peter 3:11-12)? What should we do as Christians? What should we be doing as a church in the face of the possible soon return of Christ?

I would agree with President Johnson when he says that counsels of despair will not solve any of this nation's problems. These are not times for the church to put on sack cloth and ashes and sit about in hopeless despair. But remembering the word of God as it comes to us in Romans 5:20: "But where sin abounded, grace did much more abound," His church should consider these trying times as days of challenge and opportunity and go forth boldly with its message of hope! Peter says there are three things that Christians should do in the face of such trying times and such expectancy: Be diligent . . . "that we may be found in peace when Jesus comes"; Be evangelistic . . . considering the delay of the Lord as continued days of opportunity — days of salvation; Be steadfast . . . faithful to the faith once delivered unto the saints (II Peter 3:14-17).

There is little doubt that this act of violence will hasten the passing of the firearms act to control interstate commerce in the sale of hand weapons, but most believe the bill to be totally inadequate. Former governor of Pennsylvania, Governor Scranton hit the nail on the head this week when he said: "The firearms act now before Congress is a step in the right direction, but it does not touch nor change the hearts of men."

If the newly appointed committee of specialists to study the causes of violence were to turn to the Word of God and believe what they find therein, they could come to only one conclusion. The basic problem of all violence and evil in our land is the problem that has haunted mankind from Adam to the present. The philosopher calls it evil; the ethical term is vice; the legal term is crime; the Biblical term is sin! **God says that our problem is sin!** Naive as it may sound and seem to be, the only cure, the only remedy for the nation's ills is in Jesus Christ! The church has been well acquainted with the problem from her birth and she has always known the solution, but she has not been able to convince a prosperous, pleasure-loving America of the truth of God's Word.

What our beloved land needs most today is to have the churches of our nation become more vocal with the message of life and hope which is our peculiar possession, and our particular responsibility. Such happenings should spur on every Gospel-believing and Christ-loving people to greater efforts at world evangelism. For if we really believe God's Word, whether Christ is coming tomorrow, next week, or 500 years from now, we do know that our greatest need is still met in Him. And we know that the hope of the world rests in the message He has given His church. **How can our world escape, if it neglects so great salvation?**

# "LET CHRIST BE LORD"

## Philippians 2:11

# THE SEVENTY-EIGHTH PENNSYLVANIA DISTRICT CONFERENCE of the BRETHREN CHURCH

**Pleasant View Brethren Church**  
Vandergrift, Pennsylvania

**Conference Theme: "SO SEND I YOU"**

**INSPIRATIONAL SPEAKER**  
Dr. Paul Walter

## PROGRAM

### Monday Evening — July 29

- 7:45 Song Service  
Devotions and Welcome ..... Vandergrift  
Conference Offering  
8:15 Vice Moderator's Address ..... Mr. John Golby  
9:00 (Youth Bus to Conference Quarters)

### Tuesday Morning — July 30

- 8:00 Devotions ..... Ministerium  
8:15 Moderator's Address ..... Elder Jerald Radcliff  
9:00 Hymn  
Business  
Report of Credential Committee  
Election of Committee on Committees  
District Mission Board (20 min.)  
District Board of Christian Education (20 min.)  
Report of Camp Board of Trustees  
Report of Statistician  
Report of Ministerial Examining Board  
Report of Constitution Revision Committee  
12:00 Lunch

### Tuesday Afternoon

- 1:30 Hymn  
National Board Reports (20 min. each)  
Mission Board ..... Rev. Virgil Ingraham  
Publication Board ..... Rev. Spencer Gentle  
Central Council ..... Mrs. Dolores Keplinger  
2:30 Simultaneous Sessions

### Tuesday Evening

- 7:00 Devotions ..... District Laymen  
Inspirational Address ..... Dr. Paul Walter

### Wednesday Morning — July 31

- 8:00 Devotions ..... Miss Miriam Bird,  
Woman's Missionary Society  
8:15 Inspiration Address ..... Dr. Paul Winter  
9:00 Hymn  
Business  
Minutes of Secretary  
Report of Credential Committee

- Report of Committee on Committees  
Election of 1968-69 Conference Officers  
Report of Auditing Committee  
Conference Treasurer's Report  
Selection of Time and Place of 1969 Conference  
Ashland College Trustees Report  
Installation of Conference Officers

12:00 Lunch

### Wednesday Afternoon

- 1:30 National Board Reports (20 min. each)  
Board of Christian Education  
Rev. Robert Kepling  
Benevolent Board  
Ashland College and Seminary  
Rev. Virgil Meyer  
Unfinished Business  
Final Reading of Minutes  
Adjournment Sine Die  
2:45 Simultaneous Sessions  
5:30 Conference Banquet — W.M.S. in charge  
Benediction

## YOUTH CONFERENCE

### Monday Evening — July 29

- 7:30 Vice Moderator's Address  
9:00 Bus to Youth Conference Quarters  
9:30 Refreshments and Activities  
10:30 Devotions — Host Church  
11:00 Lights Out

### Tuesday Morning — July 30

- 8:00 Breakfast  
9:00 Conference Session — Rev. and Mrs. Glenn Sha  
10:00 Free Time  
10:30 Conference Session — Rev. and Mrs. Glenn Sha  
11:30 Wash up  
12:00 Dinner

### Tuesday Afternoon

- 1:00 Leave for Vandergrift  
2:00 Bus to Church — Simultaneous Sessions



## Conference Organization

Moderator	- - - - -	Elder Jerald Radcliff
Vice Moderator	- - - - -	Mr. John Golby
Secretary	- - - - -	Elder Thomas Kidder
Assistant Secretary	- - - - -	Elder Carl Phillips
Treasurer	- - - - -	Mr. George Leidy
Statistician	- - - - -	Mr. John Young

3:00	Bus to Crooked Creek
5:00	Bus to Youth Conference Quarters
6:30	Supper

### Tuesday Evening

7:30	An evening with the Shanks
9:00	Snack
9:30	Talk it over
10:30	Devotions
11:00	Lights out

### Wednesday Morning — July 31

8:00	Breakfast
9:00	Business Session — B.Y.C. Officers
	Election of Officers
	Gathering of Offerings
	Old Business
	New Business
10:00	Free Time
11:30	National Representatives
	Publications — Rev. Gentle
	Missions — Rev. Ingraham
	Seminary — Rev. Virgil Meyer
12:00	Dinner

### Wednesday Afternoon

1:00	Session with the Shanks
2:00	Free Time
3:30	Recap and Challenge — Shanks
4:00	Clean Up Area and Pack-Transport Luggage
4:40	Bus to Church
5:30	Missionary Banquet

All transportation arranged for by the host church.

## AUXILIARIES

### Woman's Missionary Society

THEME: "Till the Whole World Knows"

#### Tuesday, July 30 — 2:30 P.M.

Include	
Song Service	
Devotions	Miss Lucetta A. Hibbs, Pittsburgh
Special Music	
	Rev. and Mrs. Jerald Radcliff, Masontown
Speaker	Mrs. Jeannette Solomon, Missionary to Argentina
Business	Mrs. George Leidy
General Offering	
Song	
W.M.S. Benediction	

#### Wednesday, July 31 — 2:45 P.M.

Include	
Song Service	
Devotions	Mrs. Emma Daniels, Mt. Pleasant
Special Music	Vinco

Speaker	Mrs. Jeannette Solomon, Missionary to Argentina
Business	Mrs. George Leidy
Roll Call	
Project Offering for Camp Peniel	
Song	
W.M.S. Benediction	

#### Wednesday — Banquet — 5:30 P.M.

Mrs. George Leidy, Presiding	
Speakers	Rev. and Mrs. Kenneth Solomon
Pianist	Grace Rosensteele, Vandergrift
Song Leader	Ann Kridler

## Sisterhood of Mary and Martha

#### Tuesday, July 30 — 2:30 P.M.

Devotions and Special Music	Johnstown II
Play or Speaker	Vinco
Business	

#### Wednesday, July 31 — 2:45 P.M.

Devotions and Special Music	Berlin
Play or Speaker	Vandergrift
Business	

## Ministerial Association

#### Tuesday, July 30 — 2:30 P.M.

Devotions	Elder Joseph Hanna
Speaker	Elder Ralph Mills
	"How I Deal With Backsliders"

#### Wednesday, July 31 — 2:45 P.M.

Devotions	Elder Edward West
Speaker	Elder Robert Hoffman
	"How a Layman Sees His Pastor"
Business Session	
Election of Officers	

## Laymen and Boys' Brotherhood Organization

#### Tuesday, July 30 — 2:30 P.M.

Laymen and Brotherhood Joint Meeting	
Boys' Brotherhood President Presiding	
Song Service	Boys' Brotherhood
Devotions	Boys' Brotherhood
Special Number	Boys' Brotherhood
Speaker	Rev. Kenneth Solomon
Separate Business Sessions	
Appoint Nominating Committee	

Hymn  
Benediction

#### Wednesday, July 31 — 2:45 P.M.

Laymen and Brotherhood Joint Meeting	
Laymen's President, Paul Bird, Presiding	
Song Service	Paul Swenk
Devotions	George Leidy
Special Number	James Mackall
Separate Business Session	
Election of Officers	

Hymn  
Benediction

# THE BLESSED DEAD

## Revelation 14:13

### Part XXXI

by REV. R. GLEN TRAVER

**V**ERSE 13 comes to us as a tremendous contrast to the three messages of judgment and doom presented in verse 6 through 11 of this present chapter. In contrast to the terrible gloom and dread of such messages, our text shines forth as a diamond dazzling in the sunlight, lighting up the darkness which surrounds it. The note of assurance and hope which emanates from its contents comes also as a refreshing breeze flowing through the verbal wasteland of hopelessness and despair.

The mention of a voice from heaven sending forth this message seems to imply that these words come as a direct communication from God as contrasted to the three messages delivered by the angels. Such would make this message of the greatest importance and thus worthy of a direct pronouncement from the Lord. The addition of the words, "yea, saith the Spirit," seems also to imply that this voice is none other than that of the Holy Spirit, himself.

#### The ones being addressed.

Verse 12, which we used as a summary of our former message, can also be used to introduce this present one in terms of the ones being addressed. Certainly this message from our text does not include all men. The words, "which die in the Lord" limit its recipients to those identified in verse 12 as those who, "keep the commandments of God, and the faith of Jesus" (i.e., those who, while alive, had accepted Jesus Christ as their Savior and Lord and, at all costs, had followed His steps and kept His commandments).

The immediate interpretation of this verse in the light of its context would seem to limit those addressed to those who would be living in the time of the Great Tribulation. However, what is said about them does have time-binding significance and thus includes those from every period and time who seek to "keep the commandments of God, and the faith of Jesus." Certainly, all men die — but all men do not die "in the Lord."

The modern Neo-Orthodox position, which sees God's love through Christ as an unconditional guarantee that God will ultimately reconcile all His fallen creation unto Himself (including even Satan), cannot be supported from the Scriptures. To "die in the Lord" necessitates that a person must first have "lived in the Lord" (i.e., to have chosen Him as Savior and Lord through faith and commitment), and only those who have done so are to be identified with those here numbered among the blessed of God.

To live and die "in the Lord" also means more than merely being identified with Him through intellectual assent or denominational affiliation. Rather, these words speak of both a spiritual union and a divine-human union (cf. John 15:4-8; 17:21-26; etc.). To be "in the Lord" means to be **forever** aligned with Him in spirit, in purpose and in personal encounter. The Apostle Paul expresses this truth beautifully when he wrote to the church at Rome: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Romans 14:7-9).

This beautiful union "in the Lord" destroys the very power of death and sees it as but a stepping stone to a far greater enjoyment of the blessings which are to be shared with Christ in the eternities. To be "in the Lord" in this life will often mean to share with Him in His sufferings and sorrows (even to a cross), but what are these compared to sharing with Him forever in His eternal triumphs and joys! Again, the Apostle Paul expresses our feelings when he writes to the church at Corinth: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:14-18).

Paul knew that being "in the Lord" means far more than merely reciting some creed, performing some sacrament or holding membership in some local church. To be "in the Lord" means to be in a living, vital and personal relationship with Christ — a relationship where both life and death become but two different aspects of one glorious and blessed spiritual experience.

The eminent English preacher, John Henry Jowett quotes the mystic, John Pulsford, who sought to describe what it means to be "in the Lord" through the use of the following assumed dialogue between the creature and the Lord:

**"The Creature:** 'But, O my Lord, if I drink Thy li



o my soul, will it not work a great change in the very  
ure of my soul?"

**The Lord:** 'A great change indeed. Thou hast seen  
e change from night to day and the change from win-  
to summer. But the change in thee will be still  
eater, and more wonderful. My life will do away with  
th in thee. . . .'

**The Creature:** 'May I hear, my Savior, how it will  
away with death in me?'

**The Lord:** 'My life will remove death by putting all  
l from thee. Silently and gradually, as winter is  
nged into summer, will my life steal upon thee, until  
re is no other life in thee.'

**The Creature:** 'My holy, gracious Lord, . . . if Thy  
goes on changing the nature and form of my inner  
n, what will the successive changes come to at last?'

**The Lord:** 'At last, in virtue of the kindred nature  
ich my life will generate and perfect in thee, thou  
t be able to dwell with me and to see me as I am.'

Such is life 'in Christ'; and 'blessed are the dead'  
o so 'die in the Lord'" (*Great Pulpit Masters*, vol.  
pp 229-230).

e "blessedness" of these being addressed.

Verse 12 begins with the words, "Here is the patience  
the saints." The RSV makes this read as a call to  
urance on the part of those who suffer for their  
hful witness to Christ. It may be, however, that these  
rds are meant to introduce the wonderful promise of  
se 13 in terms of declaring what the outcome of such  
hful endurance will be (e.g., "Here now is the glori-  
s result of your faithfulness to Christ . . .").

to be blessed of the Lord means, in life or death, to  
specially' endowed with His presence, power, love, and  
ee. Such an endowment is described here in our  
t in terms of rest from our labors and the promise  
eternal value upon all work performed for and in  
ist.

The promise of rest from our labors seems to look  
ward to the time when all the labor and toil of this  
(which bring with it a weariness of body and mind  
a gradual deterioration of the same) will be for-  
ended. This may also refer to the special "rest"  
t awaits "the people of God" (cf., Heb. 4:9-10). This  
st" is a spiritual rest and refers to a cessation from  
the struggles and conflicts of this present life where  
continually engage the forces of evil in moral and  
itual combat. This promise, then, would be speaking  
a time when there will no longer be the power of sin  
the fiery darts of Satan's camp. Such would also  
ly a rest from all earth's perplexities and fears as  
pure light of God's eternity chases away all the grim  
flows of time and sense and helps us to see beyond  
e value of this imperfection and infirmity into the  
y throne-room of His eternal glory and heavenly bliss.  
his promise of rest from our labors does not neces-  
ly mean, however, that we shall be delivered from  
work. Rather, it would seem more likely that it is  
lying a restoration to the effortless labor of original  
tion where God and man were partners together in  
carrying out of His divine will and purpose (cf., Gen.  
-28). This "labor" will again be without "blood,  
at and tears" and will bring no faint-heartedness or  
ustion. It will be completely devoid of all suffering,  
ow and pain. All labor will then be "blessed" for it  
be a labor of pure love, perfect conditions and rap-  
us delight (cf., Rev. 22:3-4).

The second part of this promise of "blessedness" speaks  
of, "their works do follow them." The word "hence-  
forth" that introduces this two-fold promise must cer-  
tainly refer to a time after death. This means, then,  
that there is a time-binding (i.e., holding eternal signif-  
icance) quality both in all earthly existence and in every  
earthly effort. Though we are never saved by "works"  
yet a salvation that truly saves must also be a salva-  
tion that truly works. However, we are not speaking of  
works in terms of merit towards salvation — rather, we  
are speaking of works which both accompany and wit-  
ness to such a salvation (cf., James 2:14-26). Such  
"works" include continual repentance and renouncing  
of all sin and complete commitment of life and soul  
unto Christ. Such "works" are here guaranteed to ac-  
company us from this present life into the next.

What actually seems to be meant here is that what  
a man does cannot be divorced from what a man is,  
either in this life or the next. This is specially true of  
those who live and die "in the Lord." All such are here  
promised that their works performed in and for Christ  
will have eternal consequences. Such eternal consequen-  
ces can be defined in terms of character acquired, in-  
fluence exerted, and results attained.

Character results from the sum-total of all a person  
is. In that such character reflects the deeds we per-  
form, there is a very true sense in which we can say  
that our works will follow us after death — for charac-  
ter does not die. Barclay has a keen insight regarding  
this truth when he declares, "By works John does not  
mean a balance sheet of meritorious deeds, but a char-  
acter in which Jesus Christ has lived again" (*The Revela-  
tion of John*, vol 2, p. 150). Such a "character" rooted  
in the eternal Christ cannot help but have eternal con-  
sequences!

The eternal value of our works can also be defined  
in terms of the influence exerted, for no man can live  
or die entirely unto himself. This world has received  
some kind of an influence from our lives and if such lives  
have been lived "in the Lord," then their influence shall  
also live on beyond death and help to add to the eternal  
blessedness of all the redeemed.

We can also say that our works shall have eternal  
value in terms of the results attained, for all who die  
"in the Lord" shall have all eternity before them to  
enjoy the benefits and blessings to be reaped from their  
lives lived in this world for and in Christ. Again, this  
is not a doctrine of works, but rather, a doctrine of sal-  
vation which does certainly work! Though we are not  
to live and serve Him merely for the benefits to be re-  
ceived, yet such will be the natural result of a life lived  
in dedicated discipleship and consecrated labor. Again,  
the words of the Apostle Paul are most appropriate:  
"Therefore, my beloved brethren, be ye steadfast, un-  
movable, always abounding in the work of the Lord,  
forasmuch as ye know that your labour is not in vain  
in the Lord" (I Cor. 15:58).

#### In conclusion.

Thus, in this section devoted almost exclusively to a  
message of judgment and doom, we also find this tre-  
mendous message offering both encouragement and in-  
centive to all who will heed God's call to salvation and  
to patient endurance "in the Lord." Whatever the Lord  
has ordained for us in the way of labor, whatever He  
has planned for us in regard to tribulation and test —  
one thing we can be most sure of — His way is always

the best way, and in the end, the blessed results of a life lived in Him and for His glory, will more than make up for this life's suffering, sorrow and pain.

This message of the Apostle John is a message, not only for those who will be living during the time of the Great Tribulation. It is a message for those living in any and every period of time. It is a message that offers us a life of victory and blessing irrespective of our lot in life. It is also a message that assures us of the timeless Christ Who will eternally share with us His victory over life and death and His presence and power in the midst of the same.

Abide with me: fast falls the even-tide;  
The darkness deepens; Lord, with me abide:  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!

Ewift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see:  
O Thou who changest not, abide with me!

I need Thy presence every passing hour:  
What but Thy grace can foil the tempter's power?  
Who like Thyself my guide and stay can be?  
Though cloud and sunshine, O abide with me!

Hold Thou Thy cross before my closing eyes,  
Shine through the gloom, and point me to the skies  
Heaven's morning breaks, and earth's vain shadows  
flee —

In life, in death, O Lord, abide with me!

— H. F. Lyte

## WEEKEND MISSIONARY SPEAKER

### DR. ROBERT SMITH

OUR CONFERENCE GUEST SPEAKER is Dr. W. Robert Smith. Dr. Smith is chairman of the Department of Philosophy at Bethel College in St. Paul, Minnesota, having joined the faculty in 1951. Previously he was chairman of the Department of Philosophy and Bible at Dubuque University in Iowa. He has also had many years experience as a pastor.

Dr. Smith received his BA from Muskingum College in Ohio, his BD from Pittsburgh Seminary in Pennsylvania and his Th.D from Southern Baptist Theological Seminary in Louisville, Kentucky.

Dr. Smith is nationally known as lecturer and preacher. He has addressed faculty and students on scores of American college campuses and has been an inspiration at church conventions and youth meetings.

During his sabbatical in 1958-59, he spent the summer months traveling with his family in their station wagon and house trailer throughout Europe where he spoke at the various American military installations under the sponsorship of the Officers' Christian Union. Dr. Smith taught philosophy at Haegasian College in Beirut, Lebanon, for nine months. During the summer of 1961 he made a world missionary preaching tour and in 1962 made a missionary tour of Alaska. Also included in his travels are some preaching trips to Europe, Africa, Latin America and South America. During the summer of 1964 he was visiting professor in the Latin American Biblical Sem-



inary in San Jose, Costa Rica. He returned from his latest world tour in September, 1967 which included extensive travels around the world and teaching in several schools in Hong Kong. Dr. Smith and three children, all Bethel students, accompanied him.

While being at all times faithful to God's Word, he has a profound knowledge of history and philosophy — and all this puts confidence in the hearts of his audience and makes for a powerful spiritual impact.



# THE REPORT OF CENTRAL COUNCIL to GENERAL CONFERENCE 1968

THE CENTRAL COUNCIL held three meetings during the conference year as follows: August 14 and 15, 1967; November 27 and 28, 1967; April 29 and 30, 1968. The organization of the council for 1967-68 was as follows: W. Clayton Berkshire, chairman; M. Virgil Ingraham, vice chairman; Richard E. Allison, secretary; and Mrs. Robert Keplinger, assistant secretary.

## REPORT FROM CENTRAL COUNCIL

1. Smith F. Rose has been secured for the position of Executive Secretary of Central Council. He began his work on July 1, 1968, with a three-year contract. Central Council approved a change in the title of this office to Executive Secretary in order to reflect more accurately the functions of the office.)

2. The Historical Research Project undertaken by Dr. A. T. Ronk in cooperation with the Book and Pamphlet Commission and the Publications Study Committee has produced and printed the book **History of the Brethren Church** by A. T. Ronk.

3. Application has been made for membership in the National Association of Evangelicals and has received favorable action by the association. As of April 24, 1968, the General Conference of the Brethren Church has been a member of the National Association of Evangelicals. The Brethren Church was represented at the 1968 A.E. Convention held at Philadelphia by: Moderator, John T. Byler, Dr. Joseph Shultz, Frederick T. Burkey, Phil Lersch and M. Virgil Ingraham.

4. A denominational brochure, the work of the Brotherhood Expansion Study Committee of Central Council, will be available at General Conference.

5. Central Council commends to the denomination their continued support of the program for an expanded bookstore and Denominational Headquarters Building.

6. The Music Study Committee has published the results of their survey and copies are available from the office of the Executive Secretary of Central Council.

7. Information concerning the new Social Security amendments pertaining to pastors will be distributed to ministers by the Retirement Board.

8. The sub-committee on Study of Pastors' Salaries and Administrative Secretaries' Salaries has distributed a revised schedule for determining pastors' salaries and a schedule for administrative secretaries' salaries. Currently the committee is working on recommendations in the areas of vacations and continuing education for pastors and administrative secretaries.

9. A sub-committee consisting of Charles Munson, chairman; A. T. Ronk, H. William Anderson and Phil Lersch has been appointed by Central Council to outline

procedures for a study of the historic peace position of the Brethren Church.

10. A study of the "Grand Design of the Brethren Church" has been assigned to the Brotherhood Expansion Study Committee. The purpose of this study is to evaluate our denominational program in the areas of goals, budgets, church extension, evangelism, etc.

11. A sub-committee was appointed to prepare a comparative study of our statistical reporting with that of other denominations. Members of the committee are: Frederick T. Burkey, chairman; Mrs. Robert Keplinger, and C. William Cole.

12. A sub-committee has been appointed to study the possibility of increasing the efficiency in registering delegates for General Conference by the Conference Membership Committee.

## RECOMMENDATIONS from CENTRAL COUNCIL

1. Central Council recommends to General Conference that official representation from General Conference of the Brethren Church to the National Association of Evangelicals be named by the Central Council at their November meeting.

2. Central Council recommends that the Executive Secretary of Central Council be appointed as the denominational representative to the National Association of Evangelicals Board of Administration.

3. Central Council recommends that General Conference express its appreciation and commendation to Dr. A. T. Ronk for his authorship of the book **History of the Brethren Church**. The book available since June 1, 1968 has already proven to be a helpful source of information for understanding ourselves. Therefore, we further recommend that all denominational leaders and local officers secure a copy and promote the use of the book through group study on the local level.

4. Central Council recommends that the theme for the 1969-70 General Conference be "Anointed to Proclaim" with the text being Isaiah 61:1, 2 and Luke 4:16-18. The sub-headings are to be as follows:

- Through His Calling
- Through His Commission
- Through His Compassion

5. Central Council recommends that the General Conference Treasurer by virtue of his office be made a member of Central Council.

6. Central Council recommends that the General Conference Statistician by virtue of his office be made a member of Central Council.

**hear DR. GRAFFAM at General Conference, August 14, 1968**

# MATURING THE SAINTS IN STEWARDSHIP

by REV. WOODROW A. IMMEL

1968 Indiana District Conference

Moderator's Address



THE THEME of this conference is "Maturing The Saints." This theme was selected by the committee as one which could fill the needs of all of us. For our scriptural text, I would read from James 1:1-4: "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith, and to produce in you the quality of endurance. But let the process go on until that endurance is fully developed, and you will find you have become men of mature character with the right sort of independence" (Phillips).

How rarely do we find "mature" men! The average man is one-sided, unsymmetrical, unevenly developed. When a man is unsymmetrical in his physical body, we pity him, but this lack of symmetry in body is nothing compared with the lack of symmetry in mind. It seems to be well nigh impossible to keep our faculties in even balance. James tells us that we should count ourselves "supremely happy" when the experiences of life make for a mature character. He also points out to us that mature character enables a man to steer a steady course in life. Picture two men at the wheel with opposing notions of direction and destiny, how will it fare with the boat? Maturity is a primary factor for happy, influential and effective living.

Let us look at Jesus to observe a man of maturity — yea, even perfection of maturity. It is encouraging to us to see one who was without flaw. In his works, "The Character of Jesus," Charles E. Jefferson wrote the following:

"How rarely do we find mature men! But when we come to Jesus we find ourselves in the presence of a man without a flaw. He was enthusiastic, blazing with enthusiasm, but he never became fanatical. He was emotional; men could feel the throbbing of His heart, but

He never became hysterical. He was imaginative, full of poetry and music, seeing pictures everywhere, throwing upon everything He touched a light that never was on land or sea, the inspiration and the poet's dream — but He was never flighty. He was practical, hardheaded, matter-of-fact, but He was never prosaic, never dull. His life always had in it the glamour of romance. He was courageous but never reckless; prudent but never a coward; unique but not eccentric; sympathetic but never sentimental. Great streams of sympathy flowed from His tender heart toward those who needed sympathy, but at the same time streams of lava flowed from the same heart to scorch and overwhelm the workers in iniquity. He was pious, but there is not a trace about him of sanctimoniousness." Yes, this man Jesus was perfect; He was the ultimate in maturity. Yes, He was the Son of God, the Savior of mankind. This is what each generation must look to Him for inspiration.

Each generation looks to Jesus for this maturity, and like all prizes to be won in life, this maturity does not come easily. As James told us in our Scripture, it must be subjected to the disciplines of experience — many hard experiences. Think of the mature persons you know. Are they not men and women who have gone through hard, even bitter experiences?

James' sequence is this: Trials, faith, fortitude, maturity. Trials test faith; faith breeds fortitude; fortitude completes maturity. To follow through James' sequence, a man must in the beginning have some element of courage. This resides in the power to say "yes" and "no." When a man refuses to take his stand for the right against that which he knows to be wrong, he cannot expect to come to any measure of maturity in life? "He that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:6 KJV). There is an essay entitled, "Strong Meat," written



rothy Sayers, an English novelist. The essay is based on a saying attributed to Jesus, but not found in this exact form in the New Testament. "I am the Food of the mature; become a man and ye shall feed on Me." The essay is a plea for Christians to "grow up," spiritually, so they can eat of the meat of the Gospel. As is written in the Book of the Hebrews, chapter 5, verses 14 (Phillips translation) "At a time when you should be teaching others, you need teachers yourselves to resort to you the ABC of God's revelation to men. You have become people who need a milk diet and cannot eat solid food! For anyone who continues to live on milk is obviously immature — he simply has not grown up. 'Solid food' is only for the adult, that is, the man who has developed by experience his power to discriminate between what is good and what is bad for him."

There is much needed teaching. Since last year's conference, I am sure we have all matured in various ways; we have developed skills, and become more proficient in many tasks, but have we grown spiritually? Too many of us have not emerged from the state of childhood. We may even still repeat the same prayers which we learned in their youth.

In the biography of John Quincy Adams, we are told that as a full grown man he still repeated the prayer that he had learned at his mother's knee. All of his life, he prayed, "Now I lay me down to sleep, I pray the Lord my soul to keep." Now there is nothing wrong with this prayer, but it is a memorized child's prayer — a prayer that should help us to learn how to pray. This is not the prayer of a grown man, a man of responsibility. The President of the United States! Too many people remain as children in their spiritual lives. The story told of two men who were discussing the status of their spiritual lives. Each claimed to be a good Christian. One of the men challenged the other to repeat the Lord's Prayer. So he took up the challenge. "Now I lay me down to sleep; I pray the Lord my soul to keep. I should die before I wake, I pray the Lord my soul to take." The other man scratched his head a little; he replied, "I didn't think you could do it!"

You see, we allow our minds to grow and expand in our knowledge of the world in which we live, but we still remain in our childish ideas of God; we never "mature" in our knowledge of God and His promises. Isn't this why Christianity doesn't mean more to people today? They are spiritual babies; they are still bottle fed. If you try to wean them, they cry like babies — offering myriads of excuses for the effort required to learn to "digest the Word." They just aren't ready for the meat of the Gospel.

And, but good is the story of the little girl who, having fallen out of bed, explained to her mother, "I guess I was asleep too near where I got in." Paul felt the tragedy of these "underachievers," whose minds were undeveloped, whose emotions were undisciplined, and whose lives were untrained." Paul indicates in his letter to the Ephesians, chapter 4, verse 14, that the purpose for Christian training is "That we may no longer be children . . . rather, . . . grow up in every way" (Phillips). So he wrote: "When I was a child I spoke, thought, reasoned like a child; when I became a man, I gave up childish ways" (I Cor. 13:11). If Paul spoke so bluntly to the first century Christians, what would he say to us today? Not only is our problem underdevelopment,

but we must face the fact that some just don't want to grow up. Today multitudes worship at the shrine of youth. Study the advertising techniques; here we see a play on the longing for youth. They try to induce us to buy certain brands of soap, drinks, breakfast foods, low-calorie foods, by plugging the product with pictures of young people engaged in athletic activities such as water skiing, surf boarding, tennis — all of which would be impossible for most middle-aged people, even fatal to them. We see middle-aged men and women joining clubs and lodges that enable them to indulge in "teen-age horse-play," allowing them to relive their youth.

While it is good to retain the buoyancy and flexibility of youth, yet there is something pitiful about those who cling desperately to their fading youth rather than press on to the next stage of life. The man of 45 who tries to act like a college boy, or the woman of 45 who dresses and talks like a teenager — well, this is hardly an example of maturity. With the years, our joints may become a little stiff; this we can't do too much about, except to exercise all we can. However, we need not let our minds become stagnant. Professor E. L. Thorndike, in a study of the human mind, found that it reaches its peak at about age 25; then decreases very slowly until at the age of 80, it still has the ability to learn equal to that of a 12-year-old child. Now I've taught school long enough to know that the 12-year-old has a great capacity to learn. Successful living depends on our willingness to grow up, to act our age, to advance from one stage to the next. Most failure and most maladjustment comes from a tendency to reach a certain stage, and then slip back. The only way to remedy this is to push forward. Nowhere is our reluctance to mature more lamentable than in our religious life. Paul insists that the Christian's goal is full maturity. When he speaks of full maturity, he has in his mind's eye the Man of Galilee, Jesus Christ. It is a Christian's business to press on from one level to the next higher. "Until we all attain to . . . mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13).

Recalling the theme of this message, "Maturing the Saints in Stewardship," I would like to leave to the Indiana District several challenges for the coming year.

(1) I would challenge each church in this Indiana District to initiate, and to **implement**, in your local church a program which will lead the Brethren to a deeper commitment to Christ, as evidence of a growth in Christian maturity. While this is the aim of every church, yet we are so apt to grow lax in this area as the years slip by. Bible studies — the kind that dig a little deeper — that take some effort on the part of the student as well as the teacher, will encourage spiritual maturity. I might add that the laymen should be able to lead some of these classes, discussing and studying the Scriptures at length.

I am concerned that verse 4 of chapter 2 of Revelations may be all too true for many of the members of our churches. "Thou hast left thy first love." For many a church member, we find they have become "calloused"; they can take church or leave it. The first love is gone. Not too long ago, I had this brought home to me rather vividly. At about 7:20 one Sunday evening, the phone rang at the parsonage. I was already at the church, and my wife was just ready to leave. The person on the other end of the line was in no hurry about cutting the conversation short. Finally, Mrs. Immel said, "I'm

sorry, but it's just about time for church; I'll have to call you back later." The church member on the other end of the line quickly remarked, "Oh, that's right. You do have church tonight!" Oh! how we need a deeper commitment to our Lord, and to the work of His Church. May we find, with revitalized meaning, that first love.

(II) After we have renewed our love to Christ, may I challenge you to greater maturity for the "Outreach for the souls of men." I mean an outreach for souls greater — and with more dedication — than anything we have known in recent history. In reading Dr. A. T. Ronk's new book, **History of the Brethren Church**, in chapter 19 we find some revealing facts. These facts deal with membership of the Brethren Church. The facts stated there show a gain of only 519 members in a 25-year period (1940-1965). One of the greatest reasons given for this small gain over the 25-year span is "roll revision." In this period, we had reported a gain of 27,000 members, but with losses, we show only a gain of 519. Many reasons — deaths, transfers, inactive members. The inactive member causes the greatest loss, and is one for which we have grave concern. This inactive list "hurts" the most. Why are there inactive members? They have failed to mature in their Christian lives. Somehow we have failed to help these weaker brethren to grow and mature; as a result, they have slipped back — into the inactive list. In our program of outreach, we need to plan and work with these inactive people, in addition to reaching those who have never confessed Christ as Lord of their lives. It can be a full-time job, and for this task, we need a vigorous visitation program. Visitation after spiritual preparation, and study in how to visit, and much prayer undergirding the entire program.

With the recent display of violence in the assassination of Martin Luther King, and now Senator Robert F. Kennedy, it seems to me this sounds the cry of urgency. The urgent need of the Gospel of Jesus Christ to a sick people. No, not all are bad, possibly only a small minority who are desperately ill, but unless we can reach people for the Lord, our society will become even more violent. We need to reach the people of America with the commandment Jesus left for us, that "we love one another as he has loved us." The sickness of hatred needs to be halted before it reaches an uncontrollable epidemic. We need to remember the words God spoke to Solomon: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chron. 7:14).

There is healing only as we turn to God, forsaking our wicked ways. This is our opportunity; yes, our responsibility as followers of Christ. The Brethren Church is a small denomination, numerically, but this should in no way hamper the **forcefulness**, nor the **quality** of our witness.

I would like to suggest that a letter of sympathy, and statement of our faith in God be sent to both Mrs. Martin Luther King and family, and to Mrs. Robert Kennedy and family. This letter should be sent by our Secretary in behalf of the Brethren Church of the Indiana District.

(III) I would like to challenge each church to initiate a talent search. I just cannot understand how we can be short of ministers when we have great talent available in all other fields of occupation. Our program for mis-

sionaries in preparation for the field is in sad condition. Not sad from the standpoint of quality of those few preparing, but from the standpoint of quantity of individuals willing to give their lives to the mission field.

This talent search should not stop with ministers and missionary candidates; but continue on for persons with business ability, teaching, administrating and other areas for service. It seems a blight on the church that we have to "rob" some church of its pastor in order to fill a position requiring administration personnel, or business personnel for our denominational work.

A few years ago, there was a large oil firm in Chicago that was looking for a young man to head their branch office there. They approached a young missionary who had all the talent they were seeking, as well as a knowledge of the area, and they offered him a very attractive salary. He declined. A little later, they went back and raised their offer, but still he declined. It became quite obvious that he just was not going to accept the position, so the men asked him why he was turning down this job. Wasn't the salary big enough? The courteous reply came back, "Oh, the salary is very generous, but the job isn't big enough."

We must admit that the salaries of some of these jobs are not competitive with industry, but the job is the biggest you will ever find. At this point, I would be remiss if I did not commend the Behrens family for their acceptance of the position they assumed here at Shippshewana. Having left a lovely new home in the bush, they have chosen to serve the Lord in the capacity of "keepers" of the grounds here; thus, assuring the continuation of a Summer Camp site and conference grounds. They will probably agree with me that the rewards — peace of mind, joy, satisfaction in doing the Lord's will — are the greatest to be found. This can only be found as the result of spiritual maturity.

(IV) I would also like to challenge you to stress, teach and encourage your people to tithe their material possessions. I am confident that we haven't even begun to tap the resources of the Brethren. We must make available the material resources that belong to the Lord.

According to last year's statistical report for Indiana District, we had a total giving of \$666,371.61 for a membership of 6931. Now I have taught mathematics the past 21 years, and it doesn't make any difference whether you use the old arithmetic or the new method when you divide, you come up with a per capita giving of \$96.14 for the year. Perhaps it is more realistic to the Family Unit figure of 3151; this gives us a figure of \$211.47 per family per year. I can't pretend to know your individual incomes, but by the national average this isn't even a 5 percent giving. Now I know there are those of you who practice tithing, and give above the tithe. For these, we say, "Thank God." We need more like you.

Now Brethren! Just because you removed your wallet from your pocket when you were baptized doesn't mean that it wasn't consecrated to the Lord along with the rest of your life. Why do I say such a thing as this? The Mission Board has been operating on borrowed money for months; the Seminary giving is down; the offerings for denominational work are down from previous years' level. This leads me into my last point.

(V) Our church is no more effective than we are willing to support its program. While here at conference do not thoughtlessly vote to go ahead with a program



an apportionment, unless you really mean to back it by enthusiastically carrying the word "back home" that your local church will support the decisions made in conference. Conference decisions must be implemented in order to make them of any value to the denomination. We've got to work together.

Sometimes I think we can be compared to the story of the man who dreamed he'd gone to heaven. He was hungry, so he went down the halls until he arrived at a room where there was food. Here he found people sitting on each side of a table bountifully laden with food. Each person had a long handled spoon taped to their arm. The handle of the spoon came up past the elbow, so he could not bend his arm. There was plenty of food, but the question was, how to get it into their mouths! They filled their spoons, tossed it into the air and tried to catch it in their mouths. There were plenty of misses, and the room was a mess. It was so repulsive that he decided to go on down the hall and look further. In the next room, he found the same situation: the long spoons taped to the arm, but here all was quiet and orderly — no mess. Why? Because they were feeding each

other across the table. What a difference a little cooperation can make!

May I sum it up by recalling to you the needs of the church as I see it today: (1) A deeper commitment to Christ; (2) A greater outreach for souls; (3) A more dedicated use of our talents; (4) The practice of tithing, even to "over and above" the tithe; (5) The full cooperation of our churches in the denominational programs.

We pride ourselves on being congregationally controlled; this we claim as one of our desirable qualities. However, this can also be our weakness. If you take one straw out of a broom and try to sweep the floor with it, you will never get the job done. But if the many straws are bound together, and attached to a strong handle, we can really get the cleaning job done. I like to think each church is a straw, and as we are bound together by a common faith and love for Christ, we can make a meaningful Christian witness to the world. When this group of churches is bound together and attached to a "strong handle," and moved by the power of God through the Holy Spirit we will grow. Surely, "we can do all things through Christ who strengthens us."

## Mao vs. God

### CHINESE DEIFY A MARXIST "SAINT"

IN TWO DECADES, the Cultural Revolution of Red China has succeeded in eliminating all surface evidence of religious activities.

This is the report of 57 Australian students recently returned from a three-week tour of the mainland, and their report agrees with information regularly compiled by political and religious observers in Hong Kong.

A foreign resident in Peking told the students that an estimated 200,000 Moslems throughout the country had been killed and that fanatically anti-religion emphasis in the present Revolution has dealt Christianity crippling body blows.

With equal fanatical zeal, Chairman Mao Tse-tung is being hailed as deity and worshipped by increasing numbers of Chinese. At the opening of political and other meetings, officials bow to Mao's portrait and lead in the singing of Tung Fang Hung (The East Is Red) then quote from the "inspired" writings of Mao Tse-tung. Objects bearing the image of Mao are reportedly treated with reverence, and excited emotional outbursts accompanied even small, seemingly trivial, acts which involved the sacrosanct dignity of the Chinese leader.

Telephone operators at Peking's airport recite quotations from Mao before answering calls and the auto-

matic time-signal station in the capital proclaims glory to Mao before giving the time, according to the March issue of Asia News Report.

Michael Browne, a reporter and news analyst in Hong Kong, says the canonization for this latter-day Marxist saint has been inspired mostly by Red Guards and other "proletarian revolutionaries." This means the most strategic area of Chinese national life today — youth — have enshrined Mao in their hearts and taken his materialistic ideology as their highest rule of life.

It strikes the soul with chilling apprehension to learn that a painting of Mao Tse-tung, wearing a long white robe and sandals with a halo-like glow around him, hangs at Shaoshan, near Changsha in Hunan Province, where he was born.

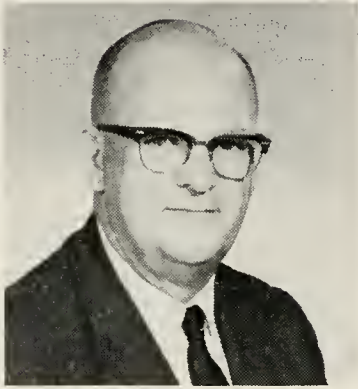
The "spiritual" orientation and mystique of the Mao-cult is in wide-spread evidence. In homes where once ancestral tablets were venerated, a portrait of Mao now hangs with rows of characters down each side proclaiming his teachings.

Thus, says Browne, "in 20th century world history, the spirit and bile of anti-Christ is daringly seen in a flesh-and-blood man who heads an anti-God movement already dripping with martyr blood."

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## "BIBLICAL BASIS OF CALLING, LICENSURE AND ORDINATION"



by **REV. SMITH ROSE**

**T**HE COMMITTEE has shown wisdom in wording of this assigned topic. We shall see how the record avoids the setting down of forms and hard rules in all of these areas. This may be both an encouragement to us and to our faith in the Lord Jesus Christ, the Head of the Church, and a rebuke for our proneness to depend solely upon the outward set forms which have been handed down to us. This is not to deny appreciation for the guidelines given to us but to turn our attention toward the Biblical basis and the spiritual motivation which should be found in each of these phases along the way into the full ministry of the Church.

Let us first consider the Calling to the Ministry. What do the Scriptures mean when they speak of such a calling to special service? The word *kaleo* meaning to call, invite, summon — is also used of the divine call as in Mark 1:16-20, "And straightway He called them." Beyond question the first part of the call must be to follow Christ, i.e., to become a Christian. Without this primary calling a person has no right to consider the ministry of the Church. To do so would be to do a work of the flesh and could not fulfill the ministry of the Church. At the best even those who have all of the spiritual qualifications for the ministry of the Gospel in addition to their academic training, must continually beware lest the Lord's work be done in the realm of human effort only. Many a pastor has gone ahead so often through urgency and habit without the awareness of any power or guidance from the Holy Spirit. Who has not recognized his emptiness and weakness in some great hour of crisis? Who has not sensed the peace and victory that has come through committing such a matter to God? The tragedy is that this is not a constant awareness, and that we do so many religious services and give so many spiritual ministries on our own, so to speak.

Let us examine the incident in Mark's record. These men had been disciples of John the Baptizer. They had been introduced to Jesus when John referred to Him

as, "The Lamb of God who takes away the sin of the world." They had been attracted to Him and had heard His teaching. However, their calling had not been received as one for full-time service, although it seems evident from their response that they must have been considering its implications. When Jesus came on this occasion, he called them definitely for service. This was not immediate service as such, but rather a period of training and apprenticeship. His call to Peter, Andrew, James, and John was "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). The invitation of Jesus contained the statement of purpose for them couched in terms that were readily understandable in view of their own occupations. So we may say that the true call of God carries with it the promise of transformation for the work to be done. The disciples Jesus would make to become fishers of men, something like what they had been doing but yet far different.

Another form of the word, *kaleo*, a compound present — meaning to call toward, comes into view in the Antioch Church. Several prophets and teachers ministered in connection with this fellowship (Acts 13:1-4). It was during this public working for the Lord (to the Lord) that the Holy Spirit's call to the Church was heard. The message was that Barnabas and Saul were to be separated for a special work "whereunto I have called them." Here we see the Church acting under the guidance of the Holy Spirit and for Him, as they set these men apart for their new ministry with fasting, prayer and the laying on of hands. So it appears that both Jesus Christ and the Holy Spirit appear as originators of calls to service.

In Troas a vision of a Macedonian man calling for help was understood by Paul as the Lord's call to preach the Gospel in a new continent. This would indicate that God may call people by making them aware of the need to the extent that they desire to be used to help meet that need.



One of Paul's "true sayings" is: "If a man desire (stretch out his hands for) the office of a bishop, he desires (greatly) a good work" (I Tim. 3:1). Even though we would like to see the idea spelled out more clearly and specifically, it seems evident that the "calling" to the ministry or special service is essentially personal first. The Church under the guidance of the Holy Spirit and as the earthly representative of Christ might be said to verify the call of the individual and to make it "official" by placing its stamp of approval upon him. Even so, it must be recognized that men are called to serve Christ above all others, and the Church and the world become their sphere of ministry.

When we move into the area of licensure, we find no specific scriptural warrant as far as I can find. There are hints and parallels but no specific teaching. The idea of apprenticeship as mentioned earlier seems to prevail rather generally. The disciples of John the Baptist, the disciples of Christ, the companions of Paul and Barnabas and others seemed to learn the ways of ministry on the one hand and to be given gifts for service on the other.

Perhaps a statement on licensure might be in order. One in the Church of the Brethren Manual taken from their 1922 minutes expresses the idea well: "Brethren who are called to the ministry shall be licensed by the church to preach, but not to perform the other functions of the ministry, until such a time as the Church and the District Ministerial Board shall decide to install them into the ministry."

A license implies a limited permission for a limited time and places the licensee under the supervision and control of the issuer, in this case the Church.

It is not my assignment to speak more particularly of the practice in the Brethren Church, except to say that it varies from a minimal permission to preach and supply the pulpit in a local church as in the case of a Lay Evangelist to a maximum permission of performing all of the functions of a minister, with varied exceptions according to district policy relating to the licensed minister.

We may see a parallel in Matthew 10: Here we come upon the compound word referring to the call. We see also in verse 1 that Jesus gave them power over evil spirits (demons) and diseases. In verses 5-6 we see the specific area for this service. The Samaritans were to be excluded. Further instructions for this ministry follow in verse 7 and through the remainder of the chapter. We will but refer to part of this instruction.

Another parallel occurs in the sending forth of the seventy as recorded in Luke 10:1-22, however, we find much the same procedure except that the use of the word appointed means to "show again or point out" emphasizing the repeat nature of this particular preaching tour.

There are many examples of apprenticeship as we see Barnabas and Saul, Barnabas and John Mark, and Paul and Silas going forth as teams to various areas where they would be teaching and preaching.

A Scripture often referred to as a warning against a too rapid entry into ministerial service is I Timothy 6-7. These verses remind us that one should not be taken into the ministry without preparation. It may be just a warning against so elevating those who have just recently become Christians. However, some seem to remain in the novice class for many years, sometimes

through college and seminary and even into the pastoral ministry to perhaps the second pastorate. Having served for many years on the Ministerial Examining Board of the Indiana District I have a number of recollections of this nature. Not all novices were young. I recall one who was older than most of you here, but in many respects he was a novice and coveted position. I am hesitant to approve anyone who is over anxious for the position or who exudes a spirit of "knowing more than his elders" even though this might be true, in fact.

There is then also the matter of experience as referred to in verse 7. One does not get a good reputation overnight. The idea that when we get ordained we become magically all that a minister and pastor ought to be is just not true. What you are now here you will be elsewhere. What you were as a boy, you were when you became a man — unless God by His grace has changed you.

Licensure then gives a man the opportunity to learn and serve in a limited way in the work of the ministry. It might be called an internship also. The richest days of my experience were when I had the privilege of serving a student pastorate during seminary days. Our first day back in class was the time when we could bring up all the problems of the weekend. It was a laboratory course in the ministry but it took place in Greek class taught by Elder Willis Ronk, brother of Dr. Albert Ronk, who will follow me on this program. What pastor wouldn't give a lot for this opportunity some blue Monday mornings?

The highest point in service is considered to have been reached when the minister is ordained by the Church. He has arrived as far as standing and position are concerned. We are in for a shock, however, for we find that the words translated ordain and the idea of ordination as we think of it today are just not spelled out so beautifully. I am more thrilled in a study like this which goes below the surface ideas and seeks to reach the real meanings of thoughts and words. I am made to marvel at the wisdom of God who made truth so available, yet made deeper truths so elusive that one must study and think seriously to gain them. I have always appreciated the opportunity in the Brethren Church of feeling free to search the Scriptures knowing that I was free to preach whatever I found to be scriptural truth. No hard limited set of rules would hinder this declaration of the truth.

Ordination in a very simple definition is the appointment or consecration of a person to the Christian ministry. I was going to write man but realized that many fellowships including our own have ordained women to this office on occasion.

We have the set ceremony in our Pastor's Manuals for use in the ordaining of persons to the Brethren ministry. We follow this more or less slavishly but we become really creative when we must make up a service for the minister's wife. Granted we need the forms for guidance as this is not an occasion which we participate in very often unless we serve on examining boards. But there is no record of any ceremony as such in Jesus' setting apart the disciples to special service. In Mark 3:14-15 we read in the AV, "And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out devils." But ordination as we use it is not found in the Scriptures. Here it is the word

poieo which simply means "to make twelve." We do read in 15:16, "I have chosen you and ordained you" which means nothing more than that He had appointed them. Considering further the dealings with the disciples we see that in John 20:21-23 reference is made to the mission and authority vested in the disciples as it records "He breathed on them, and saith unto them, 'Receive ye the Holy Ghost.'"

In Acts 13:2-3 the Church verifies the call of the Holy Spirit while in Acts 14:23 we read, "And when they had ordained them elders in every church . . ." Here the word is cheirotoneo, which was a word used for voting in the Athenian assembly and means to stretch out the hand. Thus it refers to the elders being appointed by the missionaries to care for the work, and may refer to a "laying on of hands" as they had received it themselves at Antioch.

The words of Paul to the Ephesian elders whom he had called to Miletus on his journey to Jerusalem well summarize the entire matter — Acts 20:28: ". . . the Holy Ghost hath made you overseers, to feed the church of God."

The matter of true calling, licensure, and ordination are matters in which the church may act only as the agency of the Holy Spirit in appointing, setting apart, and ordaining for service those whom that same Holy Spirit has called, prepared for service by gifts and training, and has given a vision, a compulsion, of the work God wants done. All others are man-made human professional men whom ordination can neither elevate nor transform.

## VINCO, PENNSYLVANIA

IT HAS BEEN almost a year since we shared with the Brotherhood any extensive reports of the happenings at the "Stone Church Built Upon the Rock," but the lack of reporting has not been due to lack of happenings. This has been another encouraging year in the work of the Lord in and through this congregation. By the time you read this report this writer will have completed his ninth year as pastor of this congregation, and in a number of respects it has been the most encouraging and most rewarding.

Folks throughout the Brotherhood frequently ask us how we are enjoying our new sanctuary by now and whether we are completely satisfied with it. The longer we are in this beautiful new building the more we appreciate all that it has to offer! And (of special encouragement to the pastor) practically every Sunday morning sees the one side of the sanctuary filled from the very front pew to the very back pew, and the other side of the sanctuary approximately two-thirds filled. The first few years of our pastorate here there was a difference of approximately fifty less in the Morning Worship Service than were in Sunday School each Sunday. During the past year or so our attendance at Morning Worship Service has climbed to within ten of our Sunday School attendance. Interest in our Sunday Evening Service is also higher this year than it has been in any previous year. A few years ago the attendance at the Sunday Evening Service averaged between seventy and seventy-five. During this past conference year there were just nine Sunday evenings when there were less than 100 present, and the average for the first four months of

1968 has risen to 130 per Sunday. We have also seen our Mid-week Service grow from a small gathering of 15 to 20 adults to a Family Mid-week Service with an average attendance of approximately 70.

Another of the very encouraging signs in the church is the interest and faithfulness of the youth. A few years ago we had one youth organization meeting on Sunday evenings with an average attendance of possibly ten. This year we have three B.Y.C. organizations meeting weekly with a combined average attendance of almost 60. In addition to the B.Y.C. groups the church is blessed with two active well-attended Brotherhood organizations and also two active, well-attended Sisterhoods. It is always a real thrill to the pastor, in looking over the congregation on Sunday evenings, to discover that the majority of the youth who were in the B.Y.C. meeting are also in the worship service. One of the new groups for our young people this year has been the Youth Choir. Prior to this year we had an adult choir and a junior choir. This year a choir was formed for the youth of the church. This group sings in our Morning Worship Service on the first Sunday of each month, and recently thrilled the congregation by presenting the Easter Cantata.

In the area of stewardship the leaders of the church continue to encourage the people to take seriously the obligations to the Kingdom, and the Brethren respond quite well to this encouraging. In the approximate two years since we began our building program, roughly one-half of the almost \$100,000 project has been raised. The officers of the church borrowed money from a local bank on a twenty-year basis — we are hoping to have the note paid off in perhaps one-fourth of that time. There were no financial drives; no pledges taken — just cheerful, "as-the-Lord-has-prospered giving." Giving to other causes of the church has not suffered during the building period. Giving to the local budget is averaging 32 dollars a week higher than last year, and we are continuing our \$2,500 per year support of a missionary in Nigeria; our \$2,500 per year support for Brother Kenneth Solomon; and sending of approximately \$800 per year to Lost Creek — in addition to the regular Home Mission Offering. We mention these matters not to "pat the people on the back" but rather to give our word of testimony to the fact that when the tithes are brought into the storehouse our Lord is ready to pour out blessing upon us!

Of course the greatest thrill to the pastor and to the people has been the manifestation of the working of the Holy Spirit not only in the faithful stewardship of the people but in the touching of human hearts! In recent months we have been seeing visible results of His leading in many of our services as folks step out to receive Christ as their personal Savior and as others have been stepping out to rededicate their lives to Him. It has also been a thrill to this preacher to see the increasing interest in, and desire for, the anointing service for healing. Recently four folks expressed a desire for this service during our regular Midweek Prayer Service. During the first quarter of this year the elders were called upon to perform ten anointing services!

Brethren, "Our God is able!" May every congregation, every church officer, every church member call upon Him for strength, for guidance, for cleansing and for blessing.

Rev. Henry Bates



# SISTERHOOD

chmiller's Chatterbox—

*Kathy Miller*

DEBATES and local secretaries — don't forget to send in your statistical blanks to your District Secretary or to me by July 15. Even if you haven't met enough goals to be an honor or a banner society, it's very important that we have a report of each group. Help us out by getting your statistical report in on time. Girls interested in applying for the Sisterhood Scholarship, send your request to Kathy Miller, 1105 South Street, Louisville, Ohio 44641, instead of the address listed last month. Conference isn't very far away, so write for an application soon.

Speaking of National Conferences, are you planning to attend? There are a lot of things planned for you as a Sisterhood girl — things we're sure you'll enjoy and will receive an inspiration from. Not only is this a chance to hear fine speakers, but it is also a chance for you to have a voice in the choosing of officers and in the business end of National Sisterhood. Each society should have at least one representative there so no one will be left in the dark. Make this **your** Sisterhood by showing some active interest in it. Hope to see you at National Conference in August!

## WORDS OF YESTERDAY FOR TODAY

(Comments on nine verses in Job)

by REV. JOHN NEVIUS

THE AUTHORSHIP AND TIME when the book of Job was written remains unknown, but indications Job lived around the time of Abraham. My purpose is to discuss who wrote the book or when it was written. Rather, realizing its universal canonicity and divine inspiration, glean from its pages wise counsel and understanding.

Reading the conversations between Job and his friends would seem their motives were not always pure as they advised Job. Doubtless at times they were guilty of hypercriticism in their judging of Job. Nevertheless, some of the sayings spoken by Job's companions are ever true, as are many utterances by Job. A word of instruction should be given here; when reading the Bible the reader must differentiate between what is said in the Bible and what the Bible says. Part of the Bible is the recording of the words and deeds of men. Sometimes men in the Bible did not tell the truth, but what the Bible says is always true.

There are some sententious sayings found in Job and worthy of careful consideration.

"Naked came I out of my mother's womb, and naked shall I return thither. . ." (Job 1:21b).

This was said by Job. In modern parlance he was saying, "You can't take it with you," or "Grave clothes

have no pockets." A rich man died and after his passing some friends inquired, "How much did he leave?" They were told, "He left **all**." We can never take anything with us, but we can send it on ahead. Jesus told us, "Lay up for yourselves treasures in heaven. . . ." We do this by giving our lives, talents, time, money and possessions to Christ now. All that I want to invest in the Kingdom of Christ must be given while I am in this life. Francis Bacon put it this way, "He that defers his charity until he is dead is, if you weigh it rightly, liberal of another man's goods rather than his own." When I depart this life I go as I came, alone and with nothing, but I can anticipate a rich reward if I give all to Christ now.

**II. "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same" (Job 4:8).**

Eliphaz the Temanite made this intelligent observation. It is the principle of sowing and reaping, or in the realm of judgment the law of retribution. Paul refers to the same truth in Galatians 6:7b, "God is not mocked: for whatsoever a man soweth, that shall he also reap." What I give my life to, that is what will come forth in my life. If I lend myself to sin I will reap its fruit and final consequence which is everlasting death. If I give myself to Christ I will reap a life full of the fruit of the Spirit and endless life in heaven.

### III. "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7).

Again Eliphaz is speaking. This aphorism forever answers the question about the presence of trouble. As natural is birth so is the presence of trouble for everyone born. Doctor Henry Wilson often lectured children on the theme, "The Troubles of Life." The story went like this: "To every house door whenever a little baby is born, Father Time left a parcel for each new stranger. At the house of the rich it was wrapped in expensive ribbon. At the house of the poor it was wrapped in brown paper. But nevertheless the contents was always the same. What was in the box that all received? The troubles of life. Some tried to burn them while others tried to drown them. but they would not burn nor sink. Some laid them out before them to stumble over, but a wiser person suggested stepping on them. So they changed their stumbling blocks to stepping stones. Then each trouble lifted the bearer higher giving him a clearer view of the glory of God in the face of Jesus Christ. Troubles, trials, problems and difficulties will always be with us. The only salve that helps and heals is the love of Christ in the redeemed heart, the guidance and wisdom of the Holy Spirit; and, the hope of the coming of Christ which will change this present order of trouble into one of perfect harmony and tranquility."

### IV. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

Still speaking Eliphaz reminds us of the values of chastening and discipline. The delinquent child is the one who is left on his own. With parents who refuse to love, care or correct him the child is permitted to wander aimlessly as a cork at sea. The reason parents don't correct their child and properly care for him is because they do not love him. Correction is the result of love. God loves us and when he chastens us it is sure evidence of his tender love and care. The crucible of chastening is for our good, "That we might be partakers of his holiness."

### V. "My days are swifter than a weaver's shuttle, and are spent without hope" (Job 7:6).

Job is saying in a modern maxim, "Time flies." He is reiterating a biblical truth, namely, the brevity of life. Job likens the swiftness of life to a weaver's shuttle. Note in the preceding verse Job refers to his terrible affliction. Though in the midst of suffering time still raced on for him. Isaiah compares our life to the grass that withereth. Soon the grass is dry and dead, burnt to a yellowish brown by the scorching sun. Later in his book Isaiah likens life to a leaf that fadeth. It lives for one season and dies. James views life as a vapour. Quickly it vanishes away, disappearing into thin air. No one lives long, all should remember, "It is appointed unto men once to die."

### VI. "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him" (Job 13:15).

Soon to die John Wesley said, "The best of all is, God is with us!" The next best assurance at death is to know one has lived in obedience to Christ. The second secures the first. Often this text is used as a statement of faith expressing the believer's complete surrender to God, but Job was not doing this. To begin, nowhere in the book is Job called or classified a sinner. At the outset Job is called God's most choice servant. Through

all his sickness Job never forsakes his faith. On the contrary his affliction further purifies it. What is Job saying? "Lo he will slay me through my disease and on my ways (the innocence of my ways) will I prove in his presence." Or as Luther says, "Until I am slain I wait." Or as Delitzsch translates, "I wait what he may do, even to smite me with death." Job despairs of life, but of nothing he does not despair of — showing God the blamelessness of his life resulting from his faith in Christ. Physically he can succumb, that Job concedes, but morally he cannot. The emphasis is not the possibility of death, but the consistent God-fearing, godlike life Job lived to the hour of this utterance.

### VII. "For I know that my redeemer liveth, and that I shall stand at the latter day upon the earth: because though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

The faith of Job rises to its loftiest triumph. This passage is one of the most confident creeds of faith expressing hope of eternal life after physical death. Quoted with Paul, "I know whom I have believed" (II Tim. 12b), and John's, "These things have I written unto you . . . that ye may know that ye have eternal life." (I John 5:13a). Job's confession, "I know that my redeemer liveth. . ." is more tremendous because he said it before Jesus was born and the Gospels were written promising eternal life. The marginal reading explains Job wasn't speaking of a future resurrection, but believed when his sickness silenced him in death, "out of his habitation" i.e., in a disembodied state he would see God.

### VIII. "How then can man be justified with God? how can he be clean that is born of a woman? . . . the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm" (Job 25:4-6)?

Bildad the Shuhite is speaking for the third time. He reflects on man's moral weakness, total depravity and physical insignificance. He sees man as a maggot or worm. The human race is not impure because we are creatures under God, but because we are fallen creatures away from God. Nowhere after Adam's fall does the Bible teach man's moral, physical or spiritual wholeness. Conversely, it says he is immoral, physically dying and spiritually dead. Bildad described man as a worm. David in Psalm 22 says Jesus became a worm. Christ became one of us as the Son of man; yet, He was not one with us in our sin. Assuming the nature of man, dying for men, He can now bring many into glory.

### IX. "Hell is naked before him, and destruction hath no covering" (Job 26:6).

Positively Job believed in life after death, but he didn't believe all go to the same place. The Old Testament taught that Sheol was divided into two sections. The saved went to one side and the unsaved to the other. The New Testament plainly says there is a heaven and a hell. A place called paradise and a place called the bottomless pit. There is a second birth which spiritually prepares people for heaven and a second death where those go who weren't born again. There is a gift of eternal life and there are the wages of sin which is death. Jesus Christ is the door to heaven. Passing through Him I am saved. Passing by Him I am lost. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; the wrath of God abideth on him" (John 3:36). Christ is calling, "Come unto me." Will you come?



## HOWE, INDIANA

THE MEMBERS of the Brighton Chapel Church would like to share with you a thrilling and joyous experience which took place in our church.

Oyoll Swihart, a retired farmer, who has lived all of his life in the Brighton community, made his public confession of Jesus Christ as his personal Savior February 24.

He was baptized by triune immersion at Milford, Indiana, by Rev. Albert Curtright on March 24, and was received into the church March 31. He attended Holy Communion on May 16.

Oyoll will be 91 years old on July 22.

A detailed report of the ministry at Brighton Chapel will be forthcoming. The people are praying and working for the Lord, and true to His Word the church is being blessed by God.



# World Religious News in Review

## NAE CONVENTION SPEAKERS CALL FOR ACTION ON MANY FRONTS

Philadelphia (EP) — If the image and condition of America's sick society is to change, evangelicals must have a renewed interest in public life, speak up and be heard and engage in vigorous evangelistic efforts, said the General Director of the National Association of Evangelicals at the organization's three-day 26th annual convention here which began Friday 23.

Dr. Clyde W. Taylor was the keynote speaker at the convention in the Benjamin Franklin Hotel which drew nearly 1,000 delegates for a busy and varied program. His speech placed emphasis on the line sociologically in areas which had previously been neglected.

Sen. Mark Hatfield (R. Ore.), a Methodist, said, "I feel at home with evangelicals, and I join you in the belief that we live in a great day of opportunity for the Christian church to witness to a confused, sec-

ular world that Jesus Christ is sufficient for every problem."

The Senator said he is distressed by the fact that the well known "cheapness of life" long attributed to the Orient is now being allowed to creep into our own society. "These daily reports on the kill ratio in Vietnam are giving us a completely wrong set of values," Sen. Hatfield said, "and it is up to the Church of Jesus Christ to set the values straight. . . ."

Miss Annie Vallotton, the Swiss artist who illustrated American Bible Society's overnight publishing success, Good News for Modern Man, addressed the Women's Fellowship of NAE at the convention.

NAE Executive Director Dr. Billy A. Melvin said the time has come when all needless competition between evangelicals must be eliminated. "We can no longer afford this luxury," he said in a discussion of unity titled, "For a Virile Ecumenical Thrust."

On the second day, the Association elected Dr. Arnold T. Olson its new

president. Dr. Olson, president of the Evangelical Free Church of America, had served in a variety of elective and appointive roles in recent years. Other officers elected include: Dr. Hudson T. Armerding, Wheaton College president, first vice president; Bishop Myron F. Boyd of the Free Methodist Church, second vice president; Dr. Cordas C. Burnett, Bethany Bible College (Santa Cruz, Calif.) president, secretary; and Robert Van Kampen, treasurer.

## 'ANTI-CHRIST IS ALIVE,' SAYS WILLIAM ORR

Temple City, Calif. (EP) — Somewhere right now, the Anti-Christ is alive and waiting for the moment of prophetic fulfillment.

This is the view of radio minister William Orr who believes the rapture of believers is very near.

"Without doubt," he told EP News Service, "the rapture . . . will cause unequaled confusion in the minds of the world's millions. The human cry will be, Where have these people gone and why? Here will be the opportunity extraordinary for the Anti-Christ to slip from the shadows and present himself as the one who has the answer."

It has been just about 20 years since Israel declared her independence and nationhood, Dr. Orr said. "So as we remember that the term 'generation' in Scripture can refer to a man's life, and that Matthew 24: 32-34 is that of about 35 years . . .

when we subtract the years since the fig tree budded, and the entire time of the tribulation, we are brought face to face with the approximation that the time of the rapture is almost upon us.

"Now, if the rapture is that near, and if this thrilling event is the cue for the spontaneous emergence of the Anti-Christ, then we must understand that the Anti-Christ is a full grown man, given over wholly to Satanic domination and ready to step into his place of God-allowed destiny."

### BUT WHO CREATED THE GASES, HEAT AND WATER:

**Miami (EP)** — Scientists at the University of Miami's Institute of Molecular Evolution say they have successfully explained how a primitive kind of life could have arisen in the absence of prior life.

The notable achievement, explained in a copyrighted story by the Miami Herald, cites Dr. Sidney W. Fox as the man who successfully produced in the laboratory an environment which permits simple nonliving substances to combine into a complex system that has many of the characteristics of life.

The scientist says the lab-produced particles can reproduce, feed themselves and grow to maturity.

Dr. Fox believes these cell-like structures are representative of "pre-life" from which life today could have evolved.

Environmental forces triggered the processes, says Dr. Fox, which were readily available on primitive earth and are still on earth today. He theorized that they could be working on many planets throughout the universe.

A writer for Associated Press said "most experts agree that the processes

by which the scientist produces these particles upset traditional thinking about how the earth's first appearance of life was brought about some three billion years ago." Traditionalists, he reminded, reasoned that life today is incredibly complex, hence, the processes that led to life must be complex. But to Dr. Fox the argument is a non-sequitur.

"If the necessary processes were going to happen without some chemist to supervise them," he said, "they would have to be very simple." The scientist said his raw materials were gases, heat and water. The steps were: Heat gases and you get amino acids; heat amino acids and they combine into proteinoids; add water and it results in a complex structure closely resembling a contemporary cell.

### SEMINARIES TAKE CUE FROM AESOP, UNITE

**New York (EP)** — Huge problems are facing the schools that are educating tomorrow's ministers, priests, and rabbis, forcing them to consider Aesop's maxim: "Union gives strength."

Louis Cassels, religion editor for UPI, reports that seminaries of all faiths are in trouble. He cites money as the first and largest reason.

"Seminaries are not eligible for government aid," he said, "which is distributed to other institutions of higher education. Thus seminaries are increasingly dependent on support from parent denominations and concerned individuals."

The second cause of trouble, Cassels said, is the faculty's vulnerability to raids from publicly supported colleges and universities. Low-paid seminary instructors are being attracted to collegiate departments of religion.

Thirty years ago, only 10 per cent of the nation's public institutions of higher education offered undergraduate courses in religion. Today, per cent do.

The third problem cited was the area of enrollment. A downward spiral during the past decade was said to be caused by the growing opinion that seminaries are cloistered institutions, apart from the world serving the interests of one denomination.

Fewer but better seminaries, the writer said, are the answer to the problems of the theological schools.

### CZECH WARNS OF 'NEW STALINISM,' URGES MARXIST-CHRISTIAN TALKS

**Geneva (EP)** — The new winds of political change in Czechoslovakia could degenerate into "a new Stalinism" unless the nation undertakes a Marxist-Christian dialogue "about the deepest values of human life," according to a professor of philosophy at Charles University in Prague.

Dr. Milan Machovec, speaking here at the Christian-Marxist conference sponsored by the World Council of Churches, said the people of Czechoslovakia were not trying to reconcile "the idea of Communism with the ideal of individual freedom." He did not discuss the recent shakeup of the Czech government which led to the hope that the country has broken with the authoritarianism of the past. He did say, however, that after many years of hard work, "the fanaticism of Stalinism has begun to be broken."

In his country, the professor declared, Marxists and Christians must have "an authentic dialogue about ultimate existentialist problems, such as the nature of morality of man, of sin and the meaning of life."





# MISSIONARY NEWS



## ASPINALLS — IN ARGENTINA



Aspinall Family

**M**ARILYN AND RAY ASPINALL upon returning to the Argentine Field for their second tour as Brethren Church missionaries are located in Soldini. They may be addressed as follows:

c/o Instituto Biblico Eden  
Soldini (Pcia. Santa Fe)  
Argentina, South America

Both Ray and Marilyn are teaching this year at the institute and Ray has ten class hours a week and Marilyn has two. They are thrilled to have four new students enrolled at the institute since April.

The work in the village of Soldini progresses with Ray teaching a training course on Wednesday nights and the Adult Sunday School class and Marilyn is also a Sunday School superintendent.

We were very pleased to have Ray write concerning his mission work as follows:

A week ago we had an unusual and moving experience in the church. About seven miles from the village is an estancia with a large eucalyptus woods. A group of about forty people are there to cut down the woods. We had heard that one of the young men had drowned while bathing in a nearby river and the group had come to the village asking for an evangelical pastor to come and have prayer. Neither Tommy Mulder (Director of

the Bible Institute) nor I were in the village at the time and so missed the opportunity, but we got the church people together and decided to pay a visit to the camp. Nine adults and nine children made up our caravan as we drove out the dusty dirt roads in three cars. We entered the woods and entered a different society. The huts in which these people live are made of the branches of the trees they are cutting. Some of them are roofed with canvas, others with two or three pieces of tin sheeting. The cots are made of branches lashed together, and in some cases part of the family has to sleep outside. They cook with wood fires in old tins and an occasional cooking pot but blackened beyond recognition.

As we stepped out of our cars we were completely out of our environment. Where could we begin? What do you start to say to make a contact? Some just stood around shifting their feet. Some started out from hut to hut passing out literature. Two of us joined a group of men playing soccer. The women had the least difficulty because women everywhere have their children and their wifely duties in common and can start a conversation about these with any other woman.

After some time had passed we called the group together and had a short worship service, explaining everything as we went along, the singing, the prayer, the Bible. Pastor Mulder spoke on the parable of the prodigal son, but with difficulty, because here, too, we realized the lack of communication.

These people are from the north of Argentina, a part of the country that is poverty stricken. They are largely illiterate, though some among them read and write well. We began to feel that what we were preaching was only confusing them and not really transmitting the gospel story of the love of God and redemption in Christ. Perhaps what we did next really communicated better.

In a matter-of-fact way Mr. Mulder announced that we had brought along clothing, especially for the children, and that the mothers should come over to the cars and take what they could use. Many of the children were without shoes, with only rags to wear for clothing. The mothers were overjoyed to receive the clothes and shoes that we had brought along. The next week we plan to go back and take along some clothing for adults as well as more for the children and also speak again about Christ.

Incidentally, the young man who had drowned was evangelical, the only one in the camp. His body was sent back north and his widow, a girl of fifteen, we took back also. Most of these people are young, many of the wives only fifteen or sixteen years of age.

Pray that God will communicate our concern and love, and through them His love, to these men and women who need Him."

## CORDOBA, ARGENTINA



Cordoba Church before additional building

**D**URING the time the Cordoba Church has been in the process of building their new sanctuary, Bill Curtis, their pastor, has also turned construction worker. To save money in the construction of the work he has been doing all the buying and much of the time a great



deal of the hauling of materials. His ministry in addition to being pastor is to direct the work and to encourage the others in the program of building. From time to time the work has been halted until they can accumulate more funds to progress but to-date much more has been accomplished than they originally anticipated. The greater part of the building is now standing with the exception of a wall of about 570 square feet. Of course, there is no plaster, no plumbing or electric installation as yet. Enthusiasm remains high and they expect to resume work again in August.

June is a month of stewardship emphasis at Cordoba and following a special stewardship campaign they receive the "faith promises" from the congregation on the first Sunday of the month.

The attendance at the Cordoba Church is running about 10% higher than that of last year in most of the meetings, as well as the Sunday School running 15% higher. The average for the month of May was 86 with peak days of 100 and 93 in attendance. Praise the Lord for this.

One of the members of the church has begun a "happy hour" in his home and is reaching some 50 to 60 children each Saturday. The church also is encouraging Bible classes in the home, with one already having been started. The Cordoba Church has lost four teachers and five

students as members leave to go to the Bible Institute at Soldini. A slight present loss for the Cordoba Church, but the Lord always seems to raise up others to fill the vacant places and at the same time multiplies the efforts of those teachers and students at the institute.

Recently, Fran and Bill along with four young people from the church traveled to Soldini to attend the National Brethren Youth Meeting. Each person received many blessings and the organization itself was greatly strengthened. The trip to Eden was not without incident. About two o'clock in the morning just outside of the pueblo of Rio Segundo, they came upon a black sulky without lights. The driver was drunk and in the middle of the road. A split second swerve of the station wagon saved them from a direct collision and probably loss of life. The only damage was a smashed up fender on the Jeep, a broken axle and wheel on the sulky and some shattered nerves at the time of the accident. The incident delayed them about two hours but they thanked the Lord that He was with them throughout the trip.

In a recent letter, Bill Curtis says, "We feel that many times we are spared serious mishaps and dangers through the prayers of our friends and loved ones in the states. We express our thanks for this. Please remember Fran in your prayers. Of late she has been ill with flu and a chipped bone condition in her left shoulder."

## GOOD MADE WAY FOR KRYPTON —

The 12th of June was a special day of thanksgiving for the generosity of two Ashland women giving their summer for the work in Kentucky.

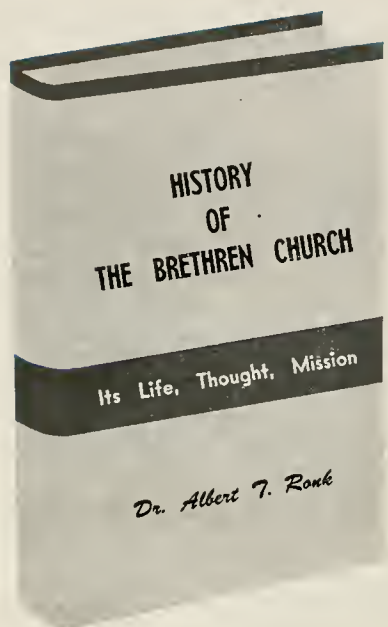
Shortly after a missionary conference at the Park Street Church, Marjorie Kimmel was inspired to want to give more of her time to the Lord than in her Ashland church work. At present, being the nurse for the Ashland Junior High and High school students, she has most three free months in the summer time. Her planing was to help at Krypton in the program there. Her correspondence to Margaret Lowery was immediately answered with, "Your letter came as an answer to prayer. I've been praying that God would direct us to our summer needs. To date no help was available, but I was sure God would make a way . . . . He has. Praise the Holy Name!"

Originally in her searching for the answer to know where God wanted her this summer, Marjorie Kimmel had shared her concern with Ellen Baer, retired book-store manager at the Brethren Publishing Company. Together they prayed about the Krypton work and it wasn't long until Mrs. Baer also prayed herself right into a volunteer position.

June 12th the two women went to Krypton with Doris Ronk chauffeuring them, and they immediately were involved in the work through a large clothing store at Krypton. This was to be followed by assisting at

the young people's camp at Riverside and the Vacation Bible School program at Krypton. Sharing a summer of their life will mean so much to so many people. They are both highly qualified Bible teachers and most devout in their service to **The Brethren Church** in Ashland. Mrs. Baer teaches and worships with the Garber Brethren Church and holds her membership at Park Street along with Mrs. Kimmel. Pray for them as they willingly serve there until shortly before General Conference.





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*The Brethren*

# EVANGELIST

## BRETHREN PILGRIMAGE IN THE HOLY LAND



.... see page 11

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## In This Issue:

Notes and Comments .....	2
Guest Editorial:	
"Bubble Gum 'Blow-In' — Building Bridges in the Playground" by Norman B. Rohrer .....	3
Sisterhood Program Materials for August .....	4
Signal Lights Program for August .....	7
The Brethren Layman .....	9
Brethren Pilgrimage in the Holy Land .....	11
Woman's Missionary Society .....	12
"The Harvest Judgment" by Rev. R. Glen Traver .....	13
"References of the Holy Spirit in the Gospel of Luke" — by Rev. John Nevius .....	15
"Something Extra Special" Rev. Paul D. Steiner .....	18
World Religious News in Review .....	20
"The Mind to Work" by Rev. Thomas A. Schultz .....	22
The Board of Christian Education .....	24
The Missionary Board .....	29

## NOTES and COMMENTS



## MR. RICHARD DeVENY RESIGNS

MR. RICHARD DeVENY who has served as Shop Superintendent for the Brethren Publishing Company since January 1, 1965, resigns this position as of July 27, 1968.

Since serving in this position, Mr. DeVeney has done much in coordinating the work of the Publishing Company. The net profit for the operation of the print shop at the close of the 1964-65 fiscal year was \$53.50. At the close of the 1967-68 fiscal year the net profit was \$7,677.45. We are very grateful for this continued increase in profit which was in a great part a result of the work which Mr. DeVeney did.

The Publications Board, the Editorial staff and the employees of the company regret Mr. DeVeney's decision to leave our company, however we wish him the very best in his future endeavors.

## ANNUAL SHAREHOLDERS' MEETING of the BRETHREN PUBLISHING COMPANY

THE ANNUAL MEETING of the shareholders of the Brethren Publishing Company will be held Wednesday morning, August 14, 1968, at 10 o'clock E.D.S.T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of the Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states: "All members of the National Conference are hereby and hereinafter designated as The Shareholders. This notice constitutes official notice to all shareholders."

The purpose of the meeting is to receive reports of the officers of the Corporation; to elect new officers, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

Elton Whitted, President

Date of meeting — August 14, 1968.



# *Gentle* REMINDER...

## *Bubble Gum 'Blow-In'*

### *Building Bridges In The Playground*

by **NORMAN B. ROHRER**

UNTIL BLACK YOUNGSTERS get out their first "Hi!" they can look 10 feet tall to an apprehensive all-white community.

It happened in Hillsboro, Kansas when 17 Negro children were invited as guests of as many families in an experiment of love and understanding. Mennonite Brethren churches in Hillsboro brought youngsters from Wichita to attend one-week Vacation Bible School classes when it was held the 10th Street (Old) Mennonite Church in Wichita would have to close its VBS for lack of teachers.

Everybody just drove around and waved at said 15-year-old Deloris Ann Jones, quoted in the *Wichita Sunday Eagle*. "I guess they never seen Negroes before."

The *Hutchinson News* called it an "experiment in brotherhood" which turned out to be "a rousing success despite the earlier fears." There was not a single negative incident during the entire week, according to Mennonite Brethren Christian Service Secretary Dwight Wiebe.

The daughter of Henry Brucks shared her bed with their little black guest who assisted in washing the dishes and keeping the house.

"Our son wept to see our guest leave," Mrs. Jake Thiessen told reporter Pete Wittenberg of the *Eagle*. "It was so strange — he was such an affectionate boy."

A 13-year-old boy went into the front room of his home and put his head in his arms when their 15-year-old visitor left.

Mrs. Paul Sunderman of rural Hillsboro thought it was "a good experience. It helped us in our understanding of another race." And she added, "We'd be glad to take another Negro youngster."

Twelve-year-old Barry said of his guest, "We got along so well I didn't even notice there was a difference between us."

The spirit of Hillsboro is stirring the imagination of other communities. Already black children in North Carolina are hoping for the opportunity to cross the bridges of understanding built by the Mennonite Brethren in the broad plains of America's heartland.

Still unanswered, however, was the question: What if Negro families from Wichita move into Hillsboro when their children return home and tell about all the good people there?

# SISTERHOOD

Devotional Program for August

## PROVERBS

### Call to Worship:

"Blessed is the man that walketh not in counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1:1-2).

### Song Service

### Circle of Prayer

### Special Music

### Bible Studies:

Senior—Proverbs

Junior—Psalms

### Discussion Questions:

Senior—Discussion over **You're in the Teenage Generation**

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

### Business Meeting

## SENIOR BIBLE STUDY

# THE ETERNAL TRIANGLE OF FRIENDSHIP

Read: Proverbs 11:13; 17:9, 17; 18:24; 27:10

Key Verse: Proverbs 17:17

by **MRS. THOMAS L. STOFFER**

**T**HERE is nothing so forlorn as a wallflower. There is no feeling so terrible as being lost in a crowd. There are no lower depths to which a person may descend than to feel he has lost his last friend. Rufus M. Jones expresses this feeling thus:

One person alone  
is simply  
no person at all.

We all need the feeling of belonging. Family relationships are "built-in"; we have done nothing on our own to arrange these associations. Friendship is different. Oh, we may have a best friend who is also our cousin,

but we have made a choice. We have left open the string of our heart and welcomed in one who is special. As Robert Louis Stevenson put it: "A friend is a person you give yourself."

In Proverbs we find many nuggets of wisdom pointing to friends and how to be a good one. How often have you heard that to have a friend you must be a friend? Look in Proverbs 18:24. They were saying it 3,000 years ago, too. Let us examine with the help of Proverbs the qualities we most appreciate in a friend; and, in the same token, what qualities we should cultivate worthy of friendship.



ay together the key verse, Proverbs 17:17. These so-called friends who have such tender feelings that they periodically not on speaking terms need to examine themselves. "Anyone who goes off in a huff is not mature enough to enter into a meaningful relationship with anyone."

You know the type. You have to be so careful and Patty. (These names are fictitious, of course!) Because she takes so many remarks personally — she is easily hurt. Let a group get together without her, she thinks they are talking about her. Come to think of it, she is the victim of egotism if she suspects that the only subject for conversation is Patty! It is hard to be friends with Patty, who wonders why she has so

when there is Jo who knows all the dirt. Oh, she has to listen, but they are not really her friends because Jo generally digs up something about them to use on if they give too much of themselves to her. There are many Jos who like the limelight and keep it by dish out the juiciest gossip. Beware if you keep the delectable little bits of news about others and delight in dropping them at the right moment. Note Proverbs 11:13.

What should we do to counteract the poison of the sly and faultfinder, the Jo — or Joe — of our world who knows little of true friendship? I have a friend who handles gossip wisely without condemning the speaker or making herself look like a goody-goody. When an unkind remark is made about someone, she will enter with a redeeming quality that person has; for example: "Sally is so bossy. She won't take suggestions from anyone else." . . . "Sally may not be the world's diplomat, but she works hard and has excellent ideas."

Ann never comes around when there's work to be done. . . . "Yes, Ann does suffer from an inferiority complex in working with others, but how faithful she is to the little ones. They adore her."

Did you see that dress Helen has on? What grab-bag did she find it in? And that hairdo! Combed with egg-beater, I'll bet!". . . "Helen may not put much on her personal appearance, but her keen mind makes up for her looks. She is so honest and sincere" Note Proverbs 16:27-28.

Have you noticed that the ones who pick other people apart are the ones with which everyone else delights in finding fault? This is proof-positive of the warning, "Judge not that ye be not judged" (Matt. 7:1).

Like this definition of a friend from **Words of Life** edited by Charles L. Wallis: "A friend is one to whom you may pour out all the contents of one's heart, chaff and grain together, knowing that the gentlest of hands will take and sift it, keep what is worth keeping, and blow the rest away."

Once in a while I happen upon a friendship based upon loving or hating the same person. I know two girls who are friends only because they liked the same boy. In the one who landed him had the other as bridesmaid. That was the end of a beautiful friendship!

An interesting proverb is 27:10. Make friends wherever you go. Learning to know those with different backgrounds and interests is part of the fun of living. Do not rely on just your relatives for help. Friends and neighbors are there when you need them. The truth of this verse was brought home to me soon after we had moved to Connecticut from Ohio, where we had lived for so long at that time. Not knowing that pressure had been

building up, I took the lid off a pressure cooker containing tomato juice. Though I have no recollection of it, the lid evidently hit me on the head and sent juice spraying all over the kitchen, even into the closed cupboards. You can imagine what that kitchen looked like with red liquid dripping from the ceiling and every nook and cranny. One of our neighbors whom I called took me to the doctor who swathed me in bandages. (The burns were mainly first-degree; the worst was a big knot on my forehead resulting in two beautiful black eyes.) When I returned home, there were half a dozen neighbors mopping up tomato juice in my kitchen. You may be sure I never again felt homesick for Ohio. Whenever I think of those dear friends merrily mopping up, my heart is warmed.

What determines whether a friendship will last? Hugh Black writes: "Friendship cannot be permanent unless it becomes spiritual," and Kahlil Gibran puts it poetically: "And let there be no purpose in friendship save the deepening of the spirit." As I think about this spiritual quality of friendship, I remember how my roommate and I used to break up a deeply personal revelation with the comment, "You have such a beautiful soul!" Though we laughed about this quote from a play we had seen (Franken's **Claudia and David**), it expressed our mutual regard for one another. And I better understand I Samuel 18:1: "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," the Bible's commentary on the most wonderful friendship in the Old Testament.

When you examine your friendships, you will find that with your best friends you are able to be your best selves. How the hours come alive when you are together!

But what of those friends we leave behind as we move through life? One observation I have made in attending reunions of graduating classes (other than that we are all older!) is that with those whom I have not seen for as many as 25 years we can pick up our friendship where we left off and continue as if those years were but days. A meaningful friendship can never be uprooted, but cultivation helps. Write a postcard or a letter now and then to let that person know you value his friendship. Do not forget those older than you who have watched you grow and encouraged you along the way. One of my dearest friends was a maiden lady living next door, who played the piano for me and listened to my big tales, (I had an overgrown imagination!) never once revealing them to my parents. Periodically I pick up a history she wrote about our town and I again hear her talking. Books, letters, pictures, remembered moments of sharing have ways of bringing an old friend to your side.

Paul Tournier, the distinguished Swiss physician and psychiatrist, in **The Meaning of Persons** says that each of us has two personal contacts or dialogues, one with another person, the other with God, like the two great commandments, love toward God and love toward our neighbor, which Jesus declared to be alike (Matt. 22:37-40). Our contact with another person is deep and significant if we are both aware of a personal contact with God. That is why silence between two friends can be even more valuable than words. We both find ourselves drawn into a relationship with God. This is why a few of our conversations with those we love best can take wing and move us to great joy. The whole of our conversation was like a prayer — because God was there. This is the real meaning of a **spiritual** friendship.

Think about your deepest friendships. Can it be that the Holy Spirit (God within you), for precious moments, shared your friendship and deepened it so that it will always be memorable? God speaks to each of us; faith consists only in recognizing who it is who speaks.

Tournier makes this profound observation: "Even when the Word of God strikes a man without warning, when there is a sudden conversion, an inner call, which changes all at once the direction of his life, he perceives that God has been speaking to him for a long time, that the dialogue was already going on in the darkness of the unconscious before it broke out into the full light of day. He realizes then that God is speaking to us all the time, through every thing and every person, that he speaks through the poets and musicians, through children and through the aged; through the example of the saints and through anyone he chooses, through the flowers and the beasts, in our dreams and in events . . . he speaks in sickness and in healing, in joy and in sorrow. He speaks in parables; and when we understand this, everything takes on new meaning, nature and history as well as every incident of our lives . . . but it is above all through the Bible . . . that God speaks, and personal contact with him is established. And when it is established, Bible-reading is no longer an irksome effort . . . It becomes a personal dialogue in which the least word touches us personally."

Indeed, God was our first Friend; for He created us in His image; that is to say a being to whom He might

speak and who could answer, to whom He gave liberty and whose liberty, refusals, and silences He respects but whose replies he also awaits. Have you made your friend through prayer and through reading the Word?

It is this friendship with God that is eternal life, is not only for after death; it is for the here and now. And those friendships which have meant the most to those to which God has been a third party, will be eternal, too. As William Jennings Bryan wrote: "Christ made of death a narrow starlit strip between the friendship of yesterday and the reunions of tomorrow."

My prayer for all of us is that our friendship with God and with others will deepen and warm our hearts and give us the joy that passes understanding.

#### Questions for discussion:

1. What qualities do you most appreciate in your friends?
2. Would you share with your Sisterhood a precious collection about your friends that illustrates these qualities?
3. A lasting friendship concerns three, not two persons. Who is the third presence?
4. Does the third question explain why some marriages fail? Explain.
5. How can we make ourselves the best friends possible? Read John 15:14.
6. Read Kahlil Gibran's "On Friendship" from *The Prophet* and any of Paul Tournier's books.

## JUNIOR BIBLE STUDY

# PSALM I

by MRS. GLENN SHANK

**J**UST AS MANY BOOKS have a prologue or preface, this Psalm serves such a purpose for the book of Psalms. Although it is short, it is full of strength.

Caution lights are needed in busy intersections to warn travelers of possible dangers. This Psalm is a caution. Certain roads seem right to a man, but the ends thereof are the way of death. This writer had apparently seen others, while in search of happiness, take roads which went down to destruction; and pens these words as a danger signal for all who would come after him.

This Psalm teaches us the way to blessedness and warns of sure destruction for sinners. The first verse says as follows:

" . . . walketh not in the counsel of the ungodly,  
nor standeth in the way of sinners,  
nor sitteth in the seat of the scornful.

Men in sin go from bad to worse. At first it is merely a walk with those who forget God. We involuntarily take on the color of our associates. Environment plays an important part. The ungodly are those who get out of joint with proper standards of conduct. If we walk

with the ungodly we, too, shall take on their traits. We need to be constantly on guard against those who lead us to forget God.

Downward progression follows as the unrighteous man stands in the way of sinners. These persons are unrepentant, habitually sin, and make it their profession to be at odds with God's moral laws. They openly violate God's commandments. There is danger of contagion whenever we become closely associated with such, for we often react as they do and become habitual sinners.

After walking along, standing around, the pious man changes to one who is sitting down with the scornful. He gets so comfortable in his new company he is no longer teaching others. The scornful are the worst — arrogant, quarrelsome, mocking goodness and godliness. Scornful men must not welcome the man who repudiates God, for even a man may infect the masses with his deadly philosophy. The psalmist says, O, the blessedness of the man who does not have fellowship and dealings with the wicked.

What, then, does the righteous man do? It is great to refrain from evil practices, but hardly enough. 'scornful



some requirements. Night and day we will observe and meditate on the law of God. There will be abundant prosperity and a stable life for such a man.

He delights in God's law (v. 2). His mind dwells where it dwells. It is pleasure for him to think of the beauty and love of God. But to meditate only is not desirable. One cannot continue without some thinking on God and His laws. It may be shocking to realize how much time one must spend alone with our thoughts and minds. The righteous man deliberately directs his thoughts to eternal life.

Perhaps you feel you have no time to meditate. It must be planned to be successful. One of my acquaintances refuses to be interrupted when she is having her private devotions. She sets aside a block of time and nothing else must wait — visitors, phone calls, or other interruptions. Where there is a will to meditate there is a way.

The righteous shall be like a tree (v. 3). A tree is a living thing. Every 24 hours 1,500 pounds of liquid rise upward through a good-sized tree. Trees are stable — many live for centuries. Some of the oldest trees were large-sized when colonists first came to the Americas. Christian character should be growing and not static. When all else may seem to fail, Christians endure — even for eternity.

The third verse says that the righteous will be like a tree planted. To be stable and prosperous trees were irrigated by irrigation ditches that they may be assured a supply of water. A man must be planted as well — irrigated in the "word." Jesus said "He that drinketh of my water that I shall give shall never thirst." No thought can effect the man who is building on such resources. He will continue to grow. He must recognize himself as the arbiter of right and wrong, and desire to follow in His way, making these laws his principles of life.

The secret of human character is found in the roots. After a storm, trees with shallow roots lie on the ground. Deeply rooted trees stand. Each tree has its own roots. Trees do not rise and fall together. It is the individual tree which stands or falls on its own merits. Shallow roots produce shallow lives. The first step in godliness

must be a man with "roots" growing deep in that from which he draws life and power. God's rivers of grace will constantly renew and refresh those who seek His ways. Without this refreshment and nourishment, the inner life will wither and die, just as a tree's leaves will wither and die without water to serve as a source of life.

A tree is quietly powerful. There is no strain to hoist the moisture through the trunk to the leaves. It is all done with a quiet strength. The source of power is sunlight. We are to live in the light as He is in the light. Our light is the Son of God. When we live in this light our work will prosper. The men of God may die but the work goes on. Enemies may kill the man, but not the work. The work is permanent and endures. The godless live on the surface without tendrils or roots.

Although the third verse is not very long, every word has a lot of meaning. It speaks of bringing forth fruit in its season. Such fruits would be patience in affliction, gratitude in prosperity, zeal for opportunities in which we may find ourselves. For everything there is a season and a proper response or fruit for us to produce. "As a man thinketh in his heart, so is he."

The ungodly are unstable (v. 4). In Matthew we read that plants not planted by God shall be rooted up. What happens to the ungodly? They fall (v. 5). The wicked are not like firm, deep-rooted trees, but like chaff which has no roots, and is uselessly blown about. So these evil ones will not stand God's judgments. For those who do not have God at their center, there is a futility.

The way of the righteous persists because it exists in the mind and will of God. God will not claim the ungodly. We are not the judges for humans cannot look on the heart, but God will make no mistakes. All are not treated alike because each has a different attitude toward God. Some suffer destruction by their own wrong doing. The end of each is determined by his relationship to God. Just as the Australian boomerang has been known to circle round and in its return flight sever the jugular vein of the thrower from whom it received its initial impulse, so unbelief comes back to injure those who challenge God. May the Lord cleanse our hearts and ways that we may escape the doom of the ungodly and enjoy the blessedness of the righteous. Then let all men fear God, and let Christian men rejoice.

## Signal Lights Program for August

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "THE CHRISTIAN WAY"**

**Project: AUDIO-VISUAL TRAILER FOR ARGENTINA**

### DAY CAMP

10 Assemble at the church (or other designated place) and travel to camp site.

If possible take along tent and one or two cots in case of illness. Be sure you have a first aid kit, all food

and utensils needed for the noon meal. Each child should bring an old blanket.

**9:30-10:00 Set up the camp.**

Have the children work in pairs. Assign each a job such as gathering firewood, helping with the tent, unloading the equipment.

**10:00-10:45 Take a hike.**

If there is a nature trail follow it and point out things of interest. If there is a creek safe for wading stop at it. Let this be a time of exploration and fun.

**10:45-11:00 Bible Time and Prayer Time****Choosing the Christian Way**

We have been talking about the Christian way of living. We have learned that it means accepting Jesus as Savior and doing the things He wants us to do.

Each of you will need to decide when you want to start the Christian way. You may start by saying in your heart, "I know You are God's Son, Jesus. I believe You came to earth to take away my sins. I accept You as my Savior. I want to follow You."

This decision to follow Jesus can be made anytime, anywhere. Then you will want to let others know of your decision. Usually at the close of each church service your pastor asks those who want to follow Jesus to come forward as a hymn is being sung. When you walk to the front of the church it is telling others, "Jesus is my Savior. I want to follow Him."

You will also want to be baptized. Do you remember why we are baptized? Do you remember what it means? (Review briefly the lesson on baptism from the January program).

As we bow our heads for prayer let us thank God for sending Jesus. Let us ask Him to help us to follow His Son. If you are ready to accept Jesus as your Savior you may tell Him.

(Patroness, whenever possible

throughout the day, council with the children individually. Many of them may not be ready to make a decision yet, but do not miss any opportunity that is presented. If a child does accept Christ stop to talk with his parents and also with your pastor.)

**11:00-11:15 Singing Time**

"The Wonder Song"

"I Am So Glad"

(Let the children choose their favorite hymns and choruses.)

**11:15-11:30 Memory Time**

**Matthew 10:32**

(Review previous memory Scripture.)

Today's memory verse will help us to remember that Jesus wants us to accept Him as Savior and tell others of our decision. Listen while I read it to you. (Read the verse twice.) Now, see if you can say it with me this time.

At the close of our day camp I'll give you a paper with this verse written on it. Let's all try to learn it this month and say it at our next meeting.

**11:30-11:45 Craft Time****A Cross of Twigs and Grass**

Have each child find two twigs and a piece of stout grass. With these fashion a cross. The children may take the crosses home to serve as a reminder of Christ's love for us.

**11:45-12:15 Prepare lunch.****12:15-12:45 Lunch****12:45- 1:00 Clean-up Time****1:00- 1:30 Rest Time**

Everyone should stretch out on a blanket and rest quietly.

**1:30- 2:30 Games****Leaf Pile**

At a signal the children scatter to collect as many different types of leaves as possible until time is called. There are two winners — the one with the greatest variety of leaves and the one who can name the most.

**Coyote**

The "coyote" stands in the center of the play area. The "sheep" are at one end of the area. When leader calls, "coyote," the "sheep" must all run to the other side. If they are caught they must help catch the others until all are caught. If one caught is "coyote" for the next game.

**Crows and Cranes**

The players form two lines facing each other a yard apart in the center of the play area. The leader calls "cr - - ow," and that side must run to a base behind them before the "cranes" can catch them. If caught they become "cranes."

If the leader calls, "cr - - anes," the other side must do the same. The game ends the side with the largest number wins.

**Frog and Flies**

The "flies" form a circle around the "frog" who squats in the center. The circle is in the center of the play area with one border of the area serving as base.

"Frog" tells the "flies" how they must move around the circle (hop, etc.) They continue to move until he jumps to his feet. The "flies" then try to get to base before being caught. Those "frog" caught squat and become "frogs" to help catch the rest. The last one caught becomes the new "frog."

**Bear in the Pit**

The "bear" stands in a circle formed by the other players who hold hands. The "bear" tries to get out by breaking the hand clasps or digging under. The rest then chase the "bear" and the one who tags him becomes "bear."

**Signal Lights Benediction**

(Note: Have the children help with the breaking of camp. Be sure to leave the grounds very clean.)





# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for August

### Topic:

## WHAT PRAYER DOES FOR THE INDIVIDUAL

**Devotional Reading:** Matthew 6:1-15

Last month we began a study on prayer. Much material was taken from the book "Christian Doctrine — Pictures and Sermons," in memory of Dr. J. Allen Miller, on Prayer, Pages 245-251. This we continue much abbreviated.

Three of the most destructive barriers to answered prayer in the individual life are:

Sin

Lack of faith (James 1:5-7)

Wrong motives in asking (James 4:3)

There is no way to live without sin. Jesus was the perfect man. Paul said, "When I would do good, evil is present with me" (Rom. 7:21). Dr. Miller said a Christian must maintain unbroken fellowship with God; so far as within him lies, with his brethren. How can this be achieved?

**Topics for Discussion:**

Discuss briefly, lack of faith and wrong motives in asking.

Below are some most essential conditions of personal prayer that receive an answer from God:

Personal attitude of the petitioner. Read Matthew 6:1-15 for a clue and go on from there.

Sincerity. Be not as the hypocrite, said Jesus in Matthew 6:5 and James 1:7.

Reverence and humility. Submission and obedience. After reading the following, discuss.

In I John 3:22 we read, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Read I John 5:14-15.

D. A genuine and sincere faith of the petitioner (Hebrews 11:6). Read I John 5:15.

In Mark 11:24 we read, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." How many of us have that faith? We must consistently and constantly live in God's will.

E. For whom shall one pray? and where and when (I Tim. 2:1, 8)? Pray without ceasing (I Thess. 5:17).

F. What shall we ask for? He tells in I John 5:14 that if we ask for anything according to his will he hears us.

### Conclusion:

What, now may we ask in summary, does prayer do for the individual?

a. As an act of worship it opens the way for the soul to approach God.

b. Prayer is the spiritual exercise in and through which the soul finds itself at one with God.

c. Prayer is that spiritual exercise which affords the most effective and direct help in the development of the spiritual life; in other words — the beautifying, ennobling and empowering of the individual soul.

d. Prayer gives rest to the soul. It opens the way for the incoming of that "Peace which passeth all understanding, and which guards our minds in Christ Jesus."

# Boys' Brotherhood Study Article — God's world in the Bible

## ANIMALS

(Non-Mammals)

by VIRGIL L. BARNHART

**T**HE NON-MAMMALIAN animals that will be written and discussed in this article will also include three other classes of vertebrates (having a back-bone), namely, fishes, amphibians, and reptiles. These should be of particular interest to boys and young men of the Brotherhood organization. I'm not sure if boys handle these for personal enjoyment, or whether they do so to watch girls keep their distance, or perhaps to enjoy the squeals as the girls run. It could even be that this is one way boys pursue girls without being too obvious about chasing them. You fellows are invited to give your opinions (to us at conference) of your thinking concerning this.

**Sponges** have served many purposes since earliest times. Ancient Greeks used them for padding their shields and armor. They also used them for bathing, scrubbing floors and furniture. They were used as mops and paint brushes by the Romans, and at one time were used as drinking cups, the user squeezing their contents into his upturned mouth. They are very much in evidence in various household uses today. A sponge is a kind of sea animal having a tough fiberlike skeleton or framework.

At the crucifixion a bystander used a sponge fastened to a reed to lift vinegar to the lips of Jesus (Matthew 27:48; Mark 15:36; John 19:29). This was intended for a further affront and abuse to Jesus, and signifies a willful cruelty. As Christians we must be very careful in our daily living that we keep track of our attitudes and actions that will honor and glorify our Lord and Savior, rather than heap further abuse upon him by our apathy and unconcern. We cannot be "fence straddlers," or "middle of the road travelers," we are either "for or against." It should be our desire to be committed, concerned, conscious, consecrated born-again believers putting Christ first in our lives. Let's never "throw in the sponge," which is giving up or admitting defeat, but "rise to the occasion" of taking our stand for the Lord Jesus Christ. Are we "standing on the promises" or merely "standing on the premises?"

**Corals.** The central and western Mediterranean has a red coral that has varied greatly in commercial value through the years. Slender twigs from its branching colonies are extensively used in making jewelry. Coral is mentioned by both Job and Ezekiel (Job 28:18; Ezekiel 27:16).

**Mollusks.** The occurrence of mollusks is implied by numerous Old Testament references to the use of purple cloth. A dye, "Tyrian purple," was obtained from a glandular fluid secreted by several members of this group.

Pearls are mentioned in several instances in the New Testament. They are produced by certain bivalve mollusks, such as the clam, and oyster, and have always been highly esteemed. Jesus warned against casting pearls before swine in Matthew 7:6. This was mentioned in last month's article in *The Brethren Evangelist*, and would be good to be read and studied again. In Matthew 13:45, 46, Jesus likened the Kingdom of Heaven to "a pearl of great price" for which a merchant was willing to give his all. Boys, are you willing to pay this price in order to gain this wonderful pearl, the Kingdom of Heaven, for eternity?

**Fishes** occur in many references in both Old and New Testaments, but in no instance is a particular species applied in any way.

One of the disasters meted out to the Egyptians was the destruction of the fish, and the fact that later on the Israelites lusted for the fish they had eaten while in Egypt signifies their importance as food. Several references to a fish gate (II Chron. 33:14, Nehemiah 3, Zephaniah 1:10), imply the existence of a fish market. The use of line and hook is referred to in the Old Testament, and the use of a net is mentioned in both Old and New Testaments. The numerous references to fishing and to fishing in the Gospels give clear indication of the commercial importance in Palestine.

The stories of the five loaves and two fishes in Matthew 14:17; Mark 6:8; Luke 9:13; and John 6:9, also of the seven loaves and a few fishes in Matthew 15:34 and Mark 8:7 are familiar and loved stories that we can read and enjoy. It is believed that the two references found in Matthew 4:19 and Mark 1:17 are definite statements that need many dedicated followers and believers who will heed and obey in this present age. It is just as appropriate today as when it was spoken by Jesus. Let's be concerned in our prayers for this command.

**Amphibians.** Two species of frogs and three of turtles are reported from Egypt. One of the plaques visited by Pharaoh was a horde of frogs (Exodus 8:1-2). Unclean spirits are likened to them in Revelation 16:13.

**Reptiles.** The Northern Viper or Adder is common in Europe and members of the same genus is found in Africa. In any case the context in which the word "adder" occurs clearly implies a poisonous reptile (Psalms 140:3; Proverbs 23:32). The account found in Acts 16:35-36, definitely implies a venomous viper. Because this English word is used for several different Hebrew words it is difficult to determine present-day species to which it applied.



**Asp** is mentioned in Deuteronomy 32:33; Job 20:16 and Romans 3:13. In all three of these references, the word "asp" is used in such a manner as to indicate a poisonous reptile. It attains a length of 8½ feet, prefers warm, dry regions with water available, and is found along the north and east coasts of Africa. A subspecies occurs in part of the Arabian Peninsula.

The **Lizard** is mentioned once in the Bible (Leviticus 11:30), and is called unclean in verse 31. This animal may refer to the commonest lizard of Palestine, belonging to a family of dragon lizards.

**Serpent.** The Bible has many references to serpents

which imply poisonous qualities. No single species can be identified with certainty. The serpent is commonly used as a symbol of evil and Satan was called a serpent (Revelation 12:9, 20:2).

How wonderful it is to be able to read, study, and memorize God's Holy Word. Young men and boys of the brotherhood can gain further knowledge of sound doctrine, pattern of good works, sound speech, and other gems of wisdom by reading, discussing, and understanding Titus 2:7-15.

God will continue to bless you in all your endeavors for Him.

## BRETHREN PILGRIMAGE in the HOLY LAND

**TWENTY-FIVE BRETHREN PILGRIMS** had the privilege of travelling through the Holy Land, Israel. Many things have changed in this charming country, and "peaceful" Palestine is not always filled with the love of God. However, there is the "changeless": the pilgrimage met the "women at the well," the "market place," the hills of Judea, "Jericho road," "the sea of Galilee" and the incomparable "Jerusalem."

Everywhere we have seen the beauty of the land: blossoming valleys, vine-covered slopes and spellbinding views in a land of brightness, warmth and color under blue skies and brilliant sunshine. The historic truth of the Bible is present everywhere, not the least being the crucifixion and resurrection of Jesus Christ.

The photo on the front cover shows the group follows:

**Left to right:**

**Front row:**

Mirian and Roger Eberly, Seminary; Terry Morgan, Seminary; Ron Waters, Seminary-Pastor; David Kamiel, Guide; Mr. Innis Hart, Fredericksburg, Va.; Rev. Keith and Marjorie Bennett, Pastor-Canton; Dean Shultz, Mr. Ellis Detwiler, Goshen, Indiana.

**Second row:**

Carolyn Waters, Bernice Morgan, Rev. Arden Gilmer, Seminary-Pastor; Mr. Willard Slabaugh, Nappanee, Indiana; Lee Tyson, Seminary; Fred Smith, Ashland; and Doris Shultz.

**Third row:**

Lois Staley, Sterling, Va.; Louis Cober, Seminary; Bob Kroft, Ashland; Mr. and Mrs. Owen Smith, Ashland; James Fields, Seminary; Pat Smith, Ashland; and Rev. and Mrs. Richard Allison.

## DON'T MISS RAY MONSALVATGE—

### The Laymen's Night Speaker at National Conference

**RAY MONSALVATGE** is a world-wide counselor, writer and speaker. He has had writing and speaking engagements on television and radio that have taken him throughout the United States, Canada and into America and Europe.

His talks are aimed at people; he tells the truth about and he tells the truth in a poignant way.

Monsalvatge was born in Savannah, Georgia. He re-

ceived his degree in psychology, and later taught at Birmingham-Southern College, and the extension service of the University of Puerto Rico.

Make it a point to be in attendance when the Laymen's guest speaker Ray Monsalvatge comes to the Brethren National Conference.

No matter how long he talks the time will pass quickly and Monsalvatge will have "stole the show."

# from the Woman's Outlook

## I WAS THINKING —

MRS. JOSEPH TRACY

THREE AND A HALF YEARS AGO when the word began to circulate in the Brethren Church that the Tracys were going to Kentucky to work in the Mission, probably a lot of people were thinking, "What can a couple of old people like them do down there?" We weren't exactly sure ourselves, but we were sure the Lord wanted us down here. We had some ideas of various things we might do, but as time went on a great many of those ideas were changed.

Opportunities to do things that we never dreamed of began to present themselves. I will elaborate on one of those things which meant the most to me. We did not foresee that the people of the Meadow Branch Sunday School, where we have concentrated the most of our time and effort, would see the need for a musical instrument to use in Sunday School. Since we meet in the little red school house for Sunday School it was impractical to buy a piano or any large instrument that would have to be left in the building. So they decided to buy a portable electric chord organ. As I have played the piano since I was a small girl, the first thing I had to do was master the little organ. No sooner was this done than two of the older girls informed me they would like to learn to play it, too. So I started giving them lessons. They are very good students and were soon playing for Sunday School. This gave the younger people the idea that they wanted to learn to play, too. So I said I would teach all who wanted to learn. I soon had a class of eight more, ranging in age from 9 to 14. As each one advanced to where they were capable of playing for Sunday School we put them at it. Now, when we sing four songs at the beginning of Sunday School we have four organists. Can anyone beat that? It was really a joy to work with these young people and we appreciate the contribution they are making to the services.

It has been the highlight of our lives to work with all these good people. They are a group of parents and children who wanted a Sunday School and were willing to do anything they could to help, and to shoulder the

responsibility. In two-years time they were a complete organization within themselves. During the last year we have gradually worked ourselves into the background and let them take over.

There are six members of the Sunday School who have not missed a Sunday in the three years, whenever the roads were so we could get there. There have been about eight Sundays when it was impossible to get over the roads owing to ice, snow or mud. Of special note is one little fellow who was born shortly after we arrived, who has not missed a Sunday since he came out of the hospital. Three other children of the same family have perfect attendance records.

We have just closed our fourth Vacation Bible School there, which we feel was a most worthwhile two weeks. Thanks to the generosity of the New Lebanon, Ohio, Sunday School we were able to have the very best literature and supplies. This Bible School was by far the largest we have had. The total enrollment was 64. Of these, 50 were children and 14 were adult helpers. There were 37 who had perfect attendance, and there was an average attendance of 50. Practically all of these people walked every day. One mother who is one of our faithful workers walked and brought her three month old baby girl. Another mother attended every day along with her seven children. Such faithfulness and dedication should put many of us to shame. They are willing to work and sacrifice that their children may learn and grow toward God.

As we close our work here and leave for our new home in Florida, we feel very humble and grateful for being allowed to work in this part of God's kingdom. We feel that we are leaving some of the best friends we will ever know in Kentucky and the parting is hard.

As we look forward to living in Florida, we pray that the Lord has something there for us to do. We are not getting any younger in years, but the Lord can use all of us, at any age, if we are willing to be used wherever He needs us.

## "LET CHRIST BE LORD"

Philippians 2:11



# THE HARVEST JUDGMENT

## Revelation 14:14-20

### Part XXXII

by REV. R. GLEN TRAVER

FOLLOWING THE GLORIOUS PROMISE of eternal blessedness to all who die in the Lord, John is taken back in vision (note the words, "And I looked, and, behold . . .") to the main theme of verses 6-20 — God's ultimate judgment upon all who align themselves with Antichrist and his false prophet during the time of the great Tribulation. Thus, this vision of verses 14-20 seems to point specifically to the end of this present age when God will destroy Antichrist and all those who identify themselves with him and his nefarious practices.

These verses present some interesting pictures of the fate of those who will be living during the tribulation days — pictures that were familiar to the Jewish thought of John's day for they come couched in the very language and imagery of the Old Testament prophets.

There are two variant interpretations of the two visions presented in these verses. Some hold that the harvest judgment is that of the raptured saints of the Tribulation Period and the vintage judgment is that of the Antichrist and his followers (e.g., Barclay, Tenney, Alford). Others believe that both visions are essentially one, and deal with the same judgment — that of the Antichrist and his followers (e.g., Greene, Seiss, Strauss, Walvoord). It seems to this author that the language of both visions would better support this latter view and, thus, we will approach these verses from this light.

The judgment described for us, then, can be thought of in terms of a harvest and a vintage (or a harvest of grain and a harvest of grapes). M. C. Tenney writes at this point: "Harvesting is an apt figure of final judgment, for it comes at the end of a long growing season, and marks the absolute end of the process" (*The Book of Revelation*, p. 72). The thought behind this imagery, then, seems to be that sin's sowing has produced its own reaping process and now will be followed by the harvest of God's wrath and judgment.

**Agent of such judgment (14, 17).**

Verse 14 pictures for us the agent of the harvest of sin in terms of the prophet Daniel: "The Son of man" coming with the clouds of heaven (Daniel 7:13). This "Son of man" can be none other than our Lord Jesus Christ, for Daniel continues: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion an everlasting dominion, which shall not pass away, his kingdom that which shall not be destroyed" (Daniel 7:14).

The words in verse 14 of our Scripture, which picture Christ sitting upon a white cloud, have specific reference

to the second phase of His Second Coming, better known as the "Revelation" (the first being the "Rapture," described in I Thessalonians 4:13-17). This white cloud, upon which the Lord of glory is seen sitting, alludes to the Ascension of Christ where the promise of His coming includes the words, "this same Jesus, which is taken up from you (in a cloud — v. 9) into heaven, shall also come in like manner as ye have seen him go into heaven" (Acts 1:11). Our Lord proclaimed this same truth when He concluded His message to His disciples concerning end time events with this promise, "and then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27). This "white cloud," mentioned here in verse 14, symbolizes the revelation of Christ's divine presence in righteousness, justice and perfect holiness. It may also symbolize His coming as the Judge of the universe for, again, our Lord declared, "For the Father judgeth no man, but hath committed all judgment unto the Son: . . . And hath given him authority to execute judgment also, because he is the Son of man" (John 5:22, 27).

This "Son of man" is also pictured in verse 14 as "having on his head a golden crown, and in his hand a sharp sickle." The "golden crown" no doubt symbolizes His coming in regal power and authority and again illustrates the words of the Prophet Daniel, ". . . and there was given Him dominion, and glory, and a kingdom" (Daniel 7:14). The "sharp sickle" probably symbolizes the certainty and the severity of His judicial work as the "Son of man" and the fact that such work is strictly "in his hand" (i.e., fully under His direction and control).

There is a difference of opinion regarding the identity of the other angel who also is pictured with a sharp sickle in his hand (17). One interpretation would see him as another agent of judgment. However, the interpretation that seems to make the best sense in the light of other Scriptures (e.g., Rev. 19:15) is that which sees this "angel" as another picture of Christ the eternal Judge. Seiss speaks of Christ as "an 'angel' with reference to his mission not with reference to his nature; for this angel is really the same as the Sitter on the white cloud." He also points out that in the Old Testament Christ is often spoken of as the Jehovah-angel and also appears as an "angel" in chapter 10 and 20 of Revelation. He concludes by saying that the work of this "angel" in verse 17, "is so great, and belongs so essentially to the mission and prerogatives of Christ, that it would trench upon the honour and appointment of Him to whom the Father hath committed all judgment, to refer it to a

single ordinary angel. . . . We would therefore involve ourselves in too many difficulties, not to admit that this "another messenger" is the same as the "Sitter on the cloud" (*The Apocalypse*, pp. 361-362). This present author would be inclined to concur with Seiss and others who hold to this particular interpretation.

#### **The other angels (15-18).**

Two other angels are mentioned in these verses and we need to consider their main task in this total vision of John. The angel of verse 15 and also the one mentioned in verse 18 cannot be identified with Christ the Judge as can the angel of verse 17. They can best be understood as "messengers" sent to proclaim the fact that the harvest judgments are ripe and that Christ has been given the sovereign authority and power to carry out the same. The first of these two angels is seen as coming out of the temple which probably refers to an earthly temple in contrast with the temple in heaven, mentioned in verse 17. It may be that the meaning behind this picture is that this particular judgment of the "Son of man" is to be an earthly judgment, coming at the close of the tribulation era (in contrast to the Great White Throne Judgment of Revelation 20, which seems to take place in heaven). The "angel" in verse 17, who came out of the temple in heaven, no doubt suggests the heavenly and divine origin of this special agent of divine judgment.

The picture, in verse 18, of the angel coming out from the altar and having power over fire, is rather ambiguous. It may be presented here as a picture which illustrates the truth that God's fire of divine judgment is being held in check until the time is fully ripe for such to be administered by the "Son of man" (cf. II Peter 3:7). Or, it may be that the mention of the "altar" may allude to the prayers of the martyred dead (those pictured as under the altar in Rev. 6:9-10) and seek to illustrate the truth that their prayers for vindication shall be answered when the fire of God's divine judgment is poured out upon all the wicked at the end of the Tribulation Era. The present scene, then, pictures the answer to such prayers. In that both interpretations have Scriptural backing, it is best that we consider them both as valid and not attempt to decide between the two.

#### **The harvest judgments (15-20).**

Before we look at the two harvest judgments presented in our text, we need to point out that actually we have but one judgment being illustrated. Each of these harvest pictures illustrates the fact of judgment and each also suggests specific truths concerning the same. With this in mind, we will first consider the picture presented in verses 15-16 dealing with the harvest of grain.

The harvest of grain, presented in verses 15 and 16 illustrates the ultimate consequences of Antichrist's reign of iniquity and the sharing of this judgment with all who align themselves with him and his nefarious practices. Such a judgment was prophesied by the Prophets Isaiah (27:11), Jeremiah (51:33), Daniel (7:25-26), Joel (3:11-16) and others. That a picture of the harvesting of grain would be used to illustrate the judgment of God is not difficult to understand, for, in such a harvest a farmer reaps what he has sown and that which is valueless is gathered up and burned. In such vision John has revealed to him truth concerning God's ultimate balancing of all accounts and the final vindication of all wrong. This vision declares that when the time is ripe (Greek: "to become dried up withered")

the "Son of man" will come, thrust in His sickle of divine wrath and judgment, and the earth (with all of its evil inhabitants) will be reaped. The nature of such harvest, and the methods used in bringing it out, are further illustrated for us in the second picture presented in verses 17-20 in terms of a vintage, or harvest of grapes.

This second harvest of judgment is seen by John as the gathering together of the clusters of the vine. The picture is that of an owner of a vineyard going forth at the end of a growing season and, not only cutting down the grapes upon the vine, but also cutting down the vine itself. Both the vine and its grapes (the "vine" probably referring to Antichrist and the grapes to his followers) are here gathered together and cast "into the great winepress of the wrath of God" (19b). Seiss catches the main significance of this imagery of the gathering of the vine and its grapes when he sees it in the light of the gathering of the host of Antichrist described further in chapters 16 and 19 and then observes: "It is in reality a war scene, the gathering of armies, the bringing together of the kings of the earth and of the whole world to the battle of the great day of God Almighty. It is for military purposes that they come, seduced, drawn, and impelled by unclean spirits that issue out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the False Prophet. The region of their assemblage is the Holy Land (*Ibid.*, p. 363).

Lehman Strauss comments at this point that the vision of John "might well be a preview in brief of Armageddon," quoting Jeremiah 51:33 and Joel 3:11-16 to substantiate this. He concludes: "This is not the judgment of the Great White Throne which takes place after the Millennium, it is a premillennial judgment upon the wicked nations who have followed evil leaders" (*The Book of The Revelation*, p. 272).

Verse 20 gives two more details regarding this tribulation judgment, stating first, that such judgment shall take place outside the city (i.e., Jerusalem). Perhaps the only significance to be seen in these words is the approximate location of this vintage judgment — probably Armageddon, just north of Jerusalem. That other areas will also be involved is clearly suggested in the distance covered by the terrible carnage described in verse 20 (nearly 200 miles). However, Scripture seems quite clear that the main and decisive battle will center around this region near Jerusalem (cf. Rev. 16 and 19).

The second detail concerning this judgment is that instead of grape-juice flowing from God's "winepress" there will be human blood. Such blood will flow so deep that it reaches to the horses' bridles for a distance of nearly two hundred miles. This description may be hyperbole which attempts thereby to imply the terrible carnage and bloodshed which shall accompany this last world battle preceding the Millennium. The measurement of nearly 200 miles could well suggest the distance of Palestine, north to south (160 miles). If this is so, then it may be that this is meant to symbolize the completeness of God's harvest judgment upon the terrible wickedness of men at the time of His second Advent.

#### **In conclusion.**

T. F. Glasson speaks of chapters 11-14 as four difficult chapters, "which have had the effect of slowing down the action of the book" (*The Revelation of John in The Cambridge Bible Commentary*, p. 87). The reason for such difficulty, perhaps, is the temptation to become



taken up in our own interpretations of these chapters or the interpretations of others) that we lose sight of the relevant truths these chapters seek to convey.

Here in verses 14-20 of chapter 14 the main truth to be conveyed is that concerning the certainty of the ultimate triumph of Christ as the eternal Judge over all the forces of evil and the terribleness of His judgment and wrath upon the same. A concomitant truth deals with the certainty of this same judgment falling upon all those who would identify themselves with these forces for evil. All who have their own built-in consequences and all who choose to identify themselves with it (whatever its nature), will also be identified with it in the realization of these consequences. The ultimate consequence of all sin, of

course, is spiritual death, described in our text in terms of being crushed in "the great winepress of the wrath of God." Such spiritual death finds its physical counterpart in the last great battle at the close of this present age when Antichrist and all who identify themselves with Him shall be defeated and destroyed in the great harvest judgment of Christ.

John's vision of this harvest judgment is not given to provide a "happy hunting ground" for speculation and dogmatism. Rather, it would seek to serve as a warning to all who would find themselves identified with Satan and sin to flee from the wrath sure to come and seek refuge in Christ Who, today, would come as Savior but Who, in that great day, will come only as Judge.

## REFERENCES OF THE HOLY SPIRIT IN THE GOSPEL OF LUKE

by REV. JOHN NEVIUS

Rev. John Nevius is the pastor of the Christian and Missionary Alliance Church of Ashland, Ohio. He is attending classes at the Ashland Theological Seminary and this article is a paper for one of these classes.

OF THE THREE synoptic writers, Luke makes more references to the Holy Spirit than Matthew or Mark. "The Holy Spirit plays a significant role in the Lukan narrative. There are seventeen references to the Holy Spirit in the Gospel of Luke and fifty-seven in Acts. In contrast Mark contains only six and Matthew twelve."<sup>1</sup>

In his article, "Preparing to Teach the Gospel of Luke" T. Edwards, Jr., thinks in a theological vein when considering the frequent references to the Holy Spirit in Luke.

"Another theological interest in Luke is the work of the Holy Spirit. The Spirit is present and operative in the beginning of the Gospel according to the nativity narratives. Later, the Spirit descends upon Jesus in the bodily form of a dove at his baptism. At his inaugural address Jesus reads, 'The Spirit of the Lord is upon me,' thus emphasizing the presence of the Spirit in his ministry."<sup>2</sup>

The initial reference to the Holy Spirit in the Lukan account is found in Luke 1:15, where the subject is John the Baptist. The first words in the text aren't difficult to understand, that John would be great in the sight of the Lord. Especially when comparison is made to Matthew 11:7-11; Luke 7:24-28 where Jesus says, "Among those born of women, there is no one greater than John."

Next, the verse says John would be a teetotaler. Some make this to say he was a Nazarite. Thirdly, the text says, "He will be filled with the Holy Spirit, while yet in his mother's womb." John had a spiritual and moral service to render for God to people, and the only power for such service was, is, and ever shall be the Holy Spirit. Hence, in the economy of God he was filled with the Spirit before his physical birth. With this Vincent agrees.

"Eti, yet, still, means while yet unborn. Tynd., 'even in his mother's womb.'"<sup>3</sup>

Of course this was a miracle and just about defies explanation; but can miracles be explained, especially when they are spiritual ones? The New Testament pattern is that a person is filled with the Spirit after he knows Christ as his personal Savior. This, of course, John later did and he publicly proclaimed, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29).

Without question the Baptist knew in his own life the presence and power of the Holy Spirit. But what was given to him would be available to all who desire the fullness of the Holy Spirit.

The promise of Luke 3:16 is given in all three synoptics. "John answered them all, 'I baptize you with water; but he who is mightier than I is coming, the thong of

whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire" (Luke 3:16 RSV). Why is this recorded by all three evangelists? First, of course, God so willed it; but why else? Could it not be thought that the Gospel writers themselves as well as the earthly Christians experienced this? They felt it so vital for future Christians to know and experience the Holy Spirit in their own lives that these men, Matthew, Mark and Luke, all three, wanted to record this promise. Both Matthew and Luke, following the words "Holy Spirit" added "and fire." What of this fire?

"He shall baptize you with fire, He shall cleanse the threshing-floor, not destroy it. The fire is for cleansing and energy; the cleansing of the threshing-floor, that perfect work may go forward. The fan drives away the chaff, leaving the wheat. The fire burns up the thing that cannot stand its fierce flame; and perfects that which can bear the flame."<sup>4</sup>

The mention of the fire symbolizes the purifying ministry of the Holy Spirit in the life of the individual filled with Him. The Holy Spirit abides with the Christian all through life and so this cleansing process ever goes on.

Later, Luke writing in Acts 1:5, says: "for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now." This indicates that John was actually speaking of the day of Pentecost, the birthday of the Church. On the day of Pentecost Luke further says, "When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire, . . . And they were all filled with the Holy Spirit . . ." (Acts 2:1-4). It seems most reasonable to believe that the promise given in Luke 3:16 and repeated in Acts 1:5, was fulfilled in Acts 2:1 on the day of Pentecost.

Relating to Jesus Christ there is a definite association between him and the Holy Spirit. They cooperated and worked as a divine team. This is evidenced in the birth of Jesus, the Christ. In Luke 1:35 Mary is told that her "Holy offspring shall be called the Son of God." Here, already in the title: "Son of God" the Deity of Jesus Christ is mentioned. Later in Luke 2:25-27 the Holy Spirit revealed to Simeon that he would see the Lord's Christ, which means the Messiah. Simeon, under the supervision of the Spirit speaks out about the world-wide significance of the birth of Jesus, the Christ, in Luke 2:30-32, "for mine eyes have seen thy salvation, which Thou hast prepared in the presence of all peoples, (not plural) a light for revelation to the Gentiles, and the glory to Thy people Israel."

"Here is the Gospel for both Jew and Gentile. Here is the watchword of the missionary crusade and the promise of the Chosen People's final restoration."<sup>5</sup>

It was not until the Annunciation that the Holy Spirit could so clearly and distinctly be seen as a Personal Agent. However, at the birth of Jesus, the Christ, He comes forth as a distinct person completing the revelation of the Trinity; Father, Son and Holy Spirit.

In Luke 3:22, Jesus, the Christ, is anointed by the Holy Spirit. As Luke 3:16, this text is to be found in all three synoptics. This event in the life of Christ has given occasion for some theological controversy. By this I mean that some, with whom I disagree, would say that at this juncture in the life of Jesus He became the Messiah.

He always was the Messiah, but at His baptism an anointing of the Holy Spirit his Messiahship was publicly declared.

Regarding the coming of the Spirit upon Jesus this word might be helpful; "During His mediatorial ministry the Son alone did not act through His humanity. This humanity was also the Temple of the Holy Spirit. We may say by way of discrimination, that whatever the Incarnation belonged to the Son as a representative of Deity, was the act of His own eternal Spirit as the Son; whatever belonged to Him as the Representative of man was under the immediate direction of the Holy Spirit. Not only was Christ's body prepared for Him by the Holy Spirit, but His entire earthly ministry was likewise presided over by the Spirit."<sup>6</sup>

Our Lord was anointed by the Spirit as we must be. "Let us observe that Christ, who is our example in this as in all things did not enter upon his ministry till he had received the Holy Ghost."<sup>7</sup>

The Spirit came upon Christ as a dove; not as fire. There was not anything in Him that needed cleansing. But there was an enemy without — Satan. The Holy Spirit led Christ forth to challenge Satan and to initially defeat him. Now as the ascended Lord, He has eternally conquered him.

Though it could be assumed that the Holy Spirit remained with Christ all during His earthly life and ministry, still Luke, records for us in Luke 4:14. Only because of the Holy Spirit upon the ministry of the Lord Jesus Christ, no man ever spoke like Him (Luke 4:22) nor did any one deliver people from demon powers like He did (Luke 4:35), and finally, no physician has ever healed people physically as thoroughly as Jesus did.

Jesus knew the source of His power; it was the Holy Spirit. The support for this statement is found in Luke 4:18, "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are down-trodden, to proclaim the favorable year of the Lord."

Jesus, the Messiah, the Son of Man, the historic Jesus was anointed by the Holy Spirit. If this be so of the Son of Man, how much more it needs be truly said of Christians and ministers of the Christian Gospel, they are Spirit-filled people. A colored preacher was asked, "what is the anointing of the Holy Spirit?" He answered, "can't tell what it is, but I know when it isn't."

"**Chrisma**, the believers have an anointing from the Holy One indicates that this anointing renders them holy, separating them to God. The gift of the Holy Spirit is the all-efficient means of enabling believers to possess a knowledge of the truth."<sup>8</sup>

One fruit of the Spirit is joy (Galatians 5:22). We read in Luke 10:21 that the same Spirit caused Christ to rejoice. Beck translates the verse: "In that hour the Holy Spirit filled Jesus with joy."<sup>9</sup>

In summary, here let it be observed that the same Spirit was both the source of Christ's power and the supply of His joy. In other words, the Holy Spirit is the divine giver of both gifts and graces. Or put another way, power for service and strength for holy living come from the same indwelling person in the believer, the Holy Spirit.

Jesus, the Christ, was the object of much abuse, and abuse, from various quarters (see Hebrews 12:2, 3); but as He taught others, so did He, himself, turn the other



week. However, He had different words to say when people spoke unwisely of the Holy Spirit. In Luke 12:10, as also in Matthew and Mark, the reading is almost exactly the same, Jesus utters His solemn words of warning about attributing the works of the Spirit of God to Satan. A few comments on this might be enlightening? "But it is a whole attitude that is in question, nothing less. To reject the inbreaking Aeon (The Kingdom of God) and to dismiss the signs of its arrival — such as the exorcisms which demonstrate the overthrow of Satan's counter-kingdom as the work of Beelzebub, which is to reject salvation which God is bringing — is in fact to be guilty of the unforgiveable sin against the New Age. This and not some smaller thing is the blasphemy of which Jesus speaks."<sup>10</sup>

"The sin of the Jews was in rejecting and resisting the power of the Spirit of Pentecost. Pardon was offered here for the sin of crucifying the Lord."<sup>11</sup>

"Bavinck speaks of this sin (blasphemy of the Holy Spirit) as a sin against the Gospel in its clearest revelation, . . . in a wilful declaration that the Holy Ghost is the Spirit from the abyss, that truth is ally, and that Christ is Satan himself."<sup>12</sup>

Relating to the Church, John the Baptist prophesied that the Holy Spirit would come upon her on the day of Pentecost. Note here that the Spirit didn't come upon just the twelve apostles, but on all one hundred and twenty in the upper room (see Acts 1:15 and 2:1-4). I could raise the question what were those one hundred and twenty doing? Acts 1:14 tells us they were "continually devoting themselves to prayer." What did Jesus say regarding God giving the Holy Spirit? "How much more shall your heavenly Father give the Holy Spirit to those who ask him?" (Luke 11:13). It is beyond possibility to think that the apostles remembered those words and exercised their faith by praying for the coming of the Holy Spirit, which indeed was given to them by the Father on the Day of Pentecost. Was it in error for the apostles and disciples to pray for the Holy Spirit? No! Is it wrong for Christians to pray today for the Holy Spirit? Indeed not! One need but read Ephesians 4:18. What Christ had in the Holy Spirit the disciples also needed, what the disciples had in the Holy Spirit every follower of Jesus Christ needs. There is no substitute for the Spirit, nor is there any for His gifts and graces.

What was the first activity of the early Church after the Holy Spirit was given? Was it not witnessing for Christ! What purpose the gift of tongues? Was it not to

tell of the mighty deeds of God? Yes, and in the language of the people, too! In Luke 12:12 Jesus promised that the Holy Spirit would aid His disciples in witnessing for Him. There is no suggestion in this text that a minister should skip sermon preparation, or anything like that. I believe, however, that in every given opportunity of witnessing for Christ, if God wants a witness given at that time and place, the Holy Spirit can be trusted to work both in the speaker and the hearer as He desires. "For the Holy Spirit will teach you in that very hour what you ought to say" (Luke 12:12).

In conclusion let it be briefly said the writer, Luke, seemed to follow a set pattern regarding the references to the Holy Spirit in his Gospel. An outline which he, to some measure, follows in Acts, too. Simply put: the Holy Spirit was involved in the birth of Christ, the life of Christ and the service of Christ.

The same pattern is seen in the life of a Christian. His spiritual birth, that is, regeneration, is the work of the Spirit (John 3:3-7). A holy life (sanctification) is also a work of the Spirit (see Ephesians 5:19 and Galatians 5:25).

The question is, "Did you receive the Holy Spirit. . . ?" (Acts 19:2).

#### Notes

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(All Scripture quoted is from the New American Standard Bible New Testament).

#### GRAHAM INFLUENCED NIXON TO RUN, SAYS CHRISTIANITY TODAY

Washington, D.C. (EP)—In a review of religious issues affecting the major Presidential candidates this year, the news editor of *Christianity Today* says it was Billy Graham, perhaps more than anyone else, who persuaded Richard Nixon to run again for a candidate for public office. The crucial decision was made in

Florida last winter where the evangelist was invited by the politician to a beach-side hotel for consultation, says Richard N. Ostling in the July 19, 1968 edition of the fortnightly journal. "The two spent long hours reading the Bible together, praying and discussing the future as they walked the sandy ocean beach." The newsmen said Graham doubted Nixon could win but urged him to run anyway.

The article also held that Mr. Graham had played a role in bringing together Mr. Nixon and Sen. Mark O. Hatfield (R-Ore.).

The magazine said Mr. Nixon has been the "most outspoken" candidate in support of amending the First Amendment to allow religious exercises and non-sectarian prayer in public schools, and has favored construction aid and tax credits to help church-related colleges.

# Something Extra Special

by REV. PAUL D. STEINER

## The Moderator's Address CENTRAL DISTRICT CONFERENCE

Milledgeville, Illinois

Delivered Wednesday evening, July 24, 1968

**W**E are a year older. We may not have grown taller or any bigger. We might even be smaller in some ways than a year ago. Yet size or stature are not the only ways we must grow. We must grow spiritually perceptive. We are learning to understand our fellow men and our churches. We are gaining in spiritual dimension and enthusiasm. If one wants to condemn, he must be aware that the judgment of Almighty God may be called upon himself. I personally believe in spite of our failures and weaknesses, God has led us to a new vision of what can be done by a small district under His power and direction.

Not only have we a great mission effort, but a growing personal commitment to Jesus Christ our Savior. Spiritually we are a strong district! The love of God and the ministerial leadership of all the Pastors has been cooperative and influential. The ministerial-congregational attitude has been that of understanding, and this leadership together has been cultivating and promoting the work of Jesus Christ . . . forgetting the cost (or at least not quarreling and dividing over it), and willingly paying the price. Hallelujah! Great is our God.

We must be willing to amplify and to advance the message not only by protesting, but by proposing. We must not only raise our voice to object, but also raise our hand to remedy. Then, "God's work truly becomes our work!"

Think with me for a few moments concerning Jesus, the Master who found it impossible to forsake mankind, because the important things involved people. Their souls and their well-being were his great concern. His life tells us "our business must be His business." His business was that of redeeming lost sinners and making them disciples.

He who calls us . . . He who loves us . . . He who provides for us . . . He who forgives us . . . He who makes us . . . He is **something** extra-special. He has been inviting men since time began and always will invite men to follow Him. He has been instructing men to live by "the way, the truth, and the life," and continues to do so even now. He has been asking men to invest their lives in loving sinners, as He loved us and gave himself a ransom that we shall live eternally.

Therefore, to accomplish the purpose of the Lord Jesus Christ, we the body of believers, who make up the Central District, must take seriously the method of our Master and instill the challenge as He did: not only preacher and missionary, but all who claim to be Chris-

tians. That means putting the "extra-special" to work the fellowship of believers and in the human lives of our community. The Master's success was supported by three simple — yet profound policies. They are: I. Inviting men, II. Instructing men, III. Investing men.

### I. Jesus inviting men.

Jesus was a master at giving a well-planned invitation. It involved the whole of one's life. It was none of them give me a minute, an evening, or a day of your time. It was yield me your total life and you shall become promoters of the eternal kingdom. Jesus invited Andrew to be his first disciple. It is interesting to note that Andrew was not noted for his great oratory, but for his action, was so filled with joy in meeting and being selected by the Messiah that he immediately wanted to share that joy with his younger brother, Simon Peter.

Here is demonstrated a basic truth that will always be a part of Christianity: "That to keep alive the vibrant Christian experience, we must share the news of Him." To keep the news of Him to ourselves causes us to experience spiritually a slow death." Because Andrew was convinced and vitally involved with His Lord, He invited Peter to meet the Master, therefore, sharing the joy and his abounding faith. Peter's transforming faith and eventual service allows us to see how great such a simple thing as an invitation can be. When did you last invite your neighbor or a friend to meet the Lord Jesus Christ? Let us be prepared to invite people, praying God will challenge them and use them for His kingdom.

Christians can say "follow me" and our lives lived "in the Spirit" should point them to Christ, the Savior. We will have to speak to men early in life, instead of waiting until they are burdened with the routines of the world. All ages must be invited, but Jesus chose the young and what better example can be found. How many are desiring to serve the Lord in your church? There ought to be a larger number. Can we do less than to invite men as the Lord leads us!

### II. Jesus instructing men.

The Master's Seminary and Bible classes were held in the hills of Galilee, by the seashore, in a high mountain, at a wedding, in the Jewish synagogue, beside a sycamore tree, in the marketplace, beside a fig tree, in a boat, in a house, down by the Jordan River, in a field, by a well, along the street, in the way, in the garden, in the Upper Room, on the hill, at the empty tomb, and "where the disciples were assembled for fear of the Jews." It is



places like these — His classes were held at the point of need. In His day the classroom was usually the situation in life. That doesn't mean it is the only place for them. They had their schools in His day as well. Yet, he did select and train twelve to do His Father's will.

An old missionary, after visiting throughout the country of India, was asked what he would do to present the Christian message to the people. His reply was, "If there were fifty years younger I would go about and select twelve men and train them to serve the Lord Jesus Christ. Then I would send them out into the cities and villages to present His living grace." A bystander asked, "Then what would you do." "I would select and instruct twelve more," he calmly said.

The Lord's task was to select and instruct men to live the life of the free life. He taught them to have faith in the power of God. When faith is present all things are possible. Note the account in Matthew 17:14-21 where the disciples were powerless. It was no fault of God. The epileptic son sought healing. The disciples failed and he was then brought to Jesus and healed. The disciples then asked Him, "Why could we not cast out the demon?" Jesus answered, "Because of the littleness of your faith." The problem was the disciples had not prayed and fasted to gain the power and blessing of God. Thereupon Jesus gave them proper instruction.

Jesus teaches them the theological along with the practical. We as Pastors need to instruct the seeking members of the flock in faith and practice. It may take more time, but the church will not be here tomorrow unless we allow those who are not fully qualified to practice leading today. Then we will have a future and a good one at that.

Allow me to illustrate. Churches have Deacons and Deaconesses that are usually the oldest members — not young, but why not have some young couple assist them in preparing and serving a Holy Communion service. The same goes for Sunday School Teachers and Ushers. Young persons need to be involved in sharing responsibilities. Jesus knew His hour would come and He trained others to lead and direct, even assume the responsibilities of preaching the Gospel when He went away into heaven.

#### Jesus investing men.

Matthew 16:24-26 is the account of Jesus talking to His disciples upon one of the major themes of His teaching. The teaching is forceful and to the point. Jesus tells us that half-hearted service or devotion is taboo. He tells the disciples that God wants your life. This message speaks of the central issue of all Christianity, that of surrender or may I call it **investing**. Business men, farmers, clerks and shop workers are well aware of the fact that life expects us to invest much in a job, business, a corporation, a farm, or even in savings bonds and savings accounts. The world is constantly presenting us with adventures. Usually it is with the idea and suggestion that we must prepare for the day of retirement. We are to get a "nest-egg" ready for the rainy day or the day of leisure.

Now Jesus was concerned about men investing their lives in something that had a "nest-egg" — that of eternal life. Jesus told the disciples that the best insurance was harvesting their lives in service for Him. He didn't want the weekly tithe and offering, the teacher who only comes to teach a class, the pew filler or the regular worship attender. These may result from a partially invested life, but much more is required and de-

manded by God of the "Invested Life." The "Invested Life" deposits all with him and then asks His advice of **how** and **where** it shall be used. Then when physical life ends on earth God loses nothing — neither man, because God stores up the treasure and the trust of life. Allow Him to be the Broker and the Manager. This year our conference is calling it "Let Christ Be Lord!"

Our concern today is investing a man's life for the advancement of our Father's kingdom. Every church needs finances to operate, as well as our district, but the significant fact remains that when we get the "Invested Life," we get the needed finances to promote the Master's program. The program needs men. God's program, as well as today's program is placed and promoted in the hands of men.

Therefore, Christians support Christ with your life. You will serve your church through regular attendance at church school, church worship, Bible study, auxiliary meeting, planning sessions, business meetings, choir practice, and as is needed in the role of teacher, visitation team member, officer and leader of the Lord's Church. He is "extra-special" as He is your life.

As Moderator of the Central District Conference, allow me to make the following recommendations (needs and projections).

1. That we as a district adopt the Master's plan and begin seriously to **invite men, instruct men, and invest men** in the duties and for the purpose of Christian outreach. We ought to do something concrete by way of providing for the education and training of our youth who are seeking to serve Almighty God. Such means as conferences, Holiday Inn outs, or a spiritual retreat planned for the specific purpose of cultivating these young lives for the ministry of the Lord Jesus Christ.

2. That the following changes be made to our "By-Laws."

- A. Page 7, Article I, Membership. Sections 1, 2 & 3 remain as they are. Section 4 ought to read as follows:

**Section 4.** The pre-requisites to the congregations' membership in this conference shall be:

- a. Each congregation shall pay annually to the conference the full amount of the District Conference assessment.
- b. Each congregation shall support the District Mission Program.
- c. Each congregation shall complete and return statistical blanks to the District Statistician.

- B. Page 9, Article V, Conference Membership Committee . . . The phrase "with the fees," shall be withdrawn from the "By-Laws."

- C. Page 9, Article VI, be entitled "Conference Assessment" and changed to the following:

"Each congregation shall be assessed 50 cents a member to defray conference expenses, to provide and to promote District Board needs."

- D. Page 10, **Important Information**, that recommendation No. 2 be changed to read:

"That the Central District Mission Board in counsel with the Missions Committees of the Central District be granted the authority to spend monies or arrange financing for the development of the District Mission Churches. Such expenditures and financing must be reported to the conference, in order that the

Central District be informed of the District Mission Board's action."

3. That the Camp Staff, under the leadership of the Camp Director, do **research** and **study** as how we can best improve and implement new programs and create new interest in Christian camping. This group would then report back its findings to the next annual conference.

4. That the Central District Brethren Churches support the Brethren Bookstore and Headquarters Building through giving as the Lord commands you: noting that the Lord has taught us to give abundantly. Grandfather may not have proposed this type of a building, but in our day this is a valuable means of efficiency and evangelism. Don't forget to ask God what he wants of you and your church.

5. That each church continue to pledge its support to the Cedar Falls Mission project. It is a thrill to know and see how God is blessing us in this venture. We commend and encourage the Pastor and his family to continue their efforts. Pray for them and for the growth of the new church. Think and dream of the possibility of seeing a church structure beginning as soon as plans and financing can be worked out. Praise be to God as this new church becomes viable.

6. That we hold fast to the Christian Faith, the teachings of His Word! That we believe in the Bible, the whole Bible, and nothing but the Bible is laudable, but that is not all sufficient to just say that nice sounding phrase. Let us do the "extra-special" and witness and proclaim the faith as did the apostles. Confession, Baptism and Confirmation are all needed as the beginning of the believer's life, but let us be sure that **service** in the

vineyard is the purpose for which **He** selected us. Most of us like to stop before we are serviceable. Beware lest your salvation turn to damnation through a pious pharisaical attitude about self and in regard to others. Believing and doing is God's command! Ye Evangelists!

It is said of Elias a monk of the Franciscan Order that he had the habit, but not the heart . . . neither the heart. It can be said of some Brethren people that they neither have the heart nor the head. What is worse the habit seems to be gone. They are not witnessing or supporting the work of the local church. They have shut down spiritual dynamos and there is no power. Their habits belong to the group of Americans who have been called the "lunatic fringe" of our time. They do little to improve the church and as much as possible to thwart the outreach. The only thing they know about the church is the narrowness of the church they stay away from.

We have not always been a "cloud of witnesses" (Heb. 12:1), but just satisfied to be a fog that settles in the valleys every evening, while the world cries and pleads for help from a deaf and indifferent church. We must be a living and vital testimony forever of what God can do. The great "cloud of witnesses" were not perfect people but they show the strength of God's transforming power.

Are you willing to do the "extra-special" of the Master's profound policies of **inviting men, instructing men and investing men**. Then we will be a viable district for the cause of Christ. I take for granted that you are willing. . . . Great things shall be done, but it takes you and the "extra-special."

## World Religious News in Review

### ROBERT F. KENNEDY'S ASSASSIN — A SUNDAY SCHOOL LAD

**Los Angeles (EP)**—A fresh grave in Arlington National Cemetery encloses the body of U.S. Senator Robert Francis Kennedy and a shocked nation turns now to the swarthy Jordanian who is believed to have struck him down with two bullets June 5.

Sirhan Bishara Sirhan, a short, slim youth with curly black hair and intense dark eyes, came to America 11 years ago at the age of 12 with his parents and three of his five brothers and sisters.

In his early teens he attended Sunday school and youth group meetings at the First Baptist Church in su-

burban Pasadena where his family settled.

Sirhan often complained to his mother about the frivolity of American children in his youth group — teens who "hold hands and giggle."

Mary Sirhan told Dr. Ben T. Cowles, director of the Westminster Presbyterian Counseling Service, that her son felt "you go to church to pray and read the Bible."

The Rev. Harry Eberts, 41, minister of the Westminster Presbyterian Church where Mrs. Sirhan works as an employee in the nursery school and frequently attends services, told the **Los Angeles Times** that "this lady is a woman whose Christian faith is part of the center core of her being. She knows her Bible well

enough that Biblical words and phrases seem to come naturally in her conversation. She is perfectly appalled at this act and unable to understand its genesis."

Before coming to America, the family had attended a Greek Orthodox Church in Jerusalem. Sometimes they went to the St. Nicholas Armenian Orthodox Church in Los Angeles but transportation was a problem.

Mr. and Mrs. Sirhan and their four youngest children including Sirhan came to Pasadena in 1957 under the sponsorship of two members of the First Church of the Nazarenes in the city, Dr. and Mrs. Haldor Lillenas. The Sirhans attended the church for only about four weeks, members recall. The former Nazarene pastor, J. W. Ellis, said he and his wife seldom have a Bible with "Jerusalem" printed on the cover which was a gift to them from the father in 1957 before he quarrelled with his wife and returned to Jordan.

The two oldest sons, Saidallah and Shareff, came later to Pasadena under sponsorship of the First Baptist Church to join the family. Charles B. Bell Jr., pastor, remem-



rs that Mrs. Sirhan and other members of the family attended for several years.

The suspected assassin's Sunday school teacher, Mrs. Annie Belle Presley, said the boy at 13 was quiet and had no trouble. "On some weeks he was brought by his mother," she said, "but would wait outside the classroom until it was time to join in for the worship service," Mrs. Presley said.

The sheriff of the village of Teibeh where Sirhan's father now resides, said "this young man would not and could not have done what you say he did without evil influence or big money."

The accused murderer allegedly threatened an ophthalmologist in Corona, Calif., when the doctor refused to sign a document verifying that Sirhan said were injuries suffered from a fall off a horse. Wanting to collect insurance money Sirhan reportedly told Dr. Milton Miller he had betted do what he was told or he was "'gonna git me' and that I could be 'sorry,' or words to that effect."

Chaplain Harry Bascom, head of the Christian Jail Workers group with offices in the Los Angeles County Jail, said security is so tight around the accused assassin he had not had an opportunity to visit the inmate.

Was it "evil influence" or "big money" which tempted the exemplary youth? A sickened nation awaits the full details of the investigation.

#### **ASTOR FIRED FOR STAND ON MOVIE 'THE FOX'**

Lafayette, La. (EP)—Crowds of people from great distances have been coming in here to see the movie which a Church of Christ minister has banned.

The Rev. Dr. H. B. Mason, pastor of the University Avenue Church of Christ for more than three years, was rebuffed by his board of elders for refusing to condemn the motion picture, "The Fox."

The plot depicts a triangle between a young man and two girls, based on a novel by D. H. Lawrence, allegedly showing scenes of homosexuality between the two girls.

The minister, a member of a special panel appointed by the Lafayette Parish Grand Jury, refused to vote on his censorship on the controversial film. When his stand became known publicly the four-man board of elders

called for his resignation, stating that they considered the film "degrading, sensual, obscene, and should be condemned as it serves to weaken the moral fibre of the people."

When the majority of a citizens panel decided the film did not meet the U.S. Supreme Court criteria for pornography and obscenity, the grand jury dropped its investigation and the film was returned.

#### **THE BIBLE ACCORDING TO ALSOP**

Washington, D.C. (EP)—Under his "Affairs of State" column in the July 27, 1968 *Saturday Evening Post* Stewart Alsop praises the Biblical text as good reading in troubled times and pities young people who have abandoned it.

"They are missing some fine and mordant wit," says Alsop. "They are missing also a sense of the mystery and terror of life and death which only Shakespeare conveys with the sudden terrible force of the Bible."

Finding the colorful characters of the Old Testament true-to-life nice guys, he treats with admiration the love songs of the Song of Solomon and gathers from all his reading this simple deduction:

"After reading bits and pieces of the Bible I almost come away with a feeling that God will keep His Promise to Noah—'Neither will I again smite every living thing'; that people will go on acting like people; and that the seasons of the earth will go on changing through the years, in the way that so delighted Solomon's Shulamite."

#### **AFRICAN CALLS FOR END TO CHRISTIAN BROADCASTING STUDIOS**

Oslo (EP)—Christian broadcasting facilities should be disbanded, except in places where there are no other broadcasting facilities, an African Christian leader told some 200 broadcasters from 39 countries here during the second assembly of the World Association for Christian Broadcasting.

John J. Akar of Sierra Leone said the resulting vacuum will be "just room enough to absorb the professional Christian broadcasters who are able, willing and preparing to identify with the national, and in two decades time, the global broadcasting service."

He said church-oriented broadcasters should adjust to inevitable change,

"otherwise we had all better go back to teaching Sunday school in the backwoods log cabins of our various countries."

The head of the Commonwealth Broadcasting Conference in London told the group that the Christian broadcaster who thinks his enthusiasm makes up for lack of professionalism must go, unless he is willing and able to acquire the much needed training and professionalism.

#### **PROTEST MOVEMENT NOTED IN RUSSIAN ORTHODOX CHURCH**

London (EP)—News about protest movement in the Russian Orthodox Church has been brought to light in the writings of a lay member of the church received here.

The crusade allegedly is linked with other expressions of dissent in the Soviet Union such as imprisoned writers and intellectuals and with kindred reformers in the Baptist Church.

Boris Vladimirovich Talantov has been cited as the author of material excoriating Metropolitan Nikodim, head of the Foreign Affairs Department of the Orthodox Church as an atheist, a liar and a betrayer of his fellow Christians.

Talantov, in his sixties, charges that "instead of defending the truth, the faith and his fellow Christians, Metropolitan Nikodim," he continued, "is not worthy to bear the high office . . . of the Orthodox Church."

#### **BRETHREN DELEGATES REJECT BID FOR FULL COCU MEMBERSHIP**

Ocean Grove, N.J. (EP)—The Annual Conference of the Church of the Brethren declined here to reopen the question of full membership in the Consultation on Church (COCU), a group of nine Protestant denominations exploring the possibilities of a united church.

Sixty per cent of the 1,100 delegates voted against giving affirmative response to a query introduced by a group in the Mid-Atlantic district of the church which would reopen the issue.

The 200,000-member denomination has a consultant-observer relationship to the Consultation. Two years ago, the annual conference voted by a margin of 4 to 1 not to become full Cocu members but to retain the existing relationship.

# "THE MIND TO WORK"

by REV. THOMAS A. SCHULTZ

THIS MORNING I should like to turn back the pages of history in order for us to see some of the wisdom which led a great nation and people. Visualize if you will a few hills in the city of Jerusalem. As you look upon them, you see nothing but ruins, broken rocks, and brambles. Once this city was a great capital. It was a great religious shrine for people who had traveled many, many miles in order to establish this great city in the promised land. Its walls and towers had once stood regal in the sky, and sojourners from other lands looked upon it with awe; its splendor was unsurpassed.

But the people who lived in this city amidst all the splendor and wonder had forgotten Jehovah. They had lost faith in Him. They had become entranced with their success and riches; they disobeyed freely the laws of God which had been set down for them. They became a weak people. Then one day the great city of Jerusalem was destroyed by the invasion of the Babylonians. They ransacked this beautiful and glorious city, leaving not one rock upon another. Fifty thousand people of that city were taken captive and led away to Babylon where they remained for many years in slavery.

There were a few people left in the city, but those who were left were too despondent, broken in spirit, and poverty stricken to rebuild the city of Jerusalem. Forty years went by, and during those forty years not one rock was set right. Weeds grew up, brambles covered the highways, and charred timbers surrounded the place. The Bible tells us that this great and glorious city was now inhabited by jackals. Then one night a man with a dream, scarcely known among his people, appeared upon a hill of that great city. His name was Nehemiah, and he had a few followers by his side.

Standing upon those desolate hills and looking over that once glorious city Nehemiah said, "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem. . . . So they strengthened their hands for this good work" (Neh. 2:17-18). Thus the city of Jerusalem was rebuilt. Some say the rebuilding of the wall and the city of Jerusalem was the greatest achievement ever accomplished by any known civilization, even that of the Twentieth Century. When



Nehemiah was asked how he did this, his reply was that " . . . the people had a mind to work" (Neh. 4:6b).

If there is any motive needed in the life of America today, and in the life of Christian, God-fearing people over the world, it is the mind to work. More can be accomplished by good, hard, steady work than all the wisdom and human endeavor put together. There is nothing that can't be accomplished by good work if you work long and hard enough at the job. Work is really man's response to God's creation. If we do not toil, then we do not give recognition to the creation itself.

If we are to have the mind to work, there must be some underlying principle to follow in order to make our work productive and a blessing in our lives. In the first place, work is a part of God's basic plan. God intended for man to work; when man refuses to work, he is not doing the will of God. If a man is to fulfill his life as a Christian, he must be busy about his work. It may be hard and difficult, but there is something insufficient in life when you can't work. Blessed is the man who can get up in the morning and go to work. If you are a true Christian, my friends, you will be a worker. There is no room for a lazy man in the kingdom of God. The opening verses of the Bible disclose the fact that even God worked. In six days He created the heavens and the earth, and all there is therein. You need only look around you to see the results of His handiwork. God not only worked in the first six days of His creation, but also He is working this very moment sustaining that which He created. God is working day-by-day keeping us busy about the task which He has set for us. Of course it is true that God helps those who first help



hemselves. This is the way God planned our life and his is the way we must live it.

The prophets, disciples, and apostles were men who knew the meaning of work. They discovered that when man is not working, he is not fulfilling his God-given responsibilities of life. Thus there is a second principle we must follow: when man works, he puts himself in a right relationship with God. If people are not spiritually in a right relationship with God, then they are unable to solve their problems. It's like trying to plant corn on Wall-Street in New York City. You must have the right environment in order to produce the fruit of your labor.

Have you ever noticed what most men were doing when God spoke to them? They were working! Moses was tending his sheep in the land of the Midianites when God told him to lead the people from Egypt. Gideon, while threshing wheat, was called by the angel of Jehovah to deliver his people. Amos was trimming a sycamore tree when God called him to deliver the message of salvation to the people. Have you noticed where Jesus found men to carry on the work of His kingdom? He found them fishing, mending their nets, counting the taxes, etc. If your life is out of tune with God, if you are not satisfied with the way you are living, or what you are getting out of life, maybe it is because you are not working hard enough at the right task! When man is not in the proper environment, he may be out of focus with God's spiritual laws. When we are slothful, lazy, indifferent, or disinterested, then we make it impossible for God to work a miracle in our lives. It is strange but true that God is more frequently found at the market place than in the Holy of Holies.

The one-talent man mentioned in the Bible was the man who was cast out and his single talent taken away because he never learned to work with that which God had entrusted to him. When man works, he puts himself into a right relationship with Almighty God. When he does not work, then God's laws cannot apply to his life, and God cannot find him!

Here is another idea about work. "Work is faith in action!" The Bible says, "Faith, if it hath not works, is dead" (James 2:17). Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). Note the emphasis is on the doing! Love is something you do; forgiveness is something you work; faith is something that is carried out! There must always be a physical manifestation of your faith! The test of discipleship is not to become a monk, a pious person, etc. These are not the criteria of salvation; the test of discipleship is, "He that doeth the will of my Father which is in heaven," (Matt. 7:21) i.e., he that works at his faith is one who fulfills the whole will and law of God.

Now the last idea which I would like to share with you is a very simple but profound one. It is one that laboring men, labor unions, and our government need to understand today, and that is "Work is holy." The psalmist understood that all work is of God when he wrote, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchmen waketh but in vain" (Psalm 127:1).

Americans need to understand this more than any other thing about work. We also need to understand that we are not working just for the temporal gains of

our nation, but we, as Christians, are working for the kingdom beyond the imagination of the physical world and human mind. Christians are working to lay the cornerstone for eternity in the minds of men and women whom they come in touch with. This is the great work, my friends. When moth and dust do corrupt all that we see, it is this cornerstone of which I speak, the spiritual bricks which you lay in a man's heart, that shall last and endure for all eternity.

Jesus made his workmen see the spiritual significance of their task. With Jesus, work was always a holy task assigned by God for Him to do. I don't care what your task is, whether it is washing clothes for a living, or a president of a bank, a worker in the factory, a farmer, or whatever your task may be, it is holy in the sight of God.

Jesus' whole life reflected a holiness in His work. He did not confine it to the temple nor the synagogue. His carpented bench became His altar, and to me that is significant. That's religion; not to worship at the Holy of holies on Sunday, but to see in every hour of the day God's holy work which you are doing in the factory, farm, or street. Speaking of the street, that's where Jesus' sanctuary was. He had no beautiful temple nor church in which to proclaim the kingdom of God, but only the streets and alleys of Jerusalem, the highways, and the shore along the Sea of Galilee. These were the altars where Jesus spent His time and did His work. The street became the sanctuary of Jesus even where a spittle of clay brought sight to the blind, and the touch of His hand brought healing and strength. The sinful heart of the woman at the well became the altar where Jesus prayed, and thus healed her of her infirmities and sin.

At the age of twelve, do you remember what He said, "Wist ye not that I must be about my Father's business?" (Luke 2:49). From the cradle of Bethlehem of Judea to the cross on Calvary at Jerusalem, He was performing a holy task. Though it cost Him His life and He shed His holy and precious blood, He had a task to accomplish in life, and that He did to the very end. It was not easy. It was humiliating and painful. You see the Lord had the same callouses on his hands as we have on ours. He had great back aches which are ours from physical labor, but regardless of His pain, hardships, and suffering, He completed the task. For with Jesus, work was holy and an acceptable offering unto God! Jesus had a mind to work! He knew it was God's will! For thirty years of His life He worked in a carpenter's shop. For three years he traveled the road; work was holy for Him.

My friends, there are many walls and cities to be rebuilt today. There are hundreds and hundreds of men and women in our own community that have walls which need to be reconstructed. They are now living in rock and brambles where jackals now reside. The kingdom of God needs workers as never before in the history of the Christian Church. You speak of frontiers; in the kingdom of God, the frontiers are so broad that even in our own church we could use a thousand workers and put every person to a task.

May the pages of history 1968 say of us what it said of Nehemiah and his followers some three thousand years ago, "We heard the call; we built the city and the wall because our people had the mind to work."



## YOUTH CONFERENCE PREVIEW

**T**HE CALENDAR REMINDS US that the time for National Brethren Youth Conference is only a short time away. Much work, thought, prayer and planning has gone into this revised Youth Conference and we expect that it will be interesting, enjoyable and spiritually profitable.

Included in the new program are such activities as a

slow-pitch softball tournament (rules are listed in the section), swimming periods at the Ashland College Olympic swimming pool, a Life Work Recruit Retreat at Camp Bethany, a Panel Forum on Current Events, and opportunities for participation in a Christian Dramatic group. These are but a few of the many activities planned for Youth Conference.

## 1968 NATIONAL YOUTH CONFERENCE PROGRAM

### Monday

- 4:00- 5:30 p.m. Registration - gymnasium  
7:25 Attend General Conference - Vice Moderator's Address  
9:15 Important Informal Opening Program - gymnasium
1. Welcome—Director of Christian Education
  2. Songs
  3. Introduce: Moderator - John T. Byler  
Vice Moderator - Richard Allison  
Athletic Director - James Burke  
Creative Workshop or

11:15

8:00- 9:00 a.m.  
9:05

10:35-10:45  
10:45-10:55  
10:55-11:30

Conference Leaders  
The Rineharts

4. Announcements Pertaining to the Weeks' Activities

5. Song Period and Dismissal  
Devotions in Dorms

### Tuesday

Brotherhood and Sisterhood Sessions  
**Seniors**—General Conference Moderator's Address: Chapel  
**Juniors and Junior Highs**—films: Little Theatre - "The Clockmaker's Secret" and "The Silver Shield"  
Song time, gymnasium  
Devotional Period: Fred Burkey, leader  
Business Session



1:30	<b>Life Work Recruits</b> assemble for trip to Bethany Retreat, Rev. Charles Munson, leader	4:00- 5:00	Registration - gym
1:30- 2:45 p.m.	<b>Panel Forum</b> on Current Events Related to the Christian Faith - gym	6:40	Vespers — Dr. Joseph R. Shultz at Founders Steps
	1. Christian Youth and the New Morality — Paul Steiner	7:25	Attend General Conference — Board of Christian Education Program
	2. Christian Youth and the Race Issue — Jerry Flora	9:15	Youth Communion at Park Street Church — Rev. Keith Bennett, leader
	3. A Christian View of U.S. Involvement in S.E. Asia — Brad Weidenhamer		California, Midwest, Southeastern and Indiana Districts
	4. The Brethren and Peace Demonstrations — Arden Gilmer	11:15	Film, Little Theatre — "Worlds Apart" Florida, Arizona, Ohio, Central and Pennsylvania Districts
	Moderator — Brian Moore		Devotions in Dorms
3:00- 5:00	Registration of Delegates - gym		
5:40	Vespers — Dr. Joseph R. Shultz at Founders Steps	8:00- 9:00 a.m.	Brotherhood and Sisterhood Sessions
7:15	Assemble for "Youth March"	9:10	Song time, gym
7:25	Attend General Conference Laymen's Program	9:20	Devotional Period: Philip Hershberger, leader
9:00-10:00	Registration in Gym or Free Time	9:30-10:30	Junior and Junior High Swim Time — Ashland College Pool
11:15	Devotions in Dorms	9:30-11:00	Senior High Bible Quiz Semi-Finals — gym

**Wednesday**

8:00- 9:00 a.m.	Brotherhood and Sisterhood Sessions	11:00-12:00	Business Session
9:10	Song Time, gym	1:00- 3:00 p.m.	Track Meet (two divisions) and continue Drama Group Activities
9:20	Devotional Time: James Fields, leader	3:00 4:00	Senior High Swim Time — Ashland College Pool
9:30-10:30	Junior and Junior High Swim Time — Ashland College Pool (Public school grades 4-9; No swimmers younger than nine years of age)		Junior and Jr. High Bible Quiz Semi-Finals — gym and classroom
10:30-11:00	Senior High Bible Quiz - gym	4:00- 5:00	Registration - gym
11:00-12:00	Business Session	6:40	Vespers — Dr. Joseph R. Shultz at Founders Steps
1:00- 3:00 p.m.	Softball Tournament or Drama Sessions	7:25	Attend Missionary Conference — Chapel
3:00- 4:00	Senior High Swim Time — Ashland College Pool	9:15	Communion at Park Street Church - Rev. Kent Bennett, leader
	Junior and Junior High Bible Quiz — gym and classroom		Florida, Arizona, Ohio, Central and Pennsylvania Districts
4:00- 5:00	Registration - gym		Film, Little Theatre — "Worlds Apart" California, Midwest, Southeastern and Indiana Districts
5:40	Vespers — Peace and World Relief Commission	11:15	Devotions in Dorms
7:25	Attend General Conference — Ashland College and Seminary Program		
8:15	Camp Presentations - gym		
8:15	Devotions in Dorms		

**Thursday**

9:00- 9:00 a.m.	Brotherhood and Sisterhood Sessions	8:00- 9:00 a.m.	Brotherhood and Sisterhood Sessions
10	Song time, gym	9:10	Song time, gym
20	Devotional Time: Alvin Shifflett, leader	9:30-11:00	Project Ingathering
30-10:30	Junior and Junior High Swim Time — Ashland College Pool	11:00-12:00	Inspiration Speaker, Mr. James Burke
		2:15 p.m.	Bible Quiz and Sword Drill Finals — Chapel
30-11:00	Senior Bible Quiz	5:30	Youth Banquet — Redwood Dining Hall
11:00-12:00	Free Time	6:40	Vespers — Dr. Joseph R. Shultz at Founders Steps
1:00- 3:00 p.m.	Finish Softball Tournament and Continue Sessions in Drama	7:25	Attend General Conference — Missionary Program
3:00- 4:00	Senior High Swim Time — Ashland College Pool	9:15	Drama Presentation - gym
	Junior and Jr. High Bible Quiz — gym and classroom	11:15	Devotions in Dorms

**Saturday****Sunday**

Church School  
Morning Worship

## SOFTBALL

## TOURNAMENT

### RULES

1. Slow Pitch — arch must range from 6-10 feet in height.
2. No base stealing.
3. Players may not wear spikes.
4. Teams shall consist of 10 players (with roving fielder) and up to 10 substitutes.
5. District Teams must have at least six (6) players from that district; pick-up players from other districts may be used only if there are not enough boys from the named district.
6. Districts may have more than one Junior and Senior team if they have enough personnel.
7. No person may play on more than one team.
8. Umpire's decisions will be final.
9. Each team shall choose a captain who will be responsible to have his team at the appointed diamond at game time.
10. To avoid forfeiture, a team may play with as few as seven (7) players until such time as others arrive.
11. Any team failing to present seven (7) registered players within ten (10) minutes after the scheduled game time must forfeit.
12. All players **must be registered delegates** to the Brethren Youth Conference.
13. Team Age ranges:  
Junior Division: Ages 9-15  
Senior Division: Ages 16-College Age (No player over age 25)
14. Team Membership lists must be in the hands of the Athletic Director by Wednesday noon.
15. Games will be 5 innings in length.
16. A lead of 15 runs or more after 3 innings constitutes a complete game.

### BIBLE QUIZ REMINDER

Just a reminder to all district Bible Quiz teams . . . if you have not yet sent us the names of your team members who will be competing in the National Finals, do it now! We must have the names of the winning district teams, what division they represent and the names of the team members must be included. This information must be in the Board of Christian Education office by August 1 so the double elimination tournament of quizzing can be set up for the Conference week.

## DRAMA

In an effort to include all young people in some activities which interest them, a drama group will be formed during Conference week (see schedule) for the production of some dramatic, musical or literary work. Rev. and Mrs. Donald Rinehart, of Smithville, Ohio will assist those interested in this type of activity. Hopefully, by 9:15 Saturday evening these "Creative Spirits" will be prepared to share the fruits of their labor with all of us!

## REGISTRATION AND INSURANCE

Because of the added risk of injury involved in such active sports as swimming, softball, track, etc., it is **absolutely necessary** that young people be registered before participating in these sports. Part of each registration fee includes the cost of insurance against possible injury. **No youth without registration tags** will be permitted to participate in these activities.

"18

64

68

## 1967-68 NATIONAL YOUTH PROJECT

**GOAL: \$18,000**

**FOR: Missionary Residence in Argentina**



## ATHLETIC DIRECTOR



Mr. James Burke

We are extremely fortunate in having obtained the services of Mr. James Burke, of Tucson, Arizona, as the Athletic Director for the 1968 Youth Conference! Jim, as a junior at Amphitheater High School (in Tucson) was named to the 1956 All American High School Track and Field Team for his 176'6" discus throw. This throw still holds the city of Tucson record. Upon graduation from high school in 1957, Jim received a track scholarship from the University of Arizona where he lettered in track for four years. In 1960, Jim was named to the NCAA All American Track and Field Team for the discus throw. That same year he competed in the Olympic trials, finishing ninth.

In addition to his athletic interests, Jim has found time to be an outstanding student at the University of Arizona in the Colleges of Architecture and Engineering. Having married in 1960, he has found it necessary to be a part-time student as he continues to work for an engineering firm in Tucson. The Burkes (Jim and Brenda) are the parents of three children: Danny, 7; Kenny, 3; and Anne, 2.

Since becoming a Christian in February of 1967, Jim has found time between school and work to become involved in youth work at the First Brethren Church of Tucson. He has been Athletic Director at the Arizona Brethren Camp and is currently a senior BYC leader.

Having Jim and Brenda involved in the Youth Conference will be a real treat for all who come to know them for all will discover them to be great persons and **great Christians!** We welcome them to our staff!

## CAMPING WORKSHOP

The Board of Christian Education is fortunate, as well, to have Mr. John Franck as workshop leader and inspirational leader for Christian Education Day (Thursday, August 15) this year. Mr. Franck is Associate Director

Christian Camp and Conference Association of Van Nuys, California. As a consultant in Christian Camping, he should be a valuable resource person for all who are truly concerned with our camping program.

For the benefit of pastors and laymen interested, a limited number of places will be available for a luncheon with Mr. Franck at noon, August 15. This will provide an opportunity for personal discussion and may act as a primer for the workshop to follow early in the afternoon. Those interested in joining the luncheon should contact the Board of Christian Education office as soon as possible.



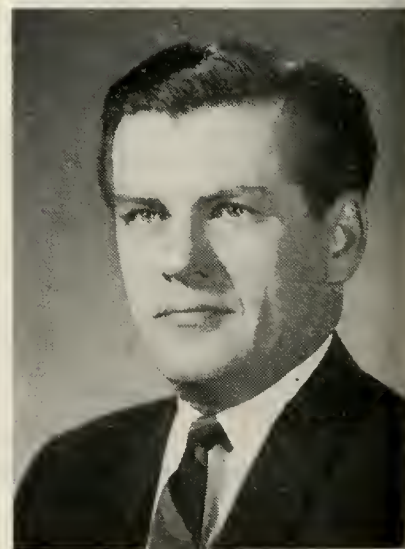
Mr. John Franck



Prof. Charles R. Munson

## VESPERS SPEAKER

Dr. Joseph R. Shultz, dean of the Ashland Theological Seminary, will be the Vespers speaker for the 1968 Youth Conference. Always a dynamic and exciting speaker, Dr. Shultz is a sure bet to have a challenge for young and old alike in each of his four messages. Don't miss a single one!



Dr. Joseph R. Shultz

## NOTE ON POOL

A final reminder . . . no young person under the age of 9 years will be allowed in the Ashland College pool during conference week. This is not a "play pool" but a standard Olympic size pool with the shallowest depth being 4 feet. A life guard will be on duty during swim periods but swimmers should be able to handle themselves well in the water.





# MISSIONARY NEWS



## NIGERIANS ASSUME RESPONSIBILITY FOR OPERATION OF PRIMARY SCHOOLS

In spite of Nigeria's year-old civil strife, the turning of mission-operated primary schools over to local administrators in the Northern Region is proceeding on schedule.

To date 30 of the Church of the Brethren-founded primary schools have been transferred from sponsorship by the mission to the control of four Local Education Authorities. Under the new arrangement, the actual supervision of the schools is vested in an Education Committee, on which the mission or church will have representation and hence a partial voice in the schools' operation.

The mission's remaining nine primary schools will be transferred next January 1. The shift thus will encompass all the church-related primary schools (grades one through seven) except special-type schools such as the one at the Garkida Leprosarium.

According to Nigeria's education law, following transfer the tradition of a school is to be maintained, meaning in the case of the Church of the Brethren, or Lardin Gabas as it is known in Nigeria, the church will have the right to conduct and supervise classes in Christian instruction. The church also will be permitted to nominate teachers.

**Vital step:** The plan of transfer, seen by mission leaders as a vital step in indigenous growth of Nigeria's education system, was mutually agreed to in 1963. For several years now there has been a gradual reduction in the involvement of station missionaries in primary education.

According to Ralph Royer, who along with Nigerian I. Umara Tarfa has carried managerial responsibilities

for the schools, the transfers take the mission out of a direct proprietorship role in the elementary system.

"Primary education has for many years been a major thrust of the mission program although it has been financed largely by the Nigerian government and local contributions," Mr. Royer explained. He added that the change will reduce the business office and free some funds and personnel.

Such a transfer is not without problems, the missionary educator stated. "Any new venture or change in administration is viewed with apprehension by some of the people. Teachers are concerned about possible falling standards and employment relationships. Parents also are worried about standards but yet enjoy the reduction of or elimination of school fees. And there is concern about the provision of adequate supplies."

Mr. Royer said that the new pattern actually opens up the possibility for improved Christian teaching in the schools that have had a Christian orientation. "We would like to see the Lardin Gabas become directly involved and Nigerian personnel trained for the responsibility of coordinating the work and maintaining and improving the quality of Christian instruction."

The church and other agencies will continue to have opportunity to open new schools within an overall plan of development in each Local Education Authority. The new schools are to be transferred to the Local Education Authority after a minimum period of two years.

**Secondary level:** The transfer does not presently alter the work of the mission or church in secondary education. The Church of the Brethren Foreign Mission Commission currently has 46 persons engaged in teaching or administrative work in secondary education in Nigeria.

## THE LOCAL CHURCH PROMOTES MISSIONS

No doubt there are many mission conferences and programs that never make the headlines. This fact wouldn't make these mission emphases any less important but the fact that we attended one and have publicity pictures does bring one in particular to mind to share.

On May 2 we were invited to a Missionary Candlelight Banquet complete with printed menu and what is more — a fine banquet prepared by the Woman's Missionary Society. The feeling of unity and total interest was in evidence with all ages and organizations of the church involved. The programs had been assembled by the Laymen and the decorations handled by the Sisterhood — and these were resplendent in color harmony and detail and had more loving care in preparation than



**Ken Solomon Guest Speaker**



**A Special Banquet Table Just for the Youth**

decorations we have seen at much more elaborate affairs. This whole program was coordinated by Miss Beverly Summy, Mission Director.

This missionary evening was carefully detailed to provide missionary education for the total family.

A special program for children under nine years of age was held in the annex. They sang songs — "Jesus Loves Me," "Jesus Love the Little Children" and "This Little Light of Mine." Their stories and pastimes were "Juanito Finds a Friend" (Mexico) "Kalu, The Singing Sweeper" (India) and they enjoyed mission puppets.

In the sanctuary the adults were brought up-to-date on their church's support of missions and a report was given about the splendid mission library for children as well as adults.

"Missions in Argentina," a slide presentation, by Ken Solomon, recently furloughed missionary from Argentina, was most informative.

This splendid program was at the Garber Brethren Church in Ashland, Ohio — but one like it is possible in any local church.

## TEN DOLLAR CLUB MEMBERS

Adult Class .....	Levittown, Pennsylvania
Gretna Sunday School .....	Gretna, Ohio
Edward Lippold .....	Loree, Indiana
Mrs. A. D. Reed .....	Levittown, Pennsylvania
Mr. and Mrs. John T. Young .....	Vandergrift, Pennsylvania



## CURRENT TEN DOLLAR CLUB CALL FOR MARION, INDIANA

THE TWENTY-FOURTH CALL of the Ten Dollar Club for church extension in The Brethren Church is for a new mission work in Marion, Indiana. Actually this is the sixth Ten Dollar Club Call for churches in the Indiana District. It is interesting to note that there have been three calls for the two churches in Arizona, four calls for the three works in Florida, three for two churches in the Pennsylvania District, three for the Ohio District, one for Midwest District, one for Central District, two for the Southeastern District and one for California.

The decision to begin a new home mission church in Indiana was made September 11, 1967 after investigating carefully and prayerfully for a new work. The Indiana District is providing the financial backing with the only financial assistance from the Missionary Board of the Brethren Church to date being the amount received from this Ten Dollar Club call. We would hope for \$15,000 if all members sent their contributions, but lately we have only been realizing a two-third's return from our calls. Let us make this a 100% backing!

The first service was held September 24 in the afternoon at the Marion First Brethren Church with approximately 200 attending in the most part from the area churches. Lay evangelist, Mr. Fred Snyder, a member of the College Corner, Indiana Church is serving as pastor with a present membership of seven adults.

A church building was purchased from the Lutherans, completely equipped. It is a small building but adequate for getting a congregation established. Full possession of the building will be in January of 1969.

In addition to the financial support from the district, the Marion Church has also received nice song books from the Nappanee Church and a mimeograph machine from Reverend C. A. Stewart.

The population of Marion is around 40,000. Nearly every denomination of church is represented here but there is not much real evangelistic work being done. There are quite a number of small independent groups in the area, some being fundamental, others not. Most churches there only have the Sunday morning service.

Take time for prayer. This is God's work in Marion, Indiana and remember He has promised to answer prayer. Pray for patience for those involved in evangelism and pray for the prospects. Daily prayer for this



This is one of the rare times that we can present a picture of a new mission work that a Ten Dollar Club call covers. The Marion First Brethren Church is located at 1003 North Western Avenue, Marion, Indiana.

program and the workers will strengthen this mission venture.

If you are in the area be certain to fellowship with the new congregation at 1003 North Western Avenue, the northern part of town where highway 15 comes in.

Present Ten Dollar Club members are encouraged to promote the church extension program and discuss membership with those Brethren not yet enrolled.

Members of the Ten Dollar Club have opportunity to help provide places where the Gospel can be preached and where Christians might worship and work together for extension of the Kingdom of God. Participating members are encouraged to contribute ten dollars to each of two calls sent out each year, although sums considerably higher are sent semi-annually by many members. It has been agreed that there will not be more than two calls in any calendar year. The first call is open January 1 to June 30 each year and the second call is sent out July 1, staying open until December 31 of the year. Payments to a call may be made any time during these periods.

Every cent that is contributed to the Ten Dollar Club goes to the church for which the call is made. No funds are removed for office labor or publicity.

Lend your support to the church extension effort of The Brethren Church. Join today by sending in this application form.

### TEN DOLLAR CLUB MEMBERSHIP APPLICATION

I promise to assist in the building of new Brethren churches by giving \$10.00 (or more) for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.

Signed \_\_\_\_\_

Address \_\_\_\_\_

Church \_\_\_\_\_

Clip out and mail to Missionary Board, 530 College Avenue, Ashland, Ohio 44805

## N E X T   Q U A R T E R

(October, November, December)

The next **The Brethren Class Quarterly** for the Fall Quarter will contain lessons based on our Brethren beliefs as taught by the Scriptures. This quarter's lessons are being written instead of the usual International Lesson Outlines.

Titles of the lessons will be:

"The Bible, the Whole Bible, and Nothing but the Bible"

"The Bible"

"The Nature of the Church"

"The Marks of the Church"

"All Ye are Brethren"

"Confession to God the Father Our Lawgiver and Judge"

"Baptism into God the Son, Our Redeemer  
and Consummator"

"Laying on of Hands for God the Holy Spirit,  
Our Sanctifier and Energizer"

"The Washing of Feet and the Holy Kiss"

"The Love Feast and the Bread and the Cup"

"The Believer's World View"

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**THE BRETHREN PUBLISHING COMPANY**

524 College Avenue  
Ashland, Ohio 44805



# EVANGELIST



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ELDER RICHARD ALLISON**

**General  
Conference  
Officers  
for  
1968-1969**



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# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "General Conference — 1968" .....	3
"The Challenge of Love" Rev. John T. Byler, Moderator, General Conference .....	4
"God's Christ or God's Wrath" Rev. R. Glen Traver .....	11
Report from Churches .....	13
News from the Brethren .....	16
Memorials .....	16
Weddings .....	17
Ordination of Mr. Philip Hershberger .....	18
"Let Christ Be Lord" Rev. Hays K. Logan, Vice Moderator, Southeastern District .....	19
"The Gospel Triad" Rev. John Nevius .....	21
World Religious News in Review .....	22
The Board of Christian Education .....	25
The Missionary Board .....	29

## NOTES and COMMENTS

### GENERAL CONFERENCE MODERATOR'S ADDRESS

YOU WILL find on page 4 of this issue of *The Brethren Evangelist* the Moderator's address which was delivered on Tuesday morning of this week. Rev. John Byler has truly presented a message that should find its way to every heart in the Brethren Church. We trust that each one of you will read the address, think about it, and then apply it to the local church!

Rev. Byler is the pastor of the First Brethren Church of South Bend, Indiana, having gone there following his pastorate at New Lebanon, Ohio. He has also served in Louisville, Ohio.

We wish to congratulate Rev. Byler upon the fine work which he has done as Moderator this past year.

## CHOICE

We choose the right or choose the wrong,  
And thus succeed or fail;  
Although our life be short or long,  
This truth we can't assail;  
But thus it is, and so it goes,  
By which we gain or lose;  
The way will open up, or close,  
According as we choose.

If we will choose the Lord of life,  
And do His holy will,  
However hard the battle strife,  
He'll lead us up the hill —  
The hill of manhood fine and grand,  
And womanhood sublime,  
The hill of life where nobles stand,  
Who had a will to climb.

But if we choose the way of sin,  
And go with giddy crowds,  
There'll be no laurels we shall win,  
Nor crown beyond the clouds;  
But rather sorrow, gloom, and night,  
When life is wasted here,  
For in the world of bliss and light  
No sinner shall appear.

Then choose today the Lord of truth,  
The blessed King above,  
And walk with Him from early youth  
The way of peace and love,  
And leave your impress as you go  
Upon the lives of men;  
When you accomplish this, we know  
You'll be successful then.

Rev. Walter E. Isenhour  
Taylorsville, N.C.



# Gentle REMINDER...

## General Conference - - 1968

ANOTHER General Conference is ending! To those of us who have attended this week of conference we have received many spiritual blessings and some very good practical "know-how" from the various sessions and workshops.

Our speakers have done marvelously well in inspiring us to greater things for God and for the church. We have not been disappointed in these presentations. Our own men as well as our guest speakers are to be commended upon the fine messages which they have brought us during these days.

We have also heard some very good reports relative to the work that is being done in our denomination in many areas. We have also heard report or two that might be considered discouraging! But as we consider the picture as a whole we are aware of the fact that the members of each board are working hard to see to it that the best can be produced. We feel that almost all members of all the boards are vitally interested, not only in their own work, but in the work of all the boards and auxiliaries combined, therefore they tend to project their work to the benefit of the whole. This is a most encouraging sign for the continued work of the church. It can also be said that all are keeping in mind the purpose of the Brethren church, that of proclaiming the good news of the Gospel throughout the world!

We are still having problems in one area, however. That area is roll revision! Our total gain in the past year was 908 new members, however we came up with a net loss of 259! We lost 241 members by death, 326 by transfer of letter and 10 by roll revision! It's the same old story, which is getting old! Some of our churches are now beginning the second round of roll revision. We know, of course, the reason for all this roll revision is to cut down on apportionment payments. We rationalize our actions by asking ourselves why we should pay for those who are not active or who do not support the program of the church financially, so we cut them off. That's it! We forget to realize that it takes "x number of dollars" to promote the programs of the Brethren Church and regardless of how it is pro-rated among the local churches, it still comes out the same. Membership apportionment seemed to be

the most equitable method in apportioning these expenses. Studies are currently being made in attempting to find another means of determining such apportionments, a method that will not be based on membership alone. The Ohio and Central districts are now working with this problem. We need to find a means to slow down the annual roll revision!

Another discouraging report was the one given as to the sales of the "History of the Brethren Church" authored by Dr. Albert T. Ronk. This book has not sold as was hoped. Just a few over 800 copies have been sold, it was hoped that at least 1500 would have been sold at the pre-publication price, but this did not occur. Every Brethren family should have this book in its library! Dr. Ronk spent several years in research and writing and has produced a piece of work that is a credit to our denomination. We need to give this project our fullest support.

One of the most valuable things that has come out of the writing of the history book is the file which Dr. Ronk created while doing the research for the book. This file contains information about the church and personnel that will become invaluable for future generations! We are most grateful to Mr. Ronk for this work.

Now, one more area in which the report is not good. The response to the new Headquarters Building was nil. It was voted at the last General Conference that we should proceed with this project immediately. A building committee was appointed very soon after conference and they began work immediately in good faith thinking that the Brethren people would back the decision which they made during conference. This was not the case, however. Evidently we have lost the vision of the work that needs to be done in this area.

The committee has regrouped its forces and will be presenting another program very shortly; let's support this effort this coming year and get the needed work done before it's too late!

The challenge is great before us. We must return to our churches and enthuse the others of our congregations and see to it that the local church supports the decisions of General Conference.

# THE CHALLENGE

by REV. JOHN T. BYLER

## Moderator's Address

THIS HAS BEEN a year of varied experiences for me, a year of challenge, a year of inspiration, a year of frustration. I have tried to honestly look at the Brethren Church and evaluate it as I have studied it, looking at its weaknesses, rejoicing in its heritage, and being thankful for what it offers to a needy world. In this effort I have written to all of the members of the Committee on the Spiritual State of the Churches, asking them for their guidance and suggestions, and I am grateful to the three men who responded with lengthy and thought-provoking letters. I have scanned Dr. Albert T. Ronk's new book on Brethren History, a book of which we should all be proud, and one that should be in the library of every Brethren home. I have been privileged to represent this denomination at two National Conventions during the past year: (1) The 25th Annual Convention of the National Association of Evangelicals, held in Philadelphia in April, where we, as a Church, were granted full membership and all the advantages that this fine effort of Evangelical Christians can offer us; (2) The Annual Conference of the Church of the Brethren held in June at Ocean Grove, New Jersey, where I was welcomed as a guest and invited to speak to their delegate body for several minutes.

Everywhere I have gone and in whatever group I have been granted opportunity to observe, the problems of the Church of Jesus Christ are similar. In all situations, the work of the Church is based upon deep, sacrificial love, and without it, the work slows down, or completely bogs down, and any forward movement or sense of accomplishment is frustrated. This love, of course, shows itself in many different ways. It is never a passive, dutiful acceptance of all peoples, and colors and conditions. Rather, it is

an active type of love, a love of deep concern that costs every Christian something, a sacrifice of self. It is also a type of love that sees the need to communicate to others, even when the means of communication seems almost impossible. This love, furthermore, is of a type that will recognize in all mankind a "desire for community," or the recognition of man's desire to belong or to be a part of other groups. And finally, this love is of such a nature that it compels a commitment of life. And to these four thoughts I hope to speak to you today, as I share with you some of my burdens and my aspirations for the Brethren Church.

### I. THE CONCERN OF LOVE.

Dr. Robert McAfee Brown, a Presbyterian pastor, is probably known to some of you as the author of the book: "A Protestant Observer in Rome" which was written as a result of his attendance of the Ecumenical Conference held in that city in recent years.

In another of his books entitled: "The Significance of the Church" I feel that I have found the introduction to what I want to say to you, today. The first chapter is listed under the heading: "A Long Hard Look At The Church" and this chapter is introduced through the third (and seldom used) stanza of the old hymn: "The Church's One Foundation." Let me quote it to you:

Though with a scornful wonder  
Men see her sore oppressed,  
By schisms rent asunder,  
By heresies distressed,  
Yet Saints their watch are keeping,  
Their cry goes up, "How long?"  
And soon the night of weeping  
Shall be the morn of song.

Dr. Brown comments as follows on this stanza:

"Many people who don't like hymns would offer a hearty 'Amen!' to the first



# OF LOVE

ur lines printed above. These people do  
ok at the Church with a 'scornful won-  
er' and they see a Church in hot water  
sore oppressed'), split up into factions  
by schisms rent asunder'), and contain-  
g all sorts of people proclaiming all  
rts of things, none of which seem to  
e true ('by heresies distressed').

"What an accurate description!" these  
people say. "Too bad the Church is not  
willing to acknowledge the fact."

"But there are four more lines. The  
language seems a bit out of date, to be  
re (the words were written in 1866),  
at the point is clear; those within the  
Church express themselves as aware of  
the shocking state of things, and deter-  
mined that it shall change.

"Yet the stanza isn't sung any more.  
may be that modern Christians are not  
to facing (a) the truth of the first  
ur lines, or (b) the challenge of the  
st four lines. If that is so, then the  
Church can cheerfully be buried. But  
ere may be persons both within and  
thout the Church who are willing to  
both of these things.

"And it is to such people that this book  
addressed."

The writer goes on, then, to present  
e case against the Church — by a  
oup of outsiders — as well as by some  
o are insiders. I can take time to  
ng only a few of the outsiders' criti-  
isms to your attention, and I bring them  
cause I feel that they should concern  
ch of us, for they do concern the Church  
which you are a part. If we are honest,  
will have to admit that the Church

has many things wrong with it. These  
criticisms from outsiders, I feel, are  
worthy of our consideration.

1. From one listed as a **social worker**.

"I spend my week trying to change so-  
ciety. And do you know who furnishes  
the biggest obstacle to my work? The  
churches, and the 'good solid church peo-  
ple.' Ever try to get a church board in-  
terested in a slum-clearance program?  
I did, last week. I found that half of the  
members owned property in the slum,  
and would have no part of any project  
that might lower the income they were  
getting from it."

2. From an individual listed as a **per-  
son with humane interests**.

"The main thing the churches in our  
town do is fight one another. There's a  
constant feud between the Protestants  
and Catholics. The Episcopalians and  
Baptists claim to worship the same God,  
but try to get them together for a com-  
munion service! There's no fight quite  
so vicious as a church fight, whether it's  
over the new organist, or the color of  
the rug in the Ladies' Aid room."

3. From a **person of integrity**.

"I want to be honest. And I simply  
can't be in church. Christians get up  
Sunday after Sunday with straight 'reli-  
gious' faces, and sing, 'We are not di-  
vided, all one body we.' Not divided?  
They're divided into so many fragments  
that you can hardly count them. They  
repeat pious phrases about being 'one in  
Christ Jesus' and at that very moment  
they are saying these things — 11 o'clock  
Sunday morning — America is at its  
segregated worst."

General Conference of the Brethren Church  
August 12-18, 1968 — Ashland, Ohio

## 4. From another person of integrity.

"There's no group easier to join than a prosperous American Church. You get in and then discover that you're one of the '2000 members before Easter' they were out to snag, and that you're just helping to make the 'third biggest church' in the state."

## 5. From a person with good taste.

"I once heard a minister use the phrase, 'Worship the Lord in the beauty of holiness.' He said it in the ugliest building I've ever been in. The hymns were a musical outrage. The preacher was incomprehensible. And did I mention the backs of those pews?"

## 6. From a person disturbed about the state of the world.

"What do I hear in church? Either a lot of irrelevant nonsense about loving our enemies, or else a lot more nonsense about the pearly gates, or a last judgment. I'm concerned about the next ten years. Will we blow ourselves to pieces before then? Are we going to have a war? Why doesn't the church do something about these things?"

## 7. From an outsider who would like to believe.

"I even belonged to a church for a while. And what happened? I was drafted for the men's bowling team, my wife was put on the kitchen crew for church supper after church supper (meat loaf every time!) and when I put my son in the high school group, all they did was paint the kindergarten furniture or pop corn. I'm a comfortable pagan once more."

Are these fair pictures of the church today? Is there some semblance of truth in these opinions of the church by the people on the outside? If in any fashion we recognize ourselves or our churches in these pictures, I am convinced that we have cause for concern, for these are not what Jesus Christ had in mind when He established His Church and said: "Upon this rock I will build my Church."

The Concern of Love demands that our interests in the church go deeper; we must have a concern for the eternal well-being of mankind, and if these are valid criticisms, we need to be immediately at work in an effort to start every phase of the church's effort moving into those eternal areas of life. I wish that we might have time to consider some of the criticisms of people inside the church, also, but time won't permit. Furthermore, many of us are somewhat familiar with some of these, so let us turn to my second area of thinking — the need to communicate.

## II. THE NEED TO COMMUNICATE.

If love really challenges the life of the Christian, it will implant within his heart a recognition of the need to communicate. Much of what I tried to say a year ago in my vice-moderator's address had to do with the fact that the Church is not communicating in keeping with the times in which we live. It speaks, but too often, it fails to be heard.

A Canadian University survey speaks clearly to this point through a survey some time ago. In this survey, it presented a block of information through four separate media, to four groups of students. The information was presented in lecture form, by radio, by television and through giving out of material to be read. The results of the survey showed that the groups learning via the reading method or through lectures had a far lower comprehension than did those learning by radio and television. And the group acquiring knowledge by television, alone, had far more comprehension than did the group using radio.

The electronic age is here with us and it is here to stay. This is true not only of television which is on for approximately eight hours daily in the average American home, but it is true in all other areas of life. I have been informed that some airline mechanics as well as salesmen are learning their trades through video tape and by closed circuit television. Film cartridges and portable movie viewers are replacing dictionaries and encyclopedias in some schools. And we are learning that what science has been telling us all along is true — that 80% of our learning comes through the eye gate.

When our teens drop their Sunday School quarterlies and their school text books in favor of 1½ hours of daily TV viewing, we usually say, "They don't want to learn," but we are wrong. It is not that they don't want to learn; rather, these methods have simply failed to motivate; they have failed to challenge the senses that God gave them. It is because the teen is so anxious to learn that he turns to television, and we Evangelicals, all too often, fail to learn the lesson that the Church must learn if it is to reach him.

Mal Couch, director of communications in Philadelphia College of the Bible, in an article in the January, 1968, issue of *Action* points out that much of what was done by our spiritual forefathers would

... to love



classified as "progressive" in their day. They utilized what was available to them at that time. He says: "As the Renaissance brought learning, exploring and discovery again to man" it was by the progressive step of printing that the people of that day had knowledge made available to them. And I am proud to say that Brethren men had a part in this particular phase of spreading truth, when the Sauers, at a great cost to themselves, set up their printing establishment, eventually moving it to Germantown and making copies of the Bible available to those who were hungry for them. As the printing presses of those early days helped the masses of those times to be enlightened, their thirst for learning increased. And for the first time, through the medium of printing, men began to "see" spiritual truth and grasp it. Mr. Couch says of those early days of printing: "Had it not been for the press, the biblical truth of Christ's saving grace that changed the course of history, might have foundered with Luther." Luther grasped this truth and spoke for it, but the printed page made it available to the people.

Mr. Couch continues: "Today we are moving out of the Gutenberg age into the electronic age. We face a day of the mass media. By visuals, art, color, impressions, people understand and share universal experiences. Illustration is no longer support to words only. But in thinking through these things, or by lack of thinking, we evangelicals are in the dark ages.

"As a whole evangelicals are not being thrust into the lion's den today. We have little persecution.

"How, then, is Satan at work on us? He has us sitting on our hands. We are not communicating. We are still sitting and moving about in the Gutenberg era. We have much to say to our world and yet we are silent. We are in the end times but the Holy Spirit still desires to use us. "This could be our finest and final hour to serve Christ. By population pressure alone we will never speak to everyone of Christ. But we could see another reformation. Why are we not hitched to the electronic media of our day as our Reformation forefathers were to printing? Why are our churches plagued with dullness? It is that we believers today are not challenging or challenged. We are

failing to have ministries that fit our age and we cannot blame it on persecution.

"Satan has us in our most vulnerable spot for this day. He is blinding us to our lack of communicating the precious news of the gospel; that God of Creation died for the sins of His creatures.

"How can we make this truth clear and exciting today? By looking at this good news as deserving our best efforts. It is true we wrestle not against flesh and blood but against principalities and powers. It is also true the Spirit of God is pricking our consciences about our responsibility to reach this dying world for Christ. If we believe He operates sovereignly within the Church today, we must believe He illuminates through methods as well as in the message itself. And He controls the means as well as the ends. Many of us are chafing at the bit to minister to the multitudes by using the many visual and electronic tools at our disposal. We can move only as the total evangelical church community sees the burden and shares the task, however."

If what Mr. Couch says is true, and I firmly believe that it is, we Brethren have an obligation to continue a creative program of communicating the Gospel of Jesus Christ. What has been done by Gutenberg and the Sauers and other Reformers was excellent in their day. But this is not their day, it is ours! And we are responsible for it. We have the responsibility of using every conceivable device that we can manipulate to propagate the "Good News" in every contact point that can be reached.

We have made an excellent beginning in our radio ministry in South America where the message of love and life has gone forth to millions of listeners. This program should be expanded into a television ministry, and the opportunity has been ours for some time. We also made another splendid beginning in a radio ministry in our own land, using the facilities of the College and the help of many interested individuals. But somehow this program has not continued to grow and develop in proportion to its importance. Should we not take another good look at this method of reaching people for Christ and continue its effectiveness as an evidence of our love and our concern for multitudes who are still lost in sin? Has the lack of development

*to communicate*

of these programs been the result of a lack of concern on the part of a complacent people?

Would we not do well to sit down and carefully consider and compare in each of our churches the failure to update our methods and procedures and equipment as compared to our public schools? Such updating would be costly, of course. We are forced by law to pay taxes to meet this need in our schools. Is it any less important for the spiritual welfare of our children that they be given the best instruction available, even if we are not required by law to underwrite such costs?

Whatever the cost, we must get the message through, for it is the message of life for a dying world.

### III. THE CHALLENGE OF LOVE WILL ALSO RECOGNIZE THE DESIRE FOR "COMMUNITY"

One of the natural desires of every individual is "to belong," to "be accepted," to be "a part of" some group or other. Communism gives us an almost perfect example of this, and millions of persons have embraced its philosophy throughout parts of the world, and even in our own land, because it makes them a part of a group. There is the feeling on the part of communism's members that they no longer are alone. They are dedicated to a cause and they share in a purpose or goal with others.

Many individuals seek this same sense of participation, this desire for "community" in association with civic clubs or with lodges or even in cocktail parties and bridge clubs.

Christianity also offers a great opportunity for "community" when it exercises and functions as it ought. But often, churches become guilty of clannishness, of self-centeredness, of satisfaction with the status quo. And in such instances the church loses its warmth and its attractiveness, for it loses its sense of "community." Functioning properly the church offers fellowship "in Christ" and this simply means that the one in Christ is in the Christian community, a part of the body of Christ. No Christian is ever completely alone as he shares in the blessings and the responsibilities of this relationship.

A famous doctor was once asked what he thought was this nation's most devastating disease. He answered: "Loneliness, just plain loneliness." Then as an afterthought, he added: "And doctors can't cure it." This problem of loneliness is a problem of belonging, and our concern as Christians for others, our desire to be helpful, should be reflected in an effort to help people overcome this problem in their lives.

It is possible for people to be lonely in a great crowd. In fact, some of the worst loneliness in the world is to be found in the heart of a great city, surrounded by thousands and thousands of other people. The reason? Because such an individual is unrelated to others. And if that unrelated feeling is also a feeling of being unrelated to God, no crowd in the world can lift that lonely life out of depression.

This is why the Christian message has such vital importance for our generation. The Apostle Paul, in Romans 6:1, assures us that we have been called "to belong" to Jesus Christ, more important by far than belonging to family, or city, or nation or cause. This is the heart, the very core of everything, belonging to the highest and best that is ever offered to mankind, Jesus Christ. And when this relationship has been established, we are assured (Romans 1:7) that we are also called to be saints. However, as we use this term, we must immediately get rid of two ideas that are often prevalent:

First: We must rid ourselves of the idea that saints are people who have been dead a long time, and on whom the church, by some official action, has bestowed the title of saint.

Second: We must also dismiss the idea that saints, as we are presently using the word, are always the mature and very holy individuals who make up the body of Christ.

Certainly some Christians have developed in their walk with Christ to a greater degree than others; no question exists in the fact that the Lord has penetrated more deeply into some Christians' understanding than into others. But these are not alone the ones whom Paul had in mind when he used the word saint in this passage. He was speaking of those who have been called to be separated unto God, those who belong to Him, those who are His personal property, those who belong to the Church, and **those who belong to each other through Christ.**

If the love of Christ has challenged our hearts, then it links and forges us to other people; our lives will be taken up

*... belonging to Christ  
means loving others*



with other people; they will be eager to help other people; they will overflow with joy over the opportunities and privileges of being creatively and redemptively related to other people. Such living will make others feel that they are almost in the presence of the Lord, himself.

What am I trying to say? Simply that we belong to Christ, then we also belong to Christ's people with whom we are in fellowship, with whom we share our problems, with whom our faith is encouraged, and with whom we share in presenting Jesus Christ in the world.

As we share in this fellowship or "community" of saints we share in a mutual use, for we are not only called to belong to Jesus Christ, but we are also called to be sent. Jesus said: "As my Father hath sent me, even so send I you" (John 20:21).

Never has there been a higher calling; never was there established a more important crusade. Every Christian has a cause in which he is to enlist, he is privileged to march under the same banner as others march under, and he is given opportunity to join others in singing a song of victory. And, since the cause is so big, demanding so much of each one of us, there is no way to see it succeed except that we make our skills and our professions serve this cause. We belong to Christ, and this is the basic truth upon which our lives can build. We are not called to **do**, but we are called to **belong**. We are not called to find **happiness**, but we are called to **belong**. And our calling is not primarily a call to **service**, rather it is a call to **belong**. And in truly **belonging** to Jesus Christ, we will be doing, and we will be serving, and we will find the happiness that we desire.

### **FINALLY, THE CHALLENGE OF LOVE IS A CHALLENGE TO COMMITMENT.**

I have been speaking of belonging to Jesus Christ. The challenge to belong to Christ also brings with it a challenge to commitment. To be committed to Christ is to recognize that He makes a unique claim upon my life and it means that I must make up my mind about what that claim shall mean to me.

Someone has suggested that on the lower slopes of the divine hill reaching toward God there is much common ground among all religions. As we climb higher, the common ground is only among the greater religions. But as we climb higher still, we find the paths diverging, and every serious man and woman must make a choice.

Christ stands at this point and He speaks saying, "Come unto me; I am the way." And the Christian is that individ-

ual who says "yes" whether he replies with boldness and confidence, or with timidity and hesitation. As the Christian responds to Christ's appeal he rejects the idea that other faiths have equal value and that they are equally true.

The Lord further explains: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Here is insistence! Here we find challenge! The gospels are filled with imperatives: Come! Believe! Receive! Seek! The gospels are further filled with questions that make heavy demands upon followers, questions that leave no shortcuts: "Who do you say that I am?" "Wilt thou be made whole?" "Do you love me?" and always, if we respond, there must be commitment.

Jesus based His claim on our commitment to a truth that is always valid. It is the age old truth that we find our real selves by giving ourselves away. Man's self, or soul, is not, nor can it ever be, self-supporting or self-sufficient. Man grows through contact with others. His personality develops by giving of itself to others, and by adjusting his claims to theirs. The fellow who always clings to his own inner self, who seeks only to save and to serve himself, is living the life of an undeveloped child. Everyone of us knows that the strong personalities of life are those who have come to the point of most completely giving themselves away.

And this is just as true of religion, and of Christianity, as it is of the personality of an individual. If man's only objective in becoming a Christian is to save himself and to assure himself a place in heaven then that man can only shrivel up and die. And if the group who makes up a church has no motive other than for its own pleasure and fellowship, it, too, will die. Jesus said: "Whosoever will save his soul (his life, and there is no difference in this connection) shall lose it." And the church that seeks to serve and save itself without any concern or commitment to the welfare of others will just as surely lose its life as well.

This is the logic of commitment. We must find ourselves by losing ourselves. We get meaning in life when we give ourselves to that which is beyond us. And here, too, it is true of the church, or a denomination, just as with an individual. We have all done it in one way or another, at least to an extent, to those whom we love, or to those with whom we work, or to a cause in which we have strong convictions, or to our work or some art to which we are dedicated. These are places in which, by losing ourselves, we really find ourselves.

But the final link in this logic is: "To what or to whom shall I commit my entire life?" There is no thing, no cause, no plan nor purpose of earthly origin that has a right to my total devotion. But as Christ comes to man right from the very heart of God, He is the **ONE** and the only **ONE** who rightfully can claim my complete devotion. So He speaks again: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He is the Truth that we may follow; He is the Lord who by coming in the form of flesh denied Himself, and gave Himself away, and lost His life upon Calvary, in order that we might be found, and in order that we might have life.

The logic here is simple, a matter of will or desire. "If any man **will** follow" . . . then follow! It is a process of saying "no" to self and "yes" to Christ. But this saying "yes" is a daily process, a process that accepts every cross that comes our way. And these come in all patterns, shapes and sizes. But the "yes" of commitment means that they will all be accepted.

As I bring my message to a close today, I do so without any specific recommendations. I am not asking that the Conference adopt any resolutions in so far as I am concerned. I simply hope and pray that as a group of individuals who belong to Jesus Christ, that we will accept the challenge of Christ's love; I pray that we will give evidence of a greater concern for the cause of Christ; I am hopeful that we will recognize the need to communicate this message of love to others; I trust that we will put forth a greater effort to make our own community within the church an ever expanding one, that will take in not only our friends, but the unloved and the unlovely; and I fervently pray that the Brethren Church and all who make up its membership shall be more fully committed to Christ in the coming years than we have ever been before.

My final remarks are an editorial from the July, 1968, issue of **Eternity**. The editorial is entitled: "Are There Any Parabolani In Your Church?"

"In several of the early Christian churches there were groups known as the parabolani. This wasn't a Ladies' Aid or a bowling league or even a cottage prayer meeting.

"Literally, the word parabolani has to do with gambling, but these groups certainly weren't in charge of planning Bingo nights. No doubt, however, the early Christians preferred the terms 'risking' or 'hazarding,' which are alternative meanings for parabolani.

"The parabolani would go out into the dungeons where desperate and sometimes deprived prisoners were kept. Disregarding all personal risks, they would minister to the criminals.

"The parabolani would also minister to the sick, especially those with contagious diseases. When a plague threatened a city, the parabolani would go in, hazarding their lives for the sake of Jesus Christ.

"In 252 A.D. the city of Carthage was ravaged by a plague. In panic, bodies of the dead were thrown into the streets, and the plague spread like wildfire. The entire city seemed doomed. Then Bishop Cyprian called the Christians of Carthage to serve as parabolani, and they buried the dead bodies, they attended to the sick and they ministered to the suffering. At the risk of their own lives, they saved the city of Carthage.

"The Christian Church today is different. We sing, 'I'm so Happy,' and 'I've Got the Joy, Joy, Joy Down in My Heart.' We start organizations within the Church which are islands of safety, far from the roar of the world.

"And occasionally when we are sufficiently troubled over our isolation from society, we draft a resolution as a panacea to the world's problems and as a placebo to our own consciences.

"At every denominational meeting there are resolutions. At every council of churches meeting, there are more resolutions. The National Council of Churches, the National Association of Evangelicals, the Presbyterians, the Methodists, the Assemblies of God, the Baptists — of a dozen different hues — the Lutherans, and even the Schwenkfelders, all make their resolutions.

"But where are the parabolani today?

"We've had resolutions on race, crime and poverty for the last ten years, but we've had mighty few parabolani.

"Christ's severest words were directed at those who passed resolutions but did not implement them. He constantly emphasized the importance, not only of knowing the will of God and believing it, but also of **doing** it. He talked about taking up the cross, about losing one's life, of being parabolani. He said that the harlots would enter the kingdom of God before those who said, 'I will go,' and went not.

"Ours is a day of sewing circles for the women, bowling leagues for the men and pizza parties for the young people.

"In fact, our church schedules are so full that there isn't time to include a parabolani society. And after all, not too many people would be interested anyway."



# GOD'S CHRIST OR GOD'S WRATH

## Revelation 15:1-8

### Part XXXIII

by REV. R. GLEN TRAVER

THIS CHAPTER (and those which follow) both recapitulates and amplifies the picture of God's judgment and wrath which has already been described in terms of the seven seals and seven trumpets (chs. 6-11) and the Great Tribulation (chs. 12-14). Chapter 15 serves as an introduction to this section, dealing with the seven bowls (KJV: "vials") of God's wrath, adding more descriptive imagery concerning the terrible horrors of the Great Tribulation Period. These seven bowl judgments make up the bulk of the materials found in chapter 15 and 16 and help to prepare the way for the further description of the Conquering Christ presented in chapters 17 through 21:8.

Chapter 15 begins with an introductory note concerning the seven angels with the seven last plagues (v. 1). This is followed by a parenthetical section picturing the triumphant saints in glory (vs. 2-4) and then a return to the main theme of this section — the horrors to be endured during the Great Tribulation judgment (vs. 5-8).

#### introductory note (1).

John begins by mentioning his vision of the "seven angels which have the seven last plagues." The words, "another sign . . . great and marvelous" no doubt implies that this is another revelation of the coming tribulation judgment, a revelation "great" in its terribleness and "marvelous" in its awesomeness. The purpose behind the presenting of such details is not to scare his readers but rather to wake them up to the fact of such terrible judgment to come and to bring them to true repentance, that they may escape.

This message is not just for John's immediate readers but rather for all who should live prior to this great terrible event. It comes as a constant reminder that God will ultimately balance all accounts and right all wrongs. It also comes as a warning to flee this wrath to come through repentance of sin and true faith in Christ. Modern man, however, has lost all fear of God. His ways of dealing in judgment and it seems much more in keeping with the spirit of the times to shake fists in His face than to bow our knees at His feet! All such, this vision of the seven angels, with the bowls of the wrath of Almighty God, have a message that sounds forth loud and clear.

The description of these plagues as "the seven last plagues" makes it clear that when God's wrath is completely "filled up," it will spill out in the form of these plagues and then will come the end. There can be little doubt, then, that these plagues refer to the closing per-

iod of the Great Tribulation which will see horrible afflictions poured out upon mankind such as the world has never known. Strauss declares that even, "the plagues in Egypt were but a minature of these last plagues" (*The Book of the Revelation*, p. 277). Walvoord points out the word "filled up" (*etelesthe*) means "to bring to conclusion or to the ultimate goal, that is, a fulfillment of divine purpose" (*The Revelation of Jesus Christ*, p. 226). He also observes: "The word for 'wrath' is not *orge* but *thymos*, often translated 'anger.' In view is not divine wrath as an attitude, but divine judgment as the expression of God's wrath" (*Ibid.*, p. 226). Such judgment is here declared to be the final outcome of God's wrath "filled up" and now about to overflow.

#### The saints in glory and the song of the redeemed (2-4).

Before John continues to describe these seven bowl judgments, he has a word of encouragement and hope for those who will remain true and faithful to Christ and His Word. It is very clear that this is another scene into the very throneroom of heaven (cf. 4:1-6), but rather than seeing all the redeemed of creation, as in chapter 4, here John sees and hears only those who have been redeemed, martyred, and translated during the reign of Antichrist (who, "had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name").

The sea of glass no doubt alludes back to the sea of glass, described in 4:6. Here, however, we have the added description of this "sea" as "mingled with fire." We noted in our study of chapter 4 that this sea of glass provided a perfect reflection of God's person and nature and perhaps these added words "mingled with fire" are meant to dramatize the truth that even God's wrath and judgment reveal His holiness of person and nature ("fire" is often used in Scripture as a symbol of judgment).

The mention of these martyred tribulation saints standing upon the sea of glass, and having the harps of God, provides us an introduction to their song of deliverance, recorded in verses 3-4 and spoken of as "the song of Moses . . . and the song of the Lamb." Many feel this "song of Moses" is an allusion to the song sung by Moses, and the Israelites, immediately following their crossing of the Red Sea which gave them deliverance from Egypt and its Pharaoh (cf. Exodus 15:1-21). However, some would prefer the song of Moses as recorded in Deuteronomy 32, which presents "a comprehensive picture of God's faithfulness to Israel and His ultimate purpose to defeat their enemies" (Walvoord, *Ibid.*, p. 228). Regardless which song is in mind, John here sees the spiritual

Israel of God (i.e., the tribulation saints) safely through their sea of martyrdom and standing on the shore of heaven singing forth the praises of its God (combining the song of Moses with the new song of the Lamb). No doubt, in reference to this vision, many of these martyred saints had died tragic and even horrible deaths in their refusal to follow the Antichrist. Yet, here they are called victorious. The implication seems to be that it was this very martyrdom that had made them victors. Such martyrdom and its consequent victory illustrates the truth stated by our Lord when He said to His disciples, "whosoever shall save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25). Barclay comments at this point: "The real victory is not to live in safety, to evade trouble, cautiously and prudently to preserve life; the real victory is to face the worst that evil can do, and if need be to be faithful unto death. 'May God deny you peace,' said Unamuno the Spanish mystic, 'and give you glory'" (*The Revelation of John*, vol. 2, p. 155).

The mention of these saints as "standing" may well symbolize the fact of their victory (i.e., raised up out of martyrdom unto glory) and the further observation that they have "the harps of God" seems to symbolize the note of praise in the song to follow (a "harp" often used in Scripture as an instrument of praise).

This song of Moses and of the Lamb is completely God-centered and contains but one theme — His greatness and His glory. It may be that this song is called both the song of Moses and the song of the Lamb as a further implication of the one Church of God made up of both Old and New Testament saints. The main emphasis, however, is placed upon the message itself, to which we now wish to direct our attention.

This song begins with drawing attention to the works of God which are declared here to be "great and marvelous" (the same words used in verse 1 of the new "sign" or vision). No one can objectively study the work of God in the affairs of men and nations throughout all the pages of history and not come to this same conclusion — "great and marvelous" in its revelation of His power, wisdom and grace. The greatest evidence of such a revelation seems to be implied here in the mention of Moses and the Lamb. This no doubt alludes to the work of Israel's deliverance from Egypt and Pharaoh and the deliverance of men from sin and Satan. These two events stand out in juxtaposition to each other throughout the Word of God with the focal point centering upon the cross.

The "great and marvelous" works of God next draw out the recognition of God's own nature — a nature best revealed through these very works. He is first spoken of as "Lord God Almighty," the self-existent Creator and Sustainer of all the universe, and the One Who is everlasting to everlasting (cf. *Psa.* 90:1-2). Further, it is stated that all of God's working are "just and true." This is indeed certain, for, He, himself, is the very source and personification of all righteousness and truth. This song concludes verse 3 with the assertion that this almighty, righteous, and true God is the King of all nations (not "saints" as in KJV). This is another way of asserting His sovereignty over the affairs of all men and nations and of every age and time. Such sovereignty rules and over-rules and ultimately shall put down all enemy rule and resistance (cf. *Jer.* 10:6-7).

Verse 4 is but a further amplification of the description given of God in verse 3. The first part of this verse is more of an affirmation than it is a question, for, in the light of God being "the King of all nations," He has a right to the worship ("fear") and honor ("glory") of all men. Indeed, the last part of this verse declares this to be the case, "for all nations shall come and worship before thee; for thy judgments (righteous acts) are made manifest." The ways of God among men will ultimately be made known to all and at that day, all will declare that He alone "is holy" (i.e., all that He is and does within the circumference of impeccable holiness).

I would conclude this part of this message with the following observation by Merrill C. Tenney: "The world today is confused by the calamities that threaten it. Revelations, treacheries, and destruction threaten on every side. Men are willing to compromise anything for the sake of life, which, in turn, becomes valueless without the rights that they surrender. In the growing darkness the Christian sees the outworking of God's displeasure but he can sing God's praises because he knows that through the tribulation of the present, God is working out His design for the future. . . . God alone can disentangle the affairs of earth and bring them to righteous culmination. No man has the breadth of understanding nor the absolute goodness that would qualify him to be the arbiter of eternal justice. The praise of those who sing the song of Moses and of the Lamb is directed to God because He administers His laws with perfect equity" (*The Book of Revelation*, pp. 78-79).

#### The wrath and judgment of God (5-8)

Having pictured for us the glory of God's redeeming ones, John again returns to the major theme of this entire section — God's tribulation judgment upon the Antichrist and all of his followers. This judgment will be the natural outworking of His spurned offer of escape and can be thought of in terms of the opposite side of the coin called "God's love." The Scriptures are clear concerning the juxtaposition of God's love and mercy with His wrath and judgment. For those who will turn from their sins through faith in and commitment to Christ, God's love and mercy are certain. However, for those who reject His Christ, God's wrath and judgment is but the natural outworking of His will upon all sin. Such is not subject to mere chance but rather is worked out according to His pre-determined purposes. We must realize that God's laws do have their own built-in consequences and for man to reject them is but to invoke the inevitable. Just as physical death is the natural outworking of our rejection of God's law of gravity, even so, "the soul that sinneth, it shall die" (*Ezekiel* 18:4). Such judgment is calm, not passionate; certain, not capricious, and just, not partial. God cannot be bought off or bargained with in respect to His sovereign will. Such must be accepted and obeyed or the consequences will be eternally disastrous. This is so because His laws and the built-in consequences are not subject to change.

Here the judgments about to be invoked upon Antichrist and his followers are described against the backdrop of Israel's tent in the wilderness (cf. *Numbers* 9:15; 17:7; 18:2, etc.) Such a "tent" testified to the presence and the power of God with His people at that time, also symbolized either His love and mercy or His wrath and judgment, depending upon what their relationship to Him and His will at the time. Here in ver



the "tent" is seen in heaven which no doubt speaks of heaven being the place where God's presence, power, and authority are to be found and from where He dispenses His love and mercy (vs. 2-3) or His wrath and judgment (v. 7ff.).

The mention of seven angels with the seven bowls containing God's wrath in verses 6-7 seems to be used as a means of re-emphasizing the certainty and the imminency of God's wrath and judgment about to be poured out upon Antichrist and all of his followers. The mention of white robes and golden girdles alludes to the official dress of the high priest of Israel who not only offered the atoning sacrifices for Israel's sins, but also guarded jealously the Ark of the Covenant which also contained the tables of law. This picture, here within the context of this section on judgment, no doubt seeks to graphically declare the rightness of that judgment and the fact that no man or nation can defy God's laws and stand by with it forever.

Verse 7 also mentions that these seven angels are given the bowls containing the wrath of God by one of four angels. No doubt these are the same "beasts" mentioned in chapter 4 which here again symbolize all the forces of God's creation which will take part in either praising God (chapter 4) or helping in the administration of His judgments (as here in our text). It may be that the implication is that the very forces of nature (earthquake, wind and fire) will share in this administration of these tribulation judgments.

Verse 8 alludes to the holiness of God (in the language describing His "Shekinah" (or "Shekinah") glory which pervaded the Holy of Holies (cf. Ex. 40:34-35; I Kings 10-11; Isa. 6:4, etc.). The thought here seems to be that the avenging judgments of God are concomitant with His righteousness and holiness, and indeed, such righteousness and holiness demand the same. It is here stated that no man could enter the temple until after these plagues were fulfilled which seems to imply that nothing will be able to stave off or cancel out the certainty and the imminency of this judgment. As stated Barclay (carrying out the thought of R. H. Charles):

"The righteousness of God is to go out in avenging justice, and there is nothing that can be done to halt it or turn it back, until it has completed its purpose" (Ibid., p. 161).

D. T. Niles sees in this scene the truth concerning "God's uncompromising demands and inexorable justice" and that "in the midst of judgment no man can come to the ark (symbolizing God's grace) nor is the ark visible, but when the smoke (of judgment) has lifted, men will see that the ark has been there and has been there all the time" (*As Seeing The Invisible*, p. 84).

#### In conclusion.

Thus, in this very short chapter of only eight verses, we have two contrasting pictures: one which reveals the martyred tribulation saints rejoicing in the presence of their Redeemer-God, and the other, which introduces the imminent pouring out of God's wrath and judgment upon Antichrist and his followers. Though the scenes are within the context of the tribulation, the truth which these pictures illustrate is eternal truth and time-binding in its import.

All who accept Jesus Christ as their Lord and Savior shall find in Him their great High Priest Who alone can deliver from the wrath and judgment of a righteous and holy God and also shall receive the eternal blessings and glories which can only result from the outward manifestation of His love, mercy and grace. In Him we find eternal rest and peace and joy — and escape, not only from the horrors of the tribulation, but of far greater importance, escape from the horrors of the second death (i.e., eternal damnation).

To reject Jesus Christ is to reject all hope of escape from such "death." "For the wages of sin is death." Only "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). May we never become so absorbed in the details of these chapters that we lose sight of these eternal verities and fail to profit from their relevant warnings and invitations. For us, as well as for men of all time, it is either God's Christ or God's wrath — we make the final decision.

## Reports from churches - -

### DERBY, KANSAS

MUCH HAS HAPPENED since the first of the year here in Derby, Kansas. Beginning the first Sunday evening in January and for the next nine weeks, our pastor led a series of leadership training classes entitled "Learning to Lead." Discussion was lively, new ideas and teaching methods were numerous and there was a general good response to the course. The average attendance for the classes was 19.

In the last several months the W.M.S., Laymen, and Bethren Youth have cooperated in distributing publicity folders to about three-fourths of the homes in Derby. Some 1300 folders were distributed along with an invitation to any who did not already have a church home. April 15, the day following Easter, began our evangel-

istic meetings with Rev. Robert K. Blaine from Greenfield, Ohio, as speaker. The Elmer Childress family, who does gospel singing for a local TV station, brought special music two evenings. There was also good special music each evening following. There were twenty rededications and six first-time confessions throughout the week's services.

Six children were baptized at the evening service on May 26. We thank the Lord for these decisions.

In observance of National Family Week, the Board of Christian Education planned and held a three-day Family Life Conference, May 7-9. A representative from the county sheriff's office spoke on the problem of juvenile delinquency the first evening. Wednesday evening's speaker was a counselor from the Wichita Family Consultation Service who stressed the necessity of healthy marital "relationships" and gave many practical helps

to a healthy family life. Our pastor led the final discussion and talked about factors that can become stumbling blocks to a healthy home life. All who attended were inspired to seek improvement in themselves and their family relationships.

Vacation Bible School in June was well received with the attendance climbing each day. The staff was especially energetic and should be commended for their fine work.

Mrs. Amanda Moore  
Corresponding Secretary

## WEST ALEXANDRIA, OHIO REVIVAL

THE WEEK of April 28, 1968, saw Rev. Herbert Gilmer of Roann, Indiana, with us for a week of Revival Services. Our people seemed to be ready for a real revival, as you will note by the following statistics, and we also realized immediately that we had chosen the right man for the job.

On Sunday morning, two teens responded by rededication; on Sunday evening we had fourteen rededications and three first-time confessions of Christ as Savior; Monday evening saw ten rededications and one first-time confession.

Plans were made to have a "soul-winning" workshop following the evening service on Tuesday, but plans had to be changed as the working of the Holy Spirit's power was so great. Ten came forward indicating they were burdened for other souls. Quite a number had four and five requests for special prayer for the unsaved and indifferent. There was one first-time confession of Christ and two came forward for anointing immediately. Can you see that there were two happy preachers?

We, here at the West Alexandria Brethren Church, feel that we could not have chosen a better time for the revival or a more dedicated servant of the Lord Jesus Christ. We wish to thank the good people of our Roann, Indiana, Brethren Church for lending us their pastor for this week of meetings. Many thanks to Bro. Gilmer for his services and for his willingness to spend and be spent. We appreciated so much his stacks of tracts which were on display for the week in the foyer of the church. These were wonderful for those interested in soul-winning and for those needing help in living the Christian life.

Rev. William R. Skeldon of Mishawaka, Indiana, will arrive as full-time pastor of the West Alexandria Church on August 19, 1968. The present pastor, the undersigned, has been serving as interim pastor of the church.

Rev. Percy C. Miller

## FALLS CITY, NEBRASKA

DAILY VACATION BIBLE SCHOOL was held at the First Brethren Church of Falls City, Nebraska, from June 3 through June 15, 1968. The school proved to be most successful with Mrs. Harvey Hinz serving as general superintendent.

The Father-Son Banquet was held on Friday evening, June 14, 1968, at the church with forty in attendance. The tables were unique with a highway stretching through the middle of each table. On the two-way high-

way, cars, trucks, tractors, car and boat trailers were found, separated by a long yellow line through the gray pavement. Mr. Loy Franklin who recently made a trip to the Holy Land showed many beautiful and interesting slides.

The W.M.S. public service was held on Friday, June 2, 1968. The Rev. Fruth, pastor of the Sabetha, Kansas Church of the Brethren, showed slides of Germany. Many of the slides shown were landmarks of early Brethren history.

The service proved to be most interesting to all who attended.

Mrs. F. P. Schroeder  
Corresponding Secretary

## INDIANA DISTRICT CONFERENCE

IN THE accompanying photos you will find persons who helped to make up the Indiana District Conference which was held at the Shipshewana Retreat during the early part of June.



In the first photo you will see the 1968-69 officers being installed by the retiring moderator. From left to right are: Rev. Woodrow Immel of North Manchester, Indiana, retiring moderator; Rev. Claude Stogsdill Teegarden, Indiana, assistant secretary-treasurer; Rev. Paul D. Tinkel of Warsaw, Indiana, secretary-treasurer; Rev. Waldo Gaby of New Paris, Indiana, vice moderator; and Mr. Devon Hossler of Nappanee, Indiana, moderator.



The second photo shows the members of a panel who discussed the topic: "What Does the Laity Expect of the Minister's Wife?" which was conducted on Thursday morning of Conference.

Members of the panel are from left to right: Mr. Glenn Bixler of Milford, Indiana; Mrs. Duane Rose of South Bend, Indiana; Mrs. Arden Ayres of North Manchester, Indiana; and Mrs. George Brown of Peru, Indiana.



## JOHNSTOWN, PENNSYLVANIA THIRD CHURCH

**T**HIS MORNING, June 30, 1968, Rev. Jerald Radcliff preached his farewell sermon to our congregation. With his ministry with us in its fifth year, the Radcliffs will be moving to Masontown, Pennsylvania, to take up the work at the First Brethren Church there. We wish them God's speed!

The past year has been a busy year in our church. Souls have been added to the congregation. With Rev. James Rowsey as evangelist last fall, we had a fine series of meetings. Rev. C. Y. Gilmer came to us in March and we had a good Bible lecture series.

Auxiliaries have had their public services, special holiday events have had their rightful place and the church has contributed its full share to the work of the District and National Brethren Church.

At a recent congregational meeting we took the advice of the moderator of the 1967 General Conference of The Brethren Church and adopted the following resolution as taken from our minutes:

"On April 17, 1968, in a regular quarterly business meeting, the members of the Third Brethren Church voted unanimously to go on record as publicly reaffirming our acceptance of the New Testament as our rule of faith and practice, and our acceptance of the basic doctrines of the church, to wit: triune immersion baptism, the three-fold communion service, etc. It was further voted that notice of this action on the part of the congregation become a permanent record in the church's archives, and that notice of this action be published in the local bulletin and **The Brethren Evangelist.**"

Floyd S. Benshoff

## SARASOTA, FLORIDA



**A** TWO-WEEK Daily Vacation Bible School proved to be most successful in the First Brethren Church Sarasota, Florida. The total enrollment was 96 pupils with a staff of 29. Twenty-two first-time confessions were made and twenty-six rededications were made. There were 181 in attendance at the close of the school.

The Bible school director was Mrs. Carl Mohler formerly of Ashland, Ohio. Assistant Bible school director was Mrs. Eugene Robbins formerly of Warsaw, Indiana.

The accompanying photo shows the entire school.

The church has been experiencing the greatest summer attendance and the largest number of decisions for Christ in its history. During the month of June the church averaged 267 compared to 190 for a year ago in the morning worship service.

Very recently 39 persons were baptized and received into membership of the church.

Rev. J. D. Hamel

## MR. and MRS. EVERETT MILLER HONORED



**M**R. AND MRS. EVERETT MILLER were honored by the Indiana District Board of Trustees at the Shipshewana Hotel on Sunday, June 23, 1968, with a "carry-in dinner." Mr. Miller has served on the Board of Trustees for 27 years and has been chairman for 21 years. The trustees presented him with a dirilyte letter opener.

The members also welcomed Mr. and Mrs. John Porte as John is the new member of the board.

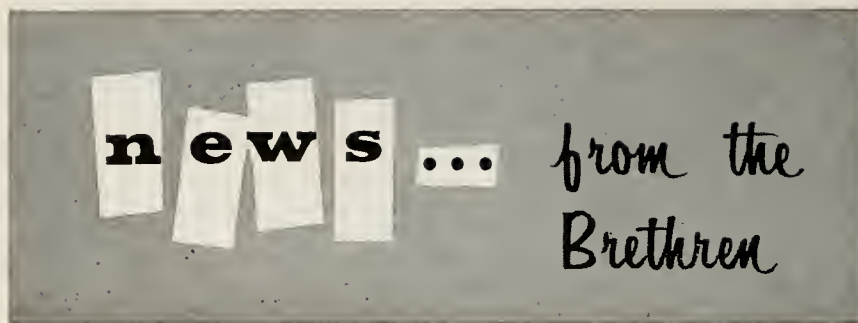
DeMain Warner of Goshen, Indiana, was elected chairman of the board; Russell Rodkey of Burlington, Indiana, will continue as vice chairman; and Mrs. Hazel Phorer of Elkhart, Indiana, will continue as secretary-treasurer to be assisted by John Porte.

The treasurer announced that every church in the district had paid their apportionment which amounted to \$7,775.75 for the year. The balance on the new dormitory indebtedness is \$5,300.

This year there was a shortage of rooms for District Conference delegates. Plans are now in the making to provide more rooms for next year. Upon the request of the Sisterhood girls, the trustees have plans underway to remodel the Sisterhood House.

Mrs. Russell Rodkey

**Why not join the  
TEN DOLLAR CLUB?**



**Hagerstown, Md.** Rev. and Mrs. K. Prasanth Kumar are now living in Hagerstown where Mr. Kumar is serving as Associate Pastor of the First Brethren Church. He will serve in that capacity until shortly after September 1 when he will return to Ashland, Ohio, to resume his studies in the Seminary.

**Pittsburgh, Pa.** Rev. Richard J. Godwin reports that the church has taken on the project of broadcasting over radio station WEEP every Sunday afternoon at 12:30. The first broadcast was Sunday, June 30, 1968, and the succeeding broadcasts have proved to be most successful for the church.

The church has also adopted a most imposing budget and is doing very well in meeting it from week to week.

**Cameron (Quiet Dell), W. Va.** Rev. Edward West, Jr., reports through his bulletin that on Sunday, June 16, 1968, there was an ordination service during the morning worship hour for a new Deacon and Deaconess. Mr. Louis Williams was ordained as a Deacon and Mrs. Wilma Bungard as a Deaconess. Rev. Carl Phillips of the Highland Brethren Church in Marianna, Pennsylvania, was the guest speaker for this affair.

**Bryan, Ohio.** Rev. M. W. Dodds reports through his newsletter of July 31, 1968, that plans for the erection of a new church building are moving forward at a rapid pace. On July 24, 1968, the Trustees entered into a contract with the representatives of the Sun Oil Company for the sale of the present church property. Bids from the contractors for the new building are expected by August 27, 1968.

**Warsaw, Ind.** Rev. Paul D. Tinkel reports that Mr. John Porte of South Bend, Indiana, was the guest

speaker on Sunday Morning, June 23, 1968. Mr. Porte was the former Field Representative of the Brethren Church.

**Tempe (Papago Park), Ariz.** A recent church bulletin reports that Rev. Duane Dickson was given another year's call to be pastor of the church. This call has been accepted.

**Tucson, Ariz.** Rev. Clarence Stogsdill reports that on Sunday afternoon and evening, May 26, 1968, that some forty people gathered at the new campsite for a time of devotions, games and a potluck dinner. The district has just recently acquired the new campsite for use by the Arizona churches in the summer camping program as well as for other events.

**College Corner, Ind.** The College Corner Brethren Church, Route 3, Wabash, Indiana, plans evangelistic service from August 19 through September 1, 1968, at 7:30 each evening with Rev. R. Glen Traver as evangelist. Rev. Traver is the pastor of the Firestone Park Brethren Church of Akron, Ohio.

Mrs. Nancy Laudenschlager, Corresponding Secretary, also reports that Miss Glynn Biehl of near Lagro, Indiana, will be the song leader and provide special numbers each evening. All congregations in the area are cordially invited to attend.

## Memorials

**FLORA.** Earl S. Flora, age 74, of Menlo Park, California, passed away on Friday, June 28, 1968 following a brief illness.

Mr. Flora was a native of Indiana, and was a graduate of Ashland College and Seminary. He was a stu-

dent pastor of North Georgetown, Ohio. Also, full-time pastor of Vincennes, Riddlesburg and Altoona, Pennsylvania; Beaver City, Nebraska; and Spokane, Washington. He was a member of the Manteca Brethren Church in Manteca, California, until ten years ago when he united with the First Baptist Church of Menlo Park.

Interment was in the Alta Mesa Cemetery, Palo Alto, California.

\* \* \*

**RISER.** Mr. Harvey C. Riser, age 78, passed away on Tuesday, June 1, 1968. He was a charter member of the First Brethren Church, Cameron, West Virginia.

Memorial services were conducted on Friday, June 14, 1968, at the Anderson Funeral Home by the undersigned assisted by Rev. Carl Phillips. Interment was in the Highland Cemetery.

Rev. C. Edward West, Jr.

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**SCHULTZ.** Mr. Carl Schultz, age 58, of Troy, Ohio, passed away on Sunday, June 2, 1968, in the Dettmer Hospital where he had been a patient for a week. He was the father of Rev. Thomas Schultz who was pastor of the First Brethren Church in Gratiot, Ohio, until recently.

Funeral services were conducted by the undersigned and interment was in the Pleasant Hill, Ohio, Cemetery.

Rev. Cecil Bolton, Jr.

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**LEE.** Mrs. George (Jeanette) Lee, age 78, of Bradford, Ohio, passed away on Tuesday, May 21, 1968. She was a member of the First Brethren Church in Pleasant Hill, Ohio.

Funeral services were conducted by the undersigned assisted by Mr. Dennis Randall. Burial was in the Pleasant Hill Cemetery.

Rev. Cecil Bolton, Jr.

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**CLEAVER.** Miss Florence Cleaver who observed her 100th birthday on May 29, 1968, passed away at the Community Hospital in Falls City, Nebraska, on Friday, June 21, 1968 following surgery on a broken hip the week before.

As a longtime member of the First Brethren Church in Falls City, she was very active in the service of her Lord, serving as deaconess and Sunday school teacher besides other duties.



She founded a mission Sunday school for all races and together with her sister, Nellie, conducted Sunday school for over fifty years without missing a session.

Miss Cleaver is credited with giving the Florence Cleaver Radio Station to Ashland College in 1949.

Memorial services were conducted at the First Brethren Church in Falls City on June 24, 1968 with Rev. Jack McDaniel in charge. Burial was in the Steele Cemetery in Falls City.

Mrs. F. P. Schroedl

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BURKE. Albert H. Burke, age 75, passed away suddenly on Sunday, June 2, 1968. He was a longtime member of the First Brethren Church of Falls City, Nebraska. Services were held on June 5 with Rev. Jack McDaniel in charge.

Mrs. F. P. Schroedl

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STUMP. Mrs. Justine Stump, age 70, passed away on Thursday, June 6, 1968. She was a member of the First Brethren Church of Falls City, Nebraska. Memorial services were conducted on June 9 with Rev. Jack McDaniel in charge. Interment was in the Silver Creek Cemetery.

Mrs. F. P. Schroedl

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ALDIS. Rev. Steadman Aldis, age 70, of Fort Scott, Kansas, passed away on Saturday, June 22, 1968, at his home. He was a member of the United Methodist Church in Fort Scott following his retirement from missionary service in India.

Rev. Aldis served the Brethren church in Fort Scott as pastor very faithfully from 1953 to 1959 while the church was without a Brethren pastor.

\* \* \*

MAHLER. Bertha B. Mahler, age 72, passed away on July 9, 1968. She was a member of the First Brethren church in Bryan, Ohio.

She was united in marriage to Mr. Wesley Mahler and had she lived until October of this year they would have celebrated their 65th wedding anniversary.

Memorial services were conducted by the undersigned.

Rev. M. W. Dodds

\* \* \*

RUSSELL. John William Russell, passed away on July 28, 1968. He was a member of the First Brethren church of Bryan, Ohio.

Memorial services were conducted by the undersigned with interment in the Brown Cemetery.

Rev. M. W. Dodds

\* \* \*

COY. Mrs. Lulu Mae Coy, 79, passed away on June 4, 1968. She was a member of the First Brethren Church of Bryan, Ohio.

The undersigned was in charge of the funeral service on June 7. Interment was in the Fountain Grove Cemetery, Bryan, Ohio.

Rev. M. W. Dodds

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TEWALT. T. Frank Tewalt passed to the eternal life on December 24, 1967, at Mathias, West Virginia. He was a member of the First Brethren Church of Hagerstown, Maryland, where he was active as the teacher of the Men's Crusader's Class; as president of the Laymen's Organization; and as a trustee. He had also served as Assistant Sunday School Superintendent. He had served as President of the Southeastern District Laymen's Organization.

Memorial services were held in the Mathias Church in charge of Rev. C. Y. Gilmer and the undersigned.

Rev. W. St. Clair Benshoff

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HECK. Francis M. Heck, a longtime member of the First Brethren Church of Hagerstown, Maryland, passed away on May 23, 1968. He served as a Deacon, Trustee, member of the Official Board, member of the Crusader's Class and Laymen's Organization, and as Treasurer of the Sick and Poor Relief Fund. His church was his life.

Memorial services were held by the undersigned in the church on May 26.

Rev. W. St. Clair Benshoff

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HAMMER. Mrs. Viola M. Hammer, age 74, of Hollsopple, Pennsylvania, passed away on June 14, 1968. She was a charter member of the Johnstown Second Brethren Church, Johnstown, Pennsylvania, where she served faithfully as a deaconess.

Memorial services were conducted on June 17, 1968, in the Second Brethren Church with Rev. Gerald Deffenbaugh officiating. Interment was in the Grandview Cemetery.

Rev. Joe Hanna

## Weddings

LOGAN-KIDD. Miss Susan Elizabeth Logan and Mr. Donald Eugene Kidd were united in marriage in the Bethlehem Brethren Church, Harrisburg, Virginia, on June 15, 1968, at 3 o'clock in the afternoon. A wedding reception following the service was held in the social hall of the church.

Mrs. Kidd is the daughter of Mr. and Mrs. Mark A. Logan and was recently graduated from the Medical College of Virginia with a B.S. in nursing. Mr. Kidd is a pre-seminary student at Bluefield College.

The Rev. Darden Battle, Baptist pastor of Richmond, assisted the undersigned in the ceremony.

Rev. John F. Locke

\* \* \*

KOCH-BENSHOFF. The marriage of Donna Jean Koch, Medina, Ohio, and William James Benshoff, Ashland, Ohio, took place on February 3, 1968, in the First Methodist Church, Medina, Ohio. The double ring ceremony was read by the Rev. Forrest G. Ness, pastor of the First Methodist Church, and the undersigned, father of the groom.

The young couple is at home in Ashland, Ohio, where the groom is a member of the Ashland City Police Department, and the bride is a senior at Ashland College.

Rev. W. St. Clair Benshoff

\* \* \*

SMITH-BENSHOFF. Miss Pamela Ann Smith of Williamsport, Pennsylvania, become the bride of Mr. John Raymond Benshoff of Hagerstown, Maryland, on Saturday, June 15, 1968.

The undersigned, father of the groom, read the double ring ceremony in the sanctuary of the First Brethren Church in Hagerstown in the presence of the immediate families. The young couple will be at home in Hagerstown, Maryland.

Rev. W. St. Clair Benshoff

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BERKSHIRE-ARNETT. Miss Carol Berkshire of Phoenix, Arizona, became the bride of Mr. Curtis Arnett of Wickenburg, Arizona, on Saturday, June 15, 1968. The single ring service was read by the undersigned, father of the bride, in the Papago Park Brethren Church in Tempe,

Arizona. Miss Lois Berkshire, sister of the bride, was maid of honor, and Miss Phyllis Berkshire, a cousin of the bride, presented the vocal selections for the wedding.

The couple will be making their home in Wickenburg, Arizona, where they will be teaching in the local high school.

Rev. J. Edgar Berkshire

viduals are asked to send in any names of families which they might know that is living in this area.

Please send such lists to:

**The Fort Wayne Project**  
c/o First Brethren Church  
1135 Middlebury Street  
Elkhart, Indiana 46514

## INFORMATION CENTER

**T**HE First Brethren Church of Elkhart, Indiana, has consented to investigate the possibility of beginning of a new church in the Fort Wayne, Indiana, area. According to reports there is a considerable number of Brethren people living in Fort Wayne and others move there from time to time and are lost by us to other churches. Therefore, it would seem to have a good potential for a new work.

A request is being made that other Brethren churches send in the name of Brethren people who might be living in or near Fort Wayne; or indi-

## MEMBERSHIP GROWTH

Sarasota, Fla. — 42 by baptism . . .  
Bethlehem, Va. — 3 by baptism . . .  
Pittsburgh, Pa. — 3 by baptism . . .  
Vandergrift (Pleasant View), Pa. — 2 by letter, 3 by baptism . . . Vinco, Pa. — 2 by baptism . . . Canton, Ohio — 2 by baptism . . . Dayton, Ohio — 5 by baptism . . . Pleasant Hill, Ohio — 5 by letter . . . Bryan, Ohio — 3 by baptism . . . Elkhart, Ind. — 2 by baptism . . . Waterloo, Iowa — 4 by baptism . . . Tempe (Papago Park), Ariz. — 5 by baptism.

## PASTOR NEEDED

**T**HE VALLEY Brethren Church of Jones Mills, Pennsylvania, in need of a pastor since Rev. Charles Berkshire has resigned to serve church near Ashland, Ohio, where he is attending Ashland College and Seminary.

Anyone who is interested may contact the church secretary as follows:

**Mrs. Charles V. Stahl**  
Box 131 H  
Champion, Pennsylvania 15622  
Telephone: (412) 593-2916

## PASTOR NEEDED

**T**HE Cheyenne Brethren Church of Cheyenne, Wyoming, is in need of a pastor since Rev. Buck Garrett has resigned as pastor and has accepted the pastorate at Latrop, California.

If interested, please contact the following:

**Mr. Charles Curtright**  
Route 2, Box 840  
Cheyenne, Wyoming 82001

# Ordination of

## MR. PHILIP HERSHBERGER

**O**N SUNDAY, June 23, 1968, Mr. Philip Hershberger was ordained to the Christian ministry in the First Brethren Church of Nappanee, Indiana. The program for this most important event was as follows:

Organ Prelude: "Arioso" . . . . . Mrs. Richard Wenger  
Call to Worship and Invocation . . Mr. Willard Slabaugh  
Chairman Board of Deacons  
Hymn: . . . . . "Joy in Serving Jesus"  
Vocal Solo . . . . . Dr. Lisle Roose  
Action of Church calling for Ordination . . Devon Hossler  
Moderator  
Action of the District Ministerial Examining Board  
Rev. Woodrow Immel  
Scripture Reading . . . . . Oscar Sechrist  
Ordination Sermon . . . . . Rev. M. Virgil Ingraham  
Piano Solo . . . . . Donna Huff  
Scriptural Charge . . . . . Rev. Wm. H. Anderson  
Pastor  
Questions to the Candidate . . . . . Rev. Immel  
Charge to the Candidate . . . . . Rev. Waldo Gaby  
Ordination Prayer with Laying on of Hands  
Rev. Ingraham and Rev. Anderson  
Setting Apart as an Elder . . . . . Rev. Immel

Declaration of Authority as an Elder . . . Rev. Anderson  
Charge to Serve as the Wife of an Elder . . . Rev. Gal  
Prayer with Laying on of Hands

Rev. Anderson and Rev. Immel  
Vocal Solo: "The Lord's Prayer" . . Mrs. Orien Hall, Jr.  
Hymn: . . . . . "A Charge to Keep I Have"  
The Benediction . . . . . Rev. Philip Hershberger  
Postlude: "Now Thank We All Our God" . . Mrs. Weng

Philip Hershberger was born October 21, 1940, at Plymouth, Indiana. His home was Bremen, Indiana, where he went to grade school and high school, graduating from Bremen High School in 1958. He entered Purdue University in the fall of 1958, where he majored in agriculture. He received his Bachelor of Science degree in Animal Science in June of 1962.

In September of 1963, Phil entered Ashland Theological Seminary, at the same time entering Ashland College to fulfill certain seminary requirements. He graduated from Ashland Theological Seminary on June 9, 1968, receiving the Bachelor of Divinity degree.

Phil married Gwen Fisher of Nappanee, Indiana, June 23, 1961. They have two children: Seane, age five and Paul, age three.

He was raised in the Evangelical United Brethren Church and made his public confession at the age thirteen. On May 7, 1961, he joined the First Brethren Church of Nappanee. For the past two years he has served as student pastor for United Church, North Fairfield, Ohio. He and his family have now moved into the parsonage at Oakville, Indiana, where he will pastor the Brethren Church.



# LET CHRIST BE LORD

by REV. HAYS K. LOGAN

Vice Moderator's Address

delivered at the Southeastern District Conference

Washington, D.C. on July 9, 1968

IT IS A PRIVILEGE and an honor to serve as vice moderator of the great Southeastern District of Brethren Churches: I thank you for this opportunity.

My subject is the theme of the conference, "Let Christ be Lord." "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11). This has been paraphrased to read, "Let Christ be Lord of your life." Christ should be Lord of our life because of who He is: He is the God of all the earth, and the Creator of all things. He should be Lord of our life because of where He came from: He left heaven with all its glory; He left the fellowship of the holy angels and His Father; He traded it all to come to earth and live among sinful men, and go the way of the cross, that we might have redemption from sin. He ought to be Lord of our life because of where He is now and what He does for us: He intercedes for us as He sits at the right hand of God.

The word or title lord takes on the meaning of one having great power of authority, a master or a ruler. We may think of the lords of London, and they could be compared to our senators. They are people of honor; people we can and should respect, people we should obey. Verse 10 teaches about the great name of Jesus our Lord. Verse 11 teaches the need to confess that name before men. Verse 12 teaches the need for good works to glorify God. We should attend the services of the church. Give of our time and talent and money to the service of the Lord.

There are three levels of life that people live on according to the Bible: (1) To please self, they are carnal or (worldly) people who live for self. They live to receive rather than to give. They may be likened to a reckless driver that wants the road for himself. They usually start to work late, and they expect everyone to get out of their way. They live for self; they are lord of their own lives. (2) This group belongs to church and suppose they are Christians. They go to church when it is convenient for them. They have some respect for others; they practice some Christian principles, and they are nice people. They are honest and respectable citizens. (3) The spiritual man, he has respect for God, and when we have respect for God, we will have respect for other people. He lives by the law of love. He works in the church; he teaches a class; he is always ready to do what is necessary to make the church a light-house to the community. He has made Christ Lord of his life.

Let Christ have preminence in your life (Col. 1:18). Let Christ excell above self. We are to make Christ Lord of our life. Why should Christ have preminence in our life? He that cometh from above is above all (John 3:31). "All power is given unto me (Jesus) in heaven and in earth" (Matt. 28:18). Ye call Me Lord and Master, and ye say well, for so I am (John 13:13). Here Jesus admits that He wants to be Lord of our life.

"For whosoever shall lose his life for my sake and for the gospels sake shall find it." In a sense a missionary loses his life for others. I am sure Jesus was not speaking of giving your life as a martyr, but giving your life in service for Christ and others. A missionary gives up his home, friends and the privilege of living in America to help others find a better life. Ministers and their wives, social workers and dedicated Christian workers give their lives to help others. This is making Christ Lord of your life. "For whosoever shall save his life shall lose it" (Matt. 16:25). He who lives for self and has little or no concern for others and their welfare shall lose his life in eternity, but he who gives his life in service for Christ and others shall reap his reward in the next world. Let Christ be Lord of your life.

"Enoch walked with God and he was not for God took him" (Gen. 5:22). "Enoch walked with God." He didn't literally walk down the road with God, "for no man hath seen God at any time." But he walked with God by faith, and so can you walk with God as Enoch did. He walked in the commandments of God, and this was walking with God. You see, if you are Christians and have the ten commandments as a moral and spiritual guide, then this is walking with God. "Enoch had a testimony that pleased God." This is walking with God. If God is our best friend, then we should tell people what Christ means in our lives. Enoch preached a sermon on the second coming of Christ before Christ was born, according to the book of Jude.

The story is told of a grandfather and his granddaughter who always went to church together on Sunday. One Sunday grandfather wasn't well, and the granddaughter went to church alone. When she came home grandfather asked, "What did the preacher talk about today?" She said, "He talked about a good man that walked with God. God and Enoch were walking and talking down the road together when Enoch saw it was getting dark. Enoch said, 'It is getting late and I must return home before dark,' but God said, 'Enoch it is getting

late and you are tired, so why don't you come and go home with me?" So Enoch went home with God and has been there all these years." If you and I make God Lord of our lives and walk with Him, one day He will say to us, Come and go home with Me. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We are to witness in Washington, Maryland, Virginia and to the whole world. "Enoch had a testimony that pleased God." What about the Brethren Church?

The sub-headings used at National Conference last year are: (1) Admit: Acknowledge, confess Christ as Lord before men. (2) Submit: It means to yield, give control to another. When a person is drafted into the armed services he belongs to "Uncle Sam." His captain tells him what kind of clothing he can wear, what he shall eat, what time to go to bed and what time to get up. He gives his life into the service of another. This is what Christ expects of you and me. (3) Commit: Giving one's self in service to another. (4) Transmit: It means to communicate with another. To hand from one to another. Christianity is a sharing religion. The more you give away the more you will have to give. You cannot outgive God. We need to realize that we cannot give glory to God merely by using phraseology. There must be the submission of our lives to Him, and we cannot do this unless we honor His Son.

We must put Christ before the church. I am speaking of the institutional church. I know that the Church is the body of Christ; the Church is a group of baptized believers. I am sure there are many people in our churches that worship the church and serve it (institutional) rather than Christ who came to establish the Church. They worship a god of brick and stone. They know little or nothing of the power of God to cleanse their lives and give them power over temptation. Let's put the church before the club. How many times have we had to change a church meeting because someone said, "The club meets on Thursday evening, so I cannot be there."

We should put spiritual things before material and eternal things before temporal. I, also, know this isn't the way we live. For some reason first things come last and last things come first. Let's put God's Word before the opinions of men. This is one reason there are so many different denominations. It isn't what God's Word tells us, but what is your opinion. When we go into our pulpits and/or before our classes, we should not try to force our opinions on people. We should say, "Thus sayeth the Lord." We are sure people don't go to church to hear the minister's opinions, but God's Holy Word explained. Man's opinions are of little value unless they are based upon the teaching of the Bible. We should put Christ before the creed. The Apostle's Creed is very beautiful, but I have never heard of it (creed) saving one soul for Christ.

We should put prayer before pleasure; the Savior before the teacher. We don't go to church to worship the teacher or the preacher. They may be very wonderful people, but Christ is greater than the teacher. He deserves our praise and thanksgiving. We should walk more by faith and less by sight and reason. Let's live to give rather than to get. This may sound like a strange doctrine, but it is the way of the cross. This is making Christ Lord of your life. Strive to be good rather than great. There are many great men in the world, but few righteous. Let's put into our work and life more of Christ and less of self. We will then begin to "Grow in grace and the knowledge of our Lord and Savior Jesus Christ." This is a strange paradox in the Christian life Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it will bring forth much fruit" (John 12:24). A grain of wheat or corn may lie in the granary for years and will always remain on grain until it deteriorates, but if you plant it in the ground it will bring forth many grains. When you and I are willing to die to the pleasures of this world, we, too, will bear fruit. The fruit of love, joy, peace, etc. The greatest fruit bearing in all the world is to win people for Jesus Christ.

When the Brethren Church is willing to witness to the world, then, and then only will we grow spiritually and in numbers. We must give our lives with all our failures to Jesus Christ. We should say, God make the best person out of me that is possible. Take me with all my inabilities, my lack of training and use me. He will use you in His great work in a way you never thought possible. We get tired of people saying, I can't or I don't have time, but you have as much time as anyone else, and you aren't any busier than the other fellow. Why not say by God's help I will! He will give you His victory and power. It will surprise you what you are capable of doing, if you are willing.

What is wrong with the church and Sunday school? The simple answer is: Christian people haven't made Christ Lord of their lives. Why aren't young people attending the Sunday school? What is wrong with people? I took a survey while teaching in camp the last few years, and this is what I learned from the young people. The teacher comes before the class unprepared. They also, said the teachers don't make the lesson practical but teach it as ancient history. The beautiful stories of the Bible are all right for background for our lessons but they need to be brought down to today's living. The story of baby Moses and Daniel in the Lion's Den are beautiful but they are ancient history. The Bible is for our day; let's make it practical. I don't blame people for not wanting to listen to ancient history. The Bible is a Book of Life, let's teach it that way. Teachers, Pastors, in fact all the laity of the church, "Let Christ be Lord of your life."

It isn't ecumenicalism we need. We all wish we had 75,000 members, but if we had that wouldn't solve our

## "LET GOD'S LOVE PREVAIL"

### Ephesians 3:18



problems. Our need seems to be revival in the hearts of Christian people. I get a little disturbed when I read in *The Brethren Evangelist* and other papers, "We are having an evangelistic campaign." We seem to be getting the cart ahead of the horse. You cannot have evangelism without revival. When the church is revived, it will reach out and evangelize the world. Revival is the greatest need today in the Brethren Church. A life that isn't God-centered becomes self-centered.

When they first began to build motors, it was possible for them to stop on dead center, and if they did you couldn't start them without hauling or pushing them. Maybe this is the problem with the Brethren Church. We need someone to give us a push to get us started to winning people to Christ. Each individual consults his own interests and ambitions and the idea of living for the glory of God and others is considered primitive and impractical. But what right have you to consult yourself? Didn't Christ through Paul say, "Ye are not your own, for ye are bought with a price" (I Cor. 6:19b-20a). You were bought body, soul and spirit with the precious blood of Christ on Calvary's Hill. We should consult the Captain of our salvation and not ourselves when we are asked to do something in the church. You see, we belong to Him who said, "I am the way, the truth and the life."

Let Christ be Lord of your life. It may sound primitive and impractical, but it is the way of the cross. The cross is the way to heaven. "Seek ye first the kingdom

of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33). This quotation is out of date; nobody wants to hear that in our modern society. Maybe it is old fashioned and out-of-date, but this is the way of the cross; this is letting Christ be Lord.

Maybe we need a revolution in the churches. I suppose you would say every revolution was wrong but the one that freed us from the Crown of England. I think this is a great need in the churches today. The men and women of the early church went everywhere witnessing for Christ. They went from house to house telling people what God had done for them. This is witnessing. They weren't all preachers, but the laity of the church. "What He did for others He will do for you." The early church revolutionized the world for Christ, and so can you and I. The fires of that revolution burned far and wide. Let us think briefly of the reformation of the 19th century. These were the days of Moody, Spurgeon and Wesley, etc. Revivals broke out all over Europe and the United States. This was the beginning of the great missionary effort all over the world. Certainly John's letter to the Church at Philadelphia (brotherly love) described this period of time. We have allowed ourselves to drift into the (lukewarm) Laodicean Church Age. The fires of revolution have gone out, and we must rekindle them, or die. We love to sing, "Like a mighty army moves the Church of God," but does it? Let's make Christ Lord of our lives and rekindle the fires of revival in our own lives.

## THE GOSPEL TRIAD

by REV. JOHN NEVIUS

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . ." (Romans 1:16).

**T**HREE PERSONS form the triad of the gospel. Who are they? First, the preacher; second, someone being preached; and third, someone believing what the preacher says. Objectively this makes the operation of the gospel crystal clear. An incomplete triad is either no preacher, a failure to preach Christ, or, the rejection of the message by the hearer. Anointed by the Holy Spirit the triad's life and power resides in the preacher's dedication; the Savior's salvation; and, the new believer's emancipation.

Paul is the preacher, he says, "I am not ashamed of the gospel of Christ. . ." Was he? Examine his life: Where he went; why he went; what he did and what he said. It proves he was not ashamed of the message committed to him. Paul wasn't a coward, he did not cringe when he could testify for Christ. Paul knew that obedience to grace could mean disgrace, but that complex never retarded his witness nor held him in bondage.

Comparing Paul's method of evangelism to the average Christian of today brings sharp rebuke to the theory of silent Christian witnessing. Paul did not work nor win men this way.

For example, take Athens the city of learning. While waiting for Silas and Timothy, Paul could have lived the silent Christian life enjoying the wonder of the Greek city, but he didn't! At the right moment he stood and said, "Ye men of Athens, . . . Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:22-23). Consider his conduct in Corinth, a city known for its corruption. The word Corinthianize was used to express the behavior of the most voluptuous and debauched. In the city of vilness and vice Paul met some Christian friends and employed himself secularly. Quietly he could have lived with his friends floating on the assumptive wave, "I'll let my life tell for Christ." But what did the Lord say, "Be not afraid, but speak, and hold not thy peace (Acts 18:6). Paul obeyed this command.

From Corinth Paul journeyed to Ephesus. This was the celebrated capital of the province of Asia and was classed as the first and greatest metropolis of Asia.

Of the many things that made it so famous idolatry wasn't the least. Within its limits the magnificent temple and the goddess for whom it was built, namely, "Diana of the Ephesians," could be seen. This idolatrous work of Ionic architecture ranked as one of the seven wonders of the world. Living in this pagan environment didn't cause Paul to selfishly hide the message of the Gospel. Contrarily, he spoke and shared the good news. Demetrius, an unconverted Ephesian, angrily complained, "Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands. . ." (Acts 19:26).

Arriving at Jerusalem Paul came not only to a city well known to him, but to all the world, in the sense as it is the religious city of the earth. Center of Judaism and cradle of Christianity Jerusalem is the world's religious mecca. Filled with an ancient religion, but failing to receive Christ, ruled by Judaism but not knowing Jesus caused Paul to publicly and initially speak forth his personal testimony of how he was won to Christ.

In Athens, Corinth, Ephesus and Jerusalem Paul preached, besides many other places. But was this all? No! The capital city, the empire's seat of world power beckoned him to come. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (v. 15).

Early in his ministry Doctor Henry Wilson suffered much grief. After the death of his first wife he married again, but soon he followed the casket to the grave the second time. Later still in his youth his son drowned. The clergyman was driven almost to distraction. About this time the Salvation Army came to his Canadian city. One day while walking in town attired in his clerical garb an army lassie asked him, "Are you saved?" The arrow found its mark. Shortly he was at the mission altar seeking salvation. Later Mr. Wilson moved to

New York City, and became a close friend and worker with A. B. Simpson. Dr. Wilson enjoyed a wide, rich ministry and in his honor Wilson Hall was manned at Nyack. Would this have happened if the girl kept silent?

The message of the preacher should not be self-centered. He should witness the Gospel, "For it is the power of God unto salvation. . . ." Paul's message centered in Christ — Christ the power and the wisdom of God. In Christ are hid all the treasures of wisdom and knowledge, and in Him the fulness of the Godhead dwells. Paul's message thus expressed itself because, (a) he personally experienced the power of Christ in salvation; (b) he knew in himself dwelled no good thing; (c) Christ had revealed the message and the mystery of the church directly to him; (d) he understood that you can't divorce God and the Gospel. "The Gospel is not merely a strength from God, but it is His own strength"; (e) he saw the results of the message in the lives of them to whom he testified and for whom he prayed. Souls were saved; sin's power smashed; Satan defeated; demoniacs delivered and churches organized and built up to the glory of God. This was the proof of his ministry — the ministry of his spoken, Christ-centered message; not a silent life.

Finally the message must be given to others. "To every one that believeth. . . ." The good news must be shared not saved. Praying for the lost, preaching and testifying to the lost, and giving the Gospel in printed form to others who are lost presents them with an opportunity to be saved. Imagine two men on an island for life. One is a Christian the other isn't. The unbeliever never heard the Gospel of Christ. It matters not how pure, kind, loving, and neighborly the believer is to the other man, if he never tells the unsaved of Jesus Christ the unregenerate will never know Him. But suppose the Christian does witness and the other man believes on Jesus Christ. That instant the gospel triad is formed. Jesus Christ will save, but only as we tell others of Him. Are we?

## World Religious News in Review

### FOSSIL SAID TO PUSH BACK EVOLUTION'S CALENDAR

Atlanta (EP)—Manlike creatures may have lived 3 to 8 million years earlier than previously thought, a Yale University scientist said here at the Second International Congress of Primatology.

He based his calculations on a newly discovered fossil. The ancient jawbone was termed by Dr. Elwyn L.

Simons as "a new kind of Gigantopithecus of the Middle Pliocene Age."

"We are taking the position that the Gigantopithecus is not a homonoid, not an ancestor of man," Simons told the Associated Press. "It is not an ancestor of anything now living."

He added, however, the existence of the fossil indicates other animals living at the same time "were of the general type that led to man."

The scientist said tool-making is the characteristic used by scientists to distinguish between true man and lower primates. The first such true man, he said, was the Australopithecus man who lived 1.75 years ago.

Seldom had so few concluded so much from so little.

### POLICE ARREST QUAKERS WITH POOR AT CAPITOL

Washington, D.C. (EP)—Thirty-four Quakers from Cape May, N.J. joined 44 Negro and white demonstrators in paddy wagons here when they insisted on being arrested with participants in the Poor People's Campaign.

Four children of the poor people were also taken into custody.

Federal officials said the seven-week-old antipoverty campaign cost the government \$244,838. Govern



ment lawyers were said to be trying to recoup the \$85,064 to be spent restoring the site of Resurrection City, ill-fated temporary village of the demonstrators.

## ANGOLA TO EVICT MISSIONARIES

**Philadelphia (EP)**—Most foreign Christian workers of the United Church of Canada and the United Church of Christ (US) are to be withdrawn from Angola, according to the Presbyterian Record.

The decision was allegedly made because the Portuguese government has a policy "apparently to extinguish Protestant missionary activity in Angola."

The new policy is expected to affect 16 missionaries. Six are members of the American church and 10 of the United Church of Canada. All missionaries who are due or overdue to receive furloughs were directed to return home by June 30.

The government apparently has harassed missionaries by requiring them to register a month in advance to travel beyond a strip 15 miles on either side of the main east-west road in Angola. Bible and Bible study material, even after censorship, have been confiscated. Meetings for worship have been banned in certain areas.

Western missionaries have not been physically abused, the report said, but African Protestants have allegedly been tortured.

## EXILED PRELATE CALLS RUSSIA A 'STRONGHOLD' OF SATAN

**Williamsville, N.Y. (EP)**—Exiled Russian Orthodox Archbishop Averky of Syracuse warned here that once-holy Russia has become the stronghold of the servants of Satan who threaten the whole world.

The white-bearded archbishop of the Russian Orthodox Church outside Russia, in his first visit to Saint Theodore church in this Buffalo suburb, declared:

"Our only salvation is the return of the Russian people to God and the turning of all people of the world to the true faith — the Orthodox faith."

## VIETNAMESE REFUSING ARMY INDUCTION REPORTS TO ENTER CHAINED TO PROTESTORS

**New York (EP)**—Barry Johnson, 33, a former student at Union Theological Seminary, answered an order

to report for induction into the Armed Forces by appearing at an induction center here with his wife and seven other persons — including four clergymen — chained to him.

The group protesting the war in Vietnam was twice refused admission to the Whitehall Street Induction center.

Mr. Johnson was told by officials that he could free himself from the others and enter, and that if he postponed entrance past 9 a.m. he would be considered non-cooperative.

Mr. Johnson said he had already decided to refuse induction. The chains, attached with locks, were removed and Mr. Johnson, his wife and their two-week-old son went home.

Had the group been admitted to the center, each person chained to the young man would have joined him in refusing to step forward for induction.

## BETHEL COLLEGE EXPELLED 17 STUDENTS FOR DRINKING

**Davenport, Iowa (EP)**—Seventeen young people were asked to withdraw from Bethel College, St. Paul, Minn., during the past year because they used alcoholic beverages.

In a report to the 89th annual meeting of the Baptist General Conference, which operates Bethel, Dr. Carl Lindquist said "most of the students requested to leave Bethel for a year were freshmen from evangelical churches. And most acknowledged some drinking prior to coming to Bethel."

"Church and college must work together more closely on establishing ideals for a Biblical Christian life style proper in today's world," Bethel's president declared.

Referring to student riots that have swept America during the past year, Dr. Lundquist said "the breaking of the law is not to be condoned even when done by students on their own campuses."

## POPE: 'THE BONES ARE PETER'S'

**Rome (EP)**—Human bones discovered in 1953 excavations here have been identified as those of St. Peter, according to Pope Paul VI.

Most patient and accurate investigations were cited by the pontiff as evidence to back up his decision about the martyr whom Roman Catholics look upon as the Prince of the Apostles.

The remains represent about 60 per cent of the skeleton of a man, probably the most holy relic for the Roman Catholic faithful.

The conclusion of researchers was based on anthropological tests, analyses of the soil in which the bones were found and historical factors which produced "a convergence of proof."

Tradition says Nero ordered Peter crucified head down and Catholics call the Apostle the first Pope.

## 'JESUS SAVES' PENCILS

**Seattle (EP)**—In the "Notes and Quotes" section of the *Seattle Post Intelligencer* the editors ran a story and asked its readers to work out of it their own moral.

The secretary of an east Seattle church kept losing pencils (absent minded parishioners walking off with them) until she had a gross printed with the words "Jesus Saves."

Not one of the new lot has disappeared since.

## PROTESTANT UNITY VOTE EXPECTED BY 1975

**Los Angeles (EP)** — The nine denominations of the Consultation on Church Union will probably vote by 1975 on whether they want to be part of a united American Protestant church of 25 million members, a church leader said here.

Dr. William J. Jarman of New York, chief representative of the Christian Churches (Disciples of Christ) attending the brotherhood's five-day Council of Agencies here, made the prediction in a speech at Chapman College.

Just what the name of the new church would be or how its governing structure would evolve was not made clear. The name "United Christian Church" was suggested.

Dr. Jarman said that by 1970 a plan of union will have been defined and that decisions by participating denominations may be taken by 1975 — "maybe a year earlier or a year later."

Despite the increasing ecumenical activity at the grass roots, Dr. Jarman said he believes union will come from the top down.

"I think we are going to unite first at the top, and not try to unite regional and local levels for some time," he said.

The largest Protestant groups not participating in COCU are the Luth-

erans, the largest three Lutheran denominations encompassing about nine million members, and the Baptists, who number about 25 million but are divided into many denominations, the largest being the 11-million-member Southern Baptist Convention.

### 'HORRIFYING' REPORT ASKS FUNDS FOR BIAFRA FOOD

**Springfield, Mo. (EP)** — Hundreds of thousands of people will perish from starvation in secessionist Biafra engaged in civil war with Nigeria unless action is taken immediately to help.

This is the report of the Assemblies of God whose missionaries in West Africa have reportedly sent General Superintendent Thomas F. Zimmerman a "horrifying and most urgent appeal."

The report states that "eight million Ibo people have been driven into an ever-decreasing and more restricted area of their homeland. Accounts of starvation, malnutrition, sickness, and urgent needs of relief of all kinds cannot but speak to our hearts."

The news, prepared as an article for the August 18, 1968 Pentecostal Evangel, stated that the International Red Cross has estimated that of six million refugees in that area some 600,000 are on the verge of dying of starvation. The present death rate is allegedly 3,000 a day and is accelerating quite rapidly."

Offerings designated "Biafra Emergency Relief" were called for, to be channeled through the World Relief Commission of the National Association of Evangelicals.

### C.I.A. SEEN WOOING MISSIONARIES ON PATRIOTISM ANGLE

**Washington D.C. (EP)** — The Central Intelligence Agency for many years has made systematic use of some American missionaries, according to the Chicago Daily News.

One agent for the C.I.A., wanting information of politics in Zambia, reportedly offered an American Christian missionary there \$250 per month for regular reports to the C.I.A. on the racial situation and prospects for violence there.

When the missionary refused, the agent returned and allegedly renewed the offer, stating: "If you need anything through the diplomatic pouch — a case of scotch or anything — we'll be glad to get it for you."

The report said the C.I.A. appeal is based on patriotism, arguing that the missionary is obligated to help his government. Agents occasionally talk to missionaries home on furlough.

The question of C.I.A.-missionary relationships has become the subject of an unpublicized debate within some church communities. One school of thought declares that American missionaries cannot and should not cut themselves off from the government when they go abroad and as loyal U.S. citizens should cooperate with the C.I.A. The other opinion is that missionaries should shun the C.I.A. because it might jeopardize their rapport with the people they serve.

In many countries, the C.I.A. is resented as a symbol of "American imperialism." Even a few cases of collaboration with the C.I.A., in the opinion of one mission leader, could damage the work of all American missionaries.

### OLD SCROLL DRAWS INTEREST AT BRANDEIS DISPLAY

**New York (EP)** — The Kai-Feng-Fu Scroll, written in China for the Jewish community probably between the 12th and 15th centuries and containing a part of the Old Testament, was one of the favorite attractions at an exhibit "In Remembrance of Creation" at Brandeis University.

The exhibition was viewed by approximately 30,000 people. It traced the evolution of art and scholarship in the Medieval and Renaissance periods.

The scroll was on loan from the American Bible Society's library of more than 27,000 volumes in more than 1,200 languages, largest scripture collection of its kind in the Western Hemisphere.

### MINISTER VOLUNTEERS LAUNCH 'OPERATION NIGHTWATCH'

**Seattle (EP)** — To "establish a point of contact with the alienated," ministers of this area have invaded the night world to serve inner-city mission fields on the move.

The project is sponsored by the First Avenue Service Center where 23-year-old Rick Cate became the spark that lit the operational fuse.

The group now includes 10 ministers who take their turn walking the downtown streets. They participate in a series of training sessions which include information about commun-

ity resources, drugs, laws and first aid.

One clergyman said he joined because he wants to meet people who have problems, not just "I-think-I-have-a-problem" people. Another said he is concerned because many of the overprivileged youth of his congregation are rejecting the church for the downtown scene.

### BLACK AND FREE . . . AND READ

**Grand Rapids, Mich. (EP)** — Negro Evangelist Tom Skinner has said it again — this time in print with his Zondervan book *Black and Free*.

Great issues of the day leap off its pages and great myths about blacks, integration, miscegenation, and interracial evangelistic outreach are "settled" from the viewpoint of a noted evangelical leader of the struggling race.

### BILLY GRAHAM PLANS NEW YORK CRUSADE

**New York (EP)** — A Billy Graham Evangelistic Crusade will be held in New York City beginning June 13, 1969, it was revealed here by the evangelist.

Mr. Graham announced that opening date and the place — the New Madison Square Garden — at a press conference upon his arrival from Europe.

A crusade office has been set up in the city. Dr. Elmer W. Engstrom, chairman of the executive committee of Radio Corporation of America, has to serve as crusade chairman.

Dr. Engstrom said he believed "New York offers perhaps the greatest challenge for evangelism of any city in America."

### NEW SOURCEBOOK FOR SPEAKERS HAS 100,000 GOAL TO MATCH 'BROTHER'

**Grand Rapids, Mich. (EP)** — Eleanor Doan has gathered up another collection of illustrations, quotations, sayings, axioms and what-needed-you in a companion to *Speakers Sourcebook* called *Sourcebook for Speakers*.

There are 5,000 items, not 4,000 as the jacket advertises, according to Miss Doan, editorial director of Gospel Light Publications.

The original bank of illustrations has nearly reached the 100,000 mark, according to the publisher, Zondervan Publishing House.





## NEW PAPERBACK FOR SERVICEMEN

by REGAL BOOKS

A HEART-TO-HEART confrontation by Chaplain Louis K. Combs Jr., with men in the armed services about life, love and loyalties is wrapped up in a Regal paperback, **So You're In the Service!** Released August 17, 1968 by Gospel Light Publications, Glendale, California.

Chaplain Combs, whose service career qualifies him to write with authority, discusses questions such as, How do you adjust to your new role? What is expected of you? What do you expect of yourself? Does God fit into your new picture? You've been in the service for a while and there are some things on your record you're proud of, others you would like to forget and have the government forget, too, so what do you do now? If you fail, can you try again?

Servicemen are approached in a very personal way by the author who states that his intention is "to write you as if I would write my own sons who are nearing the age of military service for their country. In it are the counsels of a father's heart. What would I want said to my own sons as a person, or by written page."

The purpose for writing is twofold:

1. To point you to some good reasons for putting your trust and faith in Jesus Christ; to discover for yourself, he is 'a man, and God of his word'; and to encourage you to take that first definite step with Him, so that you may know the truth and the possibility of living in a vital, vibrant relationship with Him, despite temptation, trial or high water while you are yet in the military. And I would remind you a war — cold or hot is hell. But the psalmist said, 'If I were to make my bed in Sheol (hell) behold thou art there.'

2. To encourage you to serve your country loyally and faithfully. Loyalty and faithfulness begin with the recognition God has placed you in, by naturalization or by birth. This loyalty begins at home before you can show

loyalty and faithfulness to a world. It is important to you and your family, that you come home with your 'self-respect,' and a discharge under honorable conditions.

"Failing this, for reasons you alone may know, if you have been a disappointment to yourself and your country, there is still the knowledge you can 'live it down,' by returning as the prodigal to God your Father, and asking His help and forgiveness, for Jesus' sake. Then, in turn, grow to love and serve your nation."

Chaplain Combs' varied experiences with servicemen has given him a deep understanding of the problems of living as a Christian in the service. His guidance, based on the Word of God, offers help to Christians to live successfully in the Armed Services. He discusses estrangement from family, temptations, doubts, character disorders, antisocial behavior, loneliness, harassments, alcoholism, AWOLs, etc.

He does not hold forth the idea that "America's leaders began as Plaster of Paris saints," but by example shows how faith in God and prayer helps to build great leadership. "Never does a man stand so tall, as when he kneels at the feet of God our Father," he quotes.

"Though the average American serviceman is not particularly quivering with 'patriotism' when his civilian pursuit of happiness is interrupted by his letter from Uncle Sam — and he would be the first to deny he is patriotic — he is a riddle wrapped in an enigma to the foreign observer. Train him, challenge him, tell him the truth and he is a tough, persistent, loyal and 'no-nonsense' military-citizen with a soft place in his heart for people who are in want, and for children.

"Something else you will discover: When he comes face to face with life or death, with the thought of eternity; he will respond to a challenge to put his trust in Jesus Christ, the strong Son of God, if the Chaplain will

present Christ without apology and unashamed. The American military man is capable of a deep and abiding faith in God."

"Remember, you are one of a 'select' group — 1 in 33 million who served from revolutionary days to the present, to keep America great and to preserve our individual and religious liberties. Great, not in the sense that the world counts greatness; but great in soul like a lad who gave his life in North Africa. Great in the sense expressed by Abraham Lincoln at Gettysburg. Great in the sense that the Bible puts it: 'Righteousness exalteth a nation: but sin is a reproach to any people' (Proverbs 14:34).

A concise picture of the book is indicated by the 12 chapter headings which are: So You're in the Service, The Nation You Serve, Parents, Home and You, Winning Acceptance, Who Are You?, Growing Up Takes Time, Citizen of Two Worlds, To Love and Be Loved, Marriage and You, Dollars and Sense, Living with Military Authority, Facing Your Record.

After Chaplain Combs trained for the ministry, he joined the Armed Services and was attached to the 1st Battle Group, 16th Infantry "Rangers" as Unit Chaplain. He has served as Chaplain in Europe and at various posts in the U.S. Presently he is based in Minneapolis, Minnesota as Chaplain in the Veterans Hospital Administration.

## BANQUET AND YOUTH SUNDAY AT ARDMORE



Starlight Banquet

On Youth Sunday, May 19, 1968, all three BYC groups of the Ardmore Brethren Church took part in their Public Service which was presented at 7 p.m. The program began with a youth march, following the example of the annual youth marches at National Conference.

The theme, "That The World May Know Him," was carried throughout the service in the form of a weekly schedule and nearly fifty young people participated. For each of the seven days Scripture was read, a pantomime was given while a hymn was sung, and a sermonette was given. The sermonettes aimed toward the conclusion that no matter what kind of work we do during the week, we can help others know about our Lord and Savior by our lives and attitudes as Christians. They

followed the suggested ideas for Youth Week activities sent out by the Board of Christian Education.

After the service the junior high and senior high youth people were treated to a mystery ride that ended at destination, unknown to them beforehand, which was a private home, for refreshments and entertainment.

On Monday the youth took part in an evening of fun and roller skating, sponsored by the county Youth Fellowship Christ organization.

During Prayer Meeting on May 22nd some of the youth people helped in the service by leading hymns, playing the piano and organ, and reading Scripture.

The junior high and senior high youth week activities ended on Saturday, May 25th, with a semi-formal banquet held in the church at 6:30 p.m. to honor those graduating from senior high school as well as those graduating from junior high. The youth group from the Brethren Church in Mishawaka were invited as guests to this occasion.

The theme, "Starlight," carried over into the table decorations of sky blue crepe paper runners and star-shaped paper flowers, glittering with sequins, in miniature foil covered clay pots.

Each place setting included a nut cup made in the shape of the graduate's cap, and a typewritten poem rolled and tied to symbolize the diploma, lay nearby.

The overall decor placed the scene of the banquet outdoors, with the help of a garden trellis at the foot of the stairway to serve as an entrance. A living tree, gaily decorated bird bath, and grass green rugs all helped to enliven the imagination. More stars of paper danced and sparkled as they hung from the ceiling by invisible threads.



"The Rambling Four" Entertain

"The Rambling Four," a vocal and instrumental group from Bethel College in Mishawaka, Indiana, supplied the entertainment.

During the intermission a king and queen were chosen from the senior group and a prince and princess picked from the junior high group, a part of the program everyone knew about but the adult advisors. From the senior group the king was Rick Dinarik, from the Mishawaka Brethren, and the queen was Miss Jamie Smead. The junior high prince was Jim Vandermark and the princess, Miss Wendy Kring. These young people were chosen for their faithfulness in all church services and activities.

On Sunday, May 26th, the junior group closed the week of activities by being hosts to the County League Brethren juniors. After a regular devotional meeting a picnic supper was served. There were also games and entertainment to be enjoyed by all.



## "BANNER YOUTH" PITTSBURGH

We, of the Pittsburgh Youth, wish to tell you of the things we have been doing since we organized just this past year.

We organized in late October but we really did not get started on much until after the New Year 1968. Our different projects such as a "bakeless bake sale," a skating party with the Vandergrift Youth and the Brush Valley Youth have been successful.

Our group attended the Youth Rally at Vandergrift in January and we ended up in third place. But at the Rally held at Camp Peniel on May 11, 1968, we were very proud when we won the banner, which was held by the Levittown Youth.

Since then our group has grown in membership and in spirit. On Mothers Day we also celebrated Youth Sunday and all the youth took part in the service. Donald Lynch had the morning prayer and Michael Temme read the Scripture. Jean Weaver and Michele Fry served as usherettes while Donna Weaver and Cherly Livingston served as greeters. We also had a Youth Choir who led the singing of the morning worship very well. The service closed with three people coming to Christ. We all felt that it was a very successful service.

— Donald Lynch and Mike Temme,  
Officers of BYC

## LIVELY BYC'S AT SARASOTA



Devotions by a Quiet Lake

meetings from the "Land of Sunshine!" We have four youth groups meeting each Sunday evening here in Sarasota, Florida. The Signal Lights (grades 8-10) meet each week as well as the Junior, Intermediate, and Senior BY groups. Recently the Signal Lights and Jr. BY (shown in the picture above) spent an afternoon at the Sarasota Jungle

Gardens on the same day that the Intermediates and Seniors went to Oscar Schirer State Park for an outing.

At the Jungle Gardens we walked through the paths seeing the many flowers and plants. We saw the flamingos, we stopped to see the alligators, at another place the talking mynah birds, and later were each allowed to hold a macaw parrot on our arm.

We had a devotional service sitting under some shady trees by a quiet lake; and our sponsors treated us to some refreshments at the refreshment stand.

The Jr. BYC officers are:

Janet Hamel, President  
Dora Kindt, Vice President  
Michelle Maxson, Secretary  
Craig Maxson, Assistant Secretary

## MULVANE REPORTS

The Mulvane BYC is looking forward to this year's conference in Ashland. We are sending one quiz team there, and we are going to receive the Banner Society award maybe even the Honor Society if we can fulfill one more goal.

Most of our members are planning on attending Camp Wyandotte this summer.

On June 2nd Mrs. Barber spoke to us on evolution. June 30th we had a joint meeting with the Derby group featuring a panel discussion on teenage problems.

— Debbie Barber, secretary

## SOUTHEASTERN DISTRICT CAMP

The Southeastern District held two weeks of camp for the youth. The first week lasted from June 23-30 and had a total of 38 youth. During the week youth from the ages 13 and up attended. We all worked hard and had our Possum Hunt, Track Meet and a small hike. On Sunday, June 30, we had Sunday School and Church combined with a total of 42 present. We had an offering which was to go to our National Project and the amount collected was \$14.70.

The second week was June 30 - July 6. Its age group was 9 - 12. They had a total of 65 present.

Both weeks of camp were enjoyable and our thanks go to director Rev. John Mills and our main cook, Rev. James Naff, and his assistants.

— Nancy Geaslen, secretary-treasurer

## MEYERSDALE YOUTH SUNDAY

Both BY groups took part in the Youth Public Worship Service on Sunday, May 19, 1968, at Meyersdale, Pennsylvania.

Mr. George Foy, Director of Public Relations for Meyersdale, was the guest speaker. Mr. Foy's experiences with the youth of other nations provided interesting observations for the young people of our community.

Members participating in the program were Joe Fisher, Susan Shuck, Ginger Folk, Lloyd Pritts, Mike James, Thomas Hoffman, and Thomas Courtney. The altar flowers were provided by the youth in recognition of National Brethren Youth Sunday.

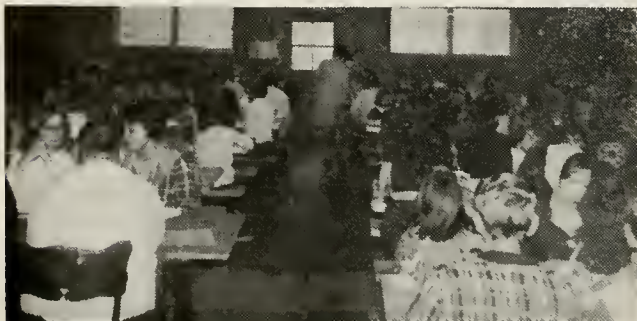
— Robert A. Hoffman

## CAMP RALLY AND BANQUET FOR JOHNSTOWN II



"Chicken and all the Trimmings"

The Second Brethren Youth of Johnstown, Pa. brought their yearly meetings to a close with our Banquet on May 10th. Rev. Ray Streets of the Emmanuel Baptist Church was our guest speaker. The seniors presented a skit which proved to be very entertaining. Awards were given according to attendance and devotions throughout the year. The laymen donated the meat for the Banquet and our Missionary Women prepared us a delicious chicken meal, with a lot of trimmings.



Camp Rally

Our group attended our district camp rally in May and although it rained most of the day, we managed to enjoy ourselves.

We also spent a weekend at camp, prior to its opening and had sore backs and hands from gathering rock off the campsite grounds. We prepared a hot meal for the men that donated their work there on Saturdays.

The summer months will find us having a few outdoor outings and we are selling napkins for our summer carry-over project until our regular meetings begin once again this fall.

— Kathy Miller, secretary

## TEEGARDEN BYC REPORT

It was good to serve as leaders for the combined BYC groups this past year at Teegarden, along with Mr. and Mrs. Richard Stoneburner as our assistants. The year always goes so fast that you cannot always accomplish everything you would like to do. We did have a good group of kids who were willing to serve the Lord.

We tried to have a social once a month and we also had two skating parties with other churches and candy selling project.

We had a farewell for one of our members who graduated from high school and is going into secretarial training. In May we observed Youth Month with all the youth helping in the services. Robert Long, instructor at Bethel College and assistant principal of Laville High School, was the guest speaker. In June we invited a German student to give a program and we invited the public to attend.

— Rev. and Mrs. Claude Stogsd

## FATHERS HONORED AT OAK HILL

The Senior BYC of the Oak Hill Brethren Church sponsored a Father's Day party for the fathers of members on June 16. Refreshments were prepared and served by the members themselves. There was a special program dedicated to the fathers only. It was brought out in this program that Father's Day, though as important as Mother's Day, is seldom looked upon as being so. We were glad to do our part to give the fathers the attention and honor they deserve.

During the past six months our group has been quite active. Among our assorted activities were a play, George Washington birthday party and a public service program for Youth Week.

At regular meetings we have discussed the basics of the three sacraments of The Brethren Church. And other special programs, during our regular meeting on May 12, we had a Mother's Day party.

Two bake sales and a graduation picnic helped to conclude our active months.

— Eleanor Pennock, cor. secretary





# MISSIONARY NEWS



## SHORT-TERM MISSIONARIES RETURN TO STATES

by MRS. DORMAN L. RONK

THE BOWERS FAMILY



JANUARY, 1965, the Bowers family arrived in Nigeria to serve as short-term missionaries. Their work in the mission field was impressive and they agreed to extend their term an extra six months to facilitate the work. July 7th of this year they arrived back in Ashland, Ohio, for a short visit.

Harold and Shirley gave a most interesting view via slides of their work in Nigeria on Wednesday evening, July 17, in the Brethren Church at Park Street. Many church members and friends, members of the Garber Brethren Church, and several personal friends from the community were present to greet Harold and Shirley, and Mark and Marla. Mr. and Mrs. Frank Bowers (Harold's parents) were special guests.

Three and one-half years ago the Ashland congregation prayed God's blessing upon them as they left to be short-term missionaries in Nigeria. A special interest in them has been maintained because they are members of this congregation, and some of their support has come through the local missionary offerings. It was good to welcome them home.

The Bowers performed many varied and important jobs on the field. Harold and Shirley began as teachers in the Waka School. Marla, too young for school, lived at home and played with the Nigerian friends and pets. Mark was 500 miles away at Hillcrest in the fourth grade. When the need for houseparents in Jos arose, Harold and Shirley were transferred to the city, where

they suddenly had a family of ten high school students (some of the missionary children attending the Hillcrest School in Jos). In addition to being houseparents at the Boulder Hill Hostel for one and one-half years, Harold was business agent for the entire Church of the Brethren mission and Shirley was the secretary for Reverend Roger Ingold, the field secretary for the Church of the Brethren mission.

Their abilities and fine personalities — coupled with their sincere desire to serve the Lord in any situation — made them top-notch missionaries.

Following an informal time of greeting, visiting, and refreshments, Harold and Shirley took us on a tour of Nigeria. Their pictures were divided into four categories: evangelism, medical, educational, and administrative. Their scenes included the Waka Chapel (a national WMS project), the open street market, the Garkida Leprosarium where patients are treated and rehabilitated with artificial limbs (bandages from our denomination are used there, washed by hand and re-used many times), the Land Rover from the National Laymen, the children in uniform attending school, missionary children on the lorry traveling 400-500 miles away from home to live at the Hillcrest School, the rural development farm program, the making of bricks for their homes by mixing straw and mud with their feet then drying the brick in the sunshine, plus recent pictures of the Winfields and Bolingers, and many more.

One surprising picture was of a wedding, where the bride and groom and their attendants were dressed just as the American wedding party would be dressed — a long white gown with veil, the bride's maid similarly dressed, and the men with suits, white shirts, and ties. Harold explained this was the European influence, and

the bride and groom had been students in the school. They preferred this mode of dress, even though their families and guests were attired in the native apparel.

The street market scene showed their large supply of fresh fruits and vegetables displayed on the pavement and fresh meat in the open air. Shirley said that the missionaries go marketing early in the morning, to avoid as many bugs and insects as possible. However, they are able to grow many vegetables in their own gardens and sometimes they buy an animal and butcher it for their own use.

During the discussion period, Harold answered a question regarding the uniforms worn by all the students at Waka. The uniform cost is included in the tuition fee, thus each student is on an equal basis, so far as appearance is concerned, and there are no tribal markings on the students. English is the required language at Waka and the usual subjects for an elementary school are taught in addition to classes of religious instruction (CRI).

As business agent Harold purchased supplies of every kind and sent them to the missionaries in the bush. Our truck loaded for delivery included a missionary's barrel from the States, food staples, bandages, medicine, an electric organ (received in perfect condition) and a motorcycle. Harold said medicines were quite difficult to secure because of high taxes and duties, and the need for refrigeration.

The urgent need for missionaries was emphasized by Harold. They are needed in three important areas: medical, educational, and spiritual.

The Bowers will live in Colorado. We ask that God's blessing will continue to be upon them.

## GENERAL CONFERENCE OFFERING — 1968



THE General Conference offering annually received for missions is specifically designated this year to support the radio ministry in Argentina. Each year additional funds are needed for the effective penetration of the Gospel broadcasting ministry. Our goal is \$5,000!

This radio work in Argentina was launched in 1951 by Harold E. Stacey, son of English Plymouth Brethren missionaries, with Robert O. Byler as co-founder. Robert Byler, missionary with the Missionary Board of the Brethren Church at that time, joined in preparing the first programs. Other missionaries have had a part in the ministry and John D. Rowsey, lay-missionary, has been a technician with CAVEA, which is the name of this interdenominational radio work.

This high grade radio ministry is far-reaching in much of Latin America with taped programs. The Audio Visual Center also has a film ministry among the churches, produces records to sell in the gospel book stores and provides sound and music for the United Evangelistic Campaigns.

CAVEA has brought the Gospel to many who have never heard the Word of God. Join in helping the church disseminate the Gospel to Spanish-speaking people throughout Latin America by means of the modern miracle of radio.

Perhaps you, as an individual unable to attend General Conference to make your contribution personally, would like to send a gift for this offering. Some churches have sent an offering each year, too, for this special missionary emphasis weekend and we encourage this participation. Let us make this the largest offering ever received at General Conference time!



# CEDAR FALLS CHURCH FORMALLY ORGANIZED

## *Cedar Falls Residence Worship Center*



A NEW MISSION work in the Central District took shape with the ground-breaking service on February 7, 1967. An appropriate corner of a beautiful four-acre building site was chosen to erect a bi-level residence worship center. It was in May of that year that Reverend Eugene Hollinger and his family moved into the new purpose house. They have been having an average Sunday Morning Worship attendance of 14 and an average Sunday School attendance of 13. Through their Benevolent Fund they have been contributing to various denominational offerings and have invested their Building Fund monies in the Brethren Home Missions Revolving Fund.

The latest news from Cedar Falls is the formal organization of the church. Mrs. Jo Ann Coleman, Secretary of the church, writes as follows:

"The First Brethren Church of Cedar Falls, Iowa, was formerly organized at a meeting of that congregation

and their pastor, Reverend Eugene Hollinger, on June 29, 1968. Central District Evangelist, Reverend Jim Black presided.

The following families signed as charter members. Following their names are the offices to which they were subsequently elected:

Rev. and Mrs. Eugene Hollinger  
Mr. and Mrs. John Grieves, Trustee  
Mr. and Mrs. Donald Coleman, Moderator and Church Secretary  
Mr. and Mrs. Dick Weichers, Vice-Moderator  
Mr. and Mrs. Fred Allen, Treasurer

Our request to be recognized as an official church was presented to Central District Conference in July.

We request your continuing prayers for our new church and its mission for Jesus Christ in this community."

## Program Available

to

## BRETHREN CHURCHES

A mission program of slide pictures with tape-recorded narration called **Brethren Missions in Florida** is available for showing.

This program was set up by Reverend Phil Ersch to tell about the mission works in Florida. This covers the Sarasota, St. Petersburg, Orlando and the Naples area. The 106 slide story of missions in Florida takes about 35 minutes to show. The narration is recorded at 3 3/4 ips and the tape is on a 5-inch reel.

If you are anxious for a Home Missions program to use in your organization or church, just write for the free use of this fine program.

*Join...*

*...and*

*Support*



*Ten Dollar Club*

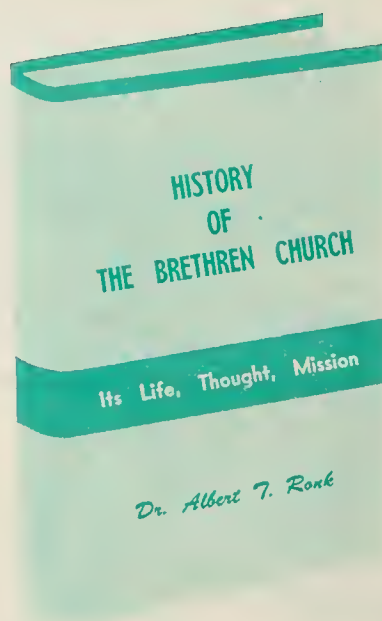
*Don't forget - -*

— to purchase your copy of the

**"HISTORY OF THE BRETHREN CHURCH"**

**by DR. ALBERT T. RONK**

**before you leave conference**



This book, along with other religious literature, Bibles, and gifts, is available at the **Brethren Bookstore** immediately across the street from the Chapel.

You are invited to visit this bookstore at any time.

**THE BRETHREN PUBLISHING COMPANY**

524 College Avenue  
Ashland, Ohio 44805





**Chow line at Eden**



**Institute Chapel — morning Bible study hour**

*see page 28 - -*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: " 'No Hope' Generation" .....	3
"A Report from the President" by Mr. Elton Whitted .....	4
Notes from a Board meeting .....	5
"Young Person — Are You Chicken?" .....	6
Sisterhood Program materials for September ..	7
Signal Lights Program materials for September ..	11
"God's Judgments in the Light of End-Time Events" — by Rev. R. Glen Traver .....	13
Mid-West District Conference .....	16
The Board of Christian Education .....	18
The Brethren Layman .....	22
"What the World Needs Now . . . 'Wanted — A Man Who Will Stand' " by Frank Carlson .....	25
Lessons in Brethren Doctrine .....	26
World Religious News in Review .....	27
The Missionary Board .....	28

## NOTES and COMMENTS

### A SPECIAL NOTICE

**NOTE** — all National Auxiliary Secretaries: it would be most helpful if you would get your minutes of recent meeting in Ashland in our hands at an early date!

Please note — all District Secretaries: Be sure to get your officiation for your District into our office immediately!

Please note — all Church Secretaries: we need to know the name and address of your church secretary.

We also need to know the presidents of your Laymen groups, W.M.S. groups, Sisterhood groups and Boys' Brotherhood groups.

This information is needed for the Annual. This issue was late last year because the above information was slow in coming in; therefore we urge you to get this material to us as soon as possible!

We have begun work on the Annual and hope to have it in your hands much earlier this year, but it depends upon **YOU!**

### BE SURE TO READ

**O**N PAGE 25 you will find a most interesting article by Frank Carlson, United States Senator from Kansas, entitled "What the World Needs Now . . . 'Wanted — a Man Who Will Stand.'" We had more men like this in our government perhaps we would not be having the trouble we are having today!

You will find this article most stimulating and exciting!

### O WONDROUS THOUGHT

God in Christ the Son  
To this hour had come  
That sinful man like me  
Might one day stand free  
Before His judgement throne  
As heir with Him, not alone.

He gave Himself to be broken  
For our sins His life a token.  
For our lives Himself did give  
That in eternity we might live!

Oh wondrous thought that He  
Gave His life on the tree,  
Dying in our place  
That we might live in grace.

Mrs. Larry (Rose) Bolin  
Nigeria, West Africa



# A *Gentle* REMINDER...

## "No Hope" Generation

U.S. POSTMASTER General W. Marvin Watson calls the present generation of protestors the "No Hope" generation. He has described the protest movement as an "in thing" at the moment. The news item continues as follows:

"These voices raised in protest pay no heed to progress," he said. "The voices of protest and tickets of protest seem to be the voice of the land. Yet, we know this is not true simply by using the yardstick of our own circle of associates and friends."

"Mr. Watson stressed that for every voice of protest 'there is another hundred who quietly go about their work to make this a better world . . . America is not going to be a shallow chapter in the history of man that dried up on the vine of no hope. America is going to move ahead.'

"The 'no hope' generation, he continued, sings 'song of sad defeat.' He added that many of the issues of protest are not new and that 'no hope' people lose their battles by default."

We have noticed as we have watched the many demonstrations on television that those demonstrating are, in most cases, people who refuse to work for a living therefore have nothing more to do than to "protest" against something and break the laws of the land! To be sure, there are a few sincere people in these demonstrations, but very few!

We also find that the majority of the protestors did not have the answers to the problems which they are demonstrating against, neither do they have any better programs to offer in place of the "establishment" from which they are running away! Since they don't have the answers to all the problems of society, they decide to protest.

If, instead of protesting or demonstrating against, these people would work to solve the problems of society, or even work for their livelihoods, they wouldn't have time to spend days and nights in demonstrations, in "camp-outs" in public parks, or "love-ins," etc.

Another aspect of the matter which is hard to understand is the fact that many of the people who want to assert their freedom of speech, freedom of the right to protest, and freedom of life itself, infringe upon the freedom of others by not allowing others to the rights of speech or property! It's a strange paradox!

Mr. Watson described these people exactly and very well when he labeled them as the "no hope generation." Even when given an opportunity to express themselves in speech or work in a manner that would be acceptable to society they refuse. They want everything given to them — they want no part of work or involvement in a society that demands this of us, yet they want the protection of the same society.

"No hope" — of course there is no hope in anything outside the salvation found in Jesus Christ, the Son of God. A person that is Christian, one really dedicated to the cause of Christ, finds himself working hard to make things better for society itself; and since such an individual is busy witnessing for the Christ of his life, he doesn't have time to join mobs of demonstrators who continue to break the civil laws of the land!

The "song of sad defeat" is always sung by those who protest constantly and Mr. Watson was right in declaring that these people lose their battles by default!

# A Report From The President

## MR. ELTON WHITTED

IT IS A PLEASURE to bring my first annual report to the shareholders as President of the Brethren Publishing Company. The Code of Regulations states that all members of the Brethren Church are shareholders in the company, but it seems obvious that those who are subscribers are in a special class, Class A shareholders. This report is directed to them.

This was another good year for the company. Total sales from the four divisions: Bookstore, Job Printing, Evangelist (including Publication Day Offering) and Rentals, was up from \$142M to \$161M, a gain of 13 per cent. Profits showed an even greater gain, from \$7,307 to \$8,653 or 19 per cent. This made it possible to reduce the long term debt by \$2,900 and get some much needed capital equipment.

Again this year profits from the other divisions were adequate to cover the losses sustained on the **Evangelist**, this year a loss of \$11M. It seems apparent, however, that these profits are leveling off and will probably remain at this level until the bookstore can be enlarged and the print shop modernized.

A good part of our time this year was spent on the various aspects of the new Brethren Headquarters and Bookstore building and had the "One Day's Pay" campaign for funds been successful this would all have been behind us. The campaign was not successful, however, with only a little over 10 per cent of the goal of \$162,000 being raised. A new approach is needed and we have asked the Central Council of the Brethren Church to assume the fund raising

responsibilities for this project. They have agreed to do this and we can return to the task of publishing the Word, through the **Evangelist** and other Brethren literature, which is our reason for being.

The need to subsidize the **Evangelist** continues to plague our operation. While the total income was slightly greater this year, the income from subscriptions was down. The subscription list now stands at only 3,350 out of nearly 8,000 family units. Of these 884 are from 14 100 per cent churches, 1,160 are from 15 50 per cent churches, 870 from other churches and the balance are singles. The present plan of offering discounts for 100 per cent and 50 per cent churches has obviously not been successful. We have offered one of our youth groups, the Sisterhood girls, the opportunity to sell the **Evangelist** in their various churches on a commission basis. This program will be of mutual benefit to the Sisterhood, the Publishing Company and the Brethren Church. With a potential of over 4,000 new sales the Sisterhood could realize over \$1,600 in commissions on new sales and renewals. The Publishing Company would be able to more quickly liquidate its present indebtedness and update its equipment. The Brethren Church would be strengthened by better dissemination of information to its people.

We are convinced, too, that we must begin immediately to modernize the print shop. We were unfortunate to lose the services of Mr. Richard DeVeney, who left us on July 12. His leaving was not of our choosing and his replacement has not been



found as yet. We have made arrangements for interim management and have obtained the services of a dedicated Brethren man with experience in the publishing field who will counsel with us on this modernization. This move has been approved but never consummated. The need is more and more apparent, we must proceed.

We are sorry, too, to announce that Rev. John Byler has felt led to not allow his name to be placed in nomination for another term. Brother Byler has served the Board for many years, a good number of them as Secretary, and his experience and counsel will be missed. His replacement

on the Board is Rev. Kent Bennett, of the North Liberty, Indiana church. Rev. Bennett brings to us a varied experience in the family publishing business and we look forward to his service on our Board. Rev. Paul Steiner, of the Lanark Church, has been elected Secretary of the Board and Elton Whitted and Richard Poorbaugh will continue as President and Vice President. The Prudential Committee remains the same, consisting of Mr. Whitted, Mr. Poorbaugh and Rev. George Solomon.

We look forward to the new year with confidence and determination. With God's blessing we can and will succeed.

## Notes from a Board Meeting - -

THE Brethren Publication Board met three afternoons during Conference, to hear the report of the President, Elton Whitted, to prepare nominations for election at the Shareholders' meeting, and to reorganize and plan the new year's work.

Monday afternoon President Whitted reported from the following agenda:

Opening Prayer ..... Paul Steiner  
Minutes of last meeting ..... John Byler  
Review of Financial Report  
Brethren Publications  
    Evangelist  
    Adult S. S. Quarterly  
    Brethren History Book  
    Personnel  
Brethren Bookstore  
    Gospel Light Imprint Program  
    Personnel  
Print Shop  
    Equipment  
    Business Outlook  
    Personnel  
Building Program  
    Financial Report  
    E. C. B. C.

### Recommendations:

Evangelist — Study advisability of continuing with a part-time editor  
    — Sales promotion  
    — Editorial Assistant Committee  
Print Shop — Begin conversion to offset  
Building — Bring E. C. B. C. recommendations to Central Council  
Nominations  
Report to Shareholders  
Other Business

Tuesday the Board considered the recommendations and nominated Elton Whitted, Doc Shank, and Dick Poorbaugh for re-election and Kent Bennett to replace John Byler. It was noted that Mrs. Whitted's term would be up next year, not this year. The Board expressed its great appreciation to Rev. Byler for his long years of dedicated service to the Publishing Company.

In considering the Recommendations the Board members conferred with Spencer Gentle, who has been doing double duty as Editor of Publications and as Manager of the Book Store. He and his staff were commended for their work in promoting the Book Store, and extra help for the **Evangelist** was discussed with Board members volunteering assistance in special areas until such time as the two jobs can be separated and the Editor's job be made a full time one.

Because of the resignation of Dick DeVeney the Board met with a consultant who will assist the Prudential Committee in managing the Print Shop and in planning the modernization of the shop until a new Business Manager can be secured.

The decision was made to report the E. C. B. C. recommendations to Central Council since they involved more than the Publishing Company Committee was empowered to do. A later report stated that the C. C. will lend assistance in the fund drive which will free the Publishing Board for the real business it is supposed to be doing. When funds are available, the Building Committee established by the Publishing Board will oversee the actual construction, drawings for which are completed and await the success of the "One Day's Pay" fund drive.

On Friday the reorganization of the Board elected Elton Whitted President, Dick Poorbaugh, Vice President, Paul Steiner, Secretary and retained the same Prudential Committee: Elton Whitted, Dick Poorbaugh,

George Solomon. Two committees were appointed. Editorial Advisory Committee—Doc Shank, Phil Lersch, and Paul Steiner. Promotion Committee—George Solomon and Elton Whitted. A system of district reporters will be set up in an attempt to secure denominational news and feature stories. At the request of the Board of Christian Education, a committee to study the preparation and printing of Brethren materials will be appointed to meet with a similar committee from their board.

The meeting adjourned with everybody's head swimming with new ideas and the firm resolve to carry out all of them.

## Young Person —

### ARE YOU CHICKEN?

THREE teen-age youth are sitting around a table in a corner store. It is evening. Soon the store will close. Suddenly one of the fellows proposes that they burglarize the store after business hours just for the "kicks" — and whatever else they might care to take. One of his companions declines the "enjoyment" of participation. "Chicken," hisses the first speaker. The objector gives in immediately and plans are laid. Later, while his two companions break into the store, our objector serves as "lookout" but at the last moment gets "cold feet" and flees the scene — just in time to avoid being captured by the police.

Later this same young man is hitch-hiking with another teenager along a country road. The day is hot and they have walked quite a distance. They just passed through a small town and still no ride is offered them. Our objector's companion notes the fact that in the town they passed a car in which the keys hung from the dashboard. Since he is the younger, he urges the chief character in our story to go back and secure the car for some badly needed transportation. His companion again objects, knowing full well that serious consequences can follow the theft of an automobile. "'Smatter, you chicken?" asked his companion. Once again our objector's opposition to the crime is overcome and he returns to do that which he knew he should not do. Before long both boys are picked up by the police.

This is a true story. What took him to the reform school? He had better training in his home. He had higher principles than this. He knew the consequences that would follow if they were caught. One little word did it — the word "chicken." What is "chicken"? Adults will not find much help in the dictionary but every teenager knows the meaning and among American youth it carries a fantastic amount of power. It is the modern equivalent of "scaredy-cat" or "fraidy cat" of a generation ago. It contains undertones of "coward" and "sissy."

Listen, Christian young person, modern American youth has it all wrong, and down deep inside you know it. Who is the real "chicken," the one who goes along with the crowd or the one who is willing to stand alone, if need be, for what he knows to be right and good? You know it is the first, do you not? Is it the one who must "stand in" with the crowd at any price or the

one who steadfastly resists his companions' suggestion to do the evil or the foolish thing? You know it is the first do you not? It is the writer's privilege to serve as chaplain in the Boys' Training School in the state of Nebraska and there is no doubt in his mind but that the word "chicken" has contributed much to the present situation of many of our boys and to the sorrow of their parents.

A true definition of the word might be "one who permits his common sense to be overruled by his bravado." This word "bravado" is defined as an affected show of bravery. In other words, it is not true bravery but just a show of it. No, the truly brave and courageous young person, is the one who will not just go along with the crowd, the one who will resist evil and foolish deeds, the one who will obey and serve the Lord Jesus Christ regardless of what his companions may think or say. The world as usual has the whole thing turned around. The "chicken," the "scaredy-cat," is the one who goes along with the suggestion and urging of the crowd. Was Noah a "chicken" when he suffered the ridicule of his generation and built an ark to the saving of his house? Was David a "chicken" when he took the mockery of his own brothers and rejected the discouraging remarks of King Saul and went out against Goliath? Were Daniel and his three friends "chicken" when, contrary to the practice of all other young men who wanted to get ahead in Babylon, they refused to eat the king's meat and would not bow down to the golden image in spite of threatening? Of course not. We look upon these and so many others as real heroes, men who were willing to stand up for what they knew to be right and good and true in the face of the crowd!

Christian young person, are you "chicken"? Are you afraid to stand for the right against the crowd, if need be? Do you count the approval of your friends of more value than the approval of your Saviour? Will you turn against the Christian training you have received in your homes, your own common sense, and the laws of God and the state because someone hisses in your ear a little seven letter word? Or are you made of the same stuff as Noah and David and Daniel and Elijah and Joshua and Esther and the others? Think it through!

From Bible Presbyterian Reporter



# SISTERHOOD

## Devotional Program for September

### Call to Worship:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:46).

### Song Service

### Circle of Prayer

### Bible Studies:

Junior—"Who are you?"  
Senior—"Now-Time"

### Special Music

### Discussion Questions:

Junior—Summary of the Psalms

Senior—Discuss a chapter of the discussion book chosen by your group.

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

Our Bible study writers for this year are Mrs. Winifred Morrison (Senior) and Mrs. Kay Albright Burgi (Junior). Mrs. Morrison is a member of our Dayton church, and Mrs. Burgi lives at Fort Collins, Colorado.

## JUNIOR BIBLE STUDY

# WHO ARE YOU?

by MRS. KAY BURGI

HAVE YOU ever played the game, "Who are you?" It is really quite simple, and I thought perhaps we could play it tonight. I ask the question, "Who are you?" and in three short sentences you tell me about yourself. For example, you might answer: "I am Karen Thomas. I am in the seventh grade. I am a cheerleader." Since I will be writing the Bible topics for the next year for you, I could introduce myself by answering the question like this: "I am Kay Albright Burgi. I am a wife and mother of a four-month-old girl. I am a former Sisterhood girl." Let's stop here and let several of you answer this question. In three short sentences tell us "Who are you?"

(Pause here and allow several or all of the girls to answer.)

It is probably evident to you by now the object of this game. I called it a game but it's really a psychological exercise. That's a big term that means it's a test to find out what you consider about yourself to be important. If I could have asked each one of you in private this question, your answers would have told me very much about you. Not only by what you said but also by what you didn't say. By being in a group like you

are now your answers are influenced by the examples I gave and the answers the other girls gave.

If you and I had been alone, I wonder what you would have said. Do you think you would have said, "I am a born-again Christian"? In this test you have to be honest with yourself. Could you have truthfully called yourself a Christian? Or maybe being a Christian isn't that important to you that you would have thought to mention it. I wish I could think each one of you Sisterhood girls know Christ as her personal friend and give Him first place in her life, but I know that isn't the way it is.

This next year we're going to be talking about who Christ is and hopefully each one of us will learn to know Him better. To do this we're going to study what Christ actually said about Himself.

Do you realize that much of what we know about Jesus is what His disciples wrote about Him? Of course, these men had worked and talked with Jesus, and they were guided by the Holy Spirit when they wrote the Gospels. But I think Christ's actual words about who He was and why He came are of primary interest.

You might say we're putting Christ to the "Who are you?" test. In the Gospel of John, Christ answers this question seven different times using seven different illustrations. Do you remember any of them? (Allow girls to answer.) The more familiar ones are "I am the Good Shepherd," "I am the Bread of Life," or "I am the Light of the World." After we have studied these, we are going to examine what Christ said about the Holy Spirit and how we should follow Him.

All our studies will be from the Gospel of John. We all know John as the beloved apostle. Do you remember how Christ called him and his brother James to be followers? (Have someone read Matthew 4:21-23.) John was probably about 25-years-old when he began to follow the Lord. He was with Jesus throughout most of His ministry and thus was an eye witness to what He wrote. After Christ ascended into heaven, John was with the believers at Pentecost and saw the Holy Spirit descend. Later he was immersed in a pot of boiling oil from which he escaped and then was banished to the Island of Patmos where we know he wrote the Book of Revelation.

John wrote this Gospel about 50 years after Christ was here on earth and he makes it very clear just why he wrote the book. In John 20:31 he writes, "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." If you haven't already memorized

this verse, I think at the close of the topic we should memorize it together.

The Gospel of John is often called the gospel of belief and it is clear to see why. As we just read, John wrote this book to convince the reader that Jesus was the Messiah, the Son of God, and to accept Him and receive life. He uses the word believe or trust 98 times in the one book. John doesn't record as many miracles as the other gospel writers do nor does he record the same ones they do. He was very selective and must have always kept in mind his purpose. He wrote about those signs or miracles that would reveal God to man and give proof of His divinity so that man could believe and have eternal life. That means a life that is abundant and without end.

#### Questions for discussion:

1. How can we know who Jesus is and have faith in Him?

2. Can we convince our friends He is the Son of God?

How can I know whether the orange you just ate was sweet or sour? I cannot know unless I have tasted it. How can I know if Christ is real or not? I cannot unless I taste and see that He is good.

This next year my prayer and the prayer of you Sisterhood leaders will be that each one of you may accept Jesus Christ as God's own Son and commit your life to Him. Once you have tasted the rich life He offers you can never be happy without Him.

## UNDERSTANDING THE PSALMS

by MRS. GLENN SHANK

SINCE OUR STUDIES during the past year have been from the book of Psalms, it would be well to take an over-all look at this book.

No doubt you have found that if you open your Bible in the middle, you will have it open to the book of Psalms. Besides being in the middle of your Bible, it is probably centered in many of your hearts, for it is the best-loved book of the Old Testament. It contains a variety of religious poems, both short and long, numbering 150. Although its subjects are difficult to classify, we'll name a few truths we can learn from this book, look at its authors and at some other facts about the book.

When the Psalms are mentioned, we are reminded of David who wrote nearly half of them. Some echo his happy youth and some his days of fleeing from Saul's persecution. After he became king he continued to write and sing, very sad at times when his son Absalom turned against him, and very sorrowful at times for his own sins which made him humble.

Besides David, there were a number written by the sons of Korah, a family of Levitical singers, the official musicians of their time. Their choir leader was named

Asaph and he composed a number of Psalms. Two other familiar authors were Moses and Solomon. In addition, there are many Psalms in our Bible whose authors are not known.

The Psalms are generally songs of praise. With some, there were short notes given, having to do with the musical settings, such as to be sung with wind or stringed instruments. In the Anglican Church where we often worshipped in Nigeria, a Psalm was sung at every Sunday worship service. Although the temple in David's day had no piano or organ for accompaniment to the songs, they did use a variety of instruments, such as trumpets, lyre, harp, zither, pipe, flute, organs, clarinet, timbrel, horn, lute, psaltery, tinkling and loud-sounding cymbals. They had large choirs, and, just like us today, they loved to sing.

There is something very unusual about this book. In most all of the Scriptures, we say that God is speaking to man. But in the Psalms, man is speaking to God, searching for Him, experiencing His presence and finding consolation in Him. Because of this, it should be especially meaningful for us, since we all search for, speak to, and experience fellowship with God. For this reason,



here is such a universal appeal, for in whatever mood we may find ourselves, we can find a Psalm which will express our sentiments.

It was written that Billy Graham reads five Psalms and one chapter from Proverbs each day. It would be a good thing for all of us to read more from the book of Psalms, and to learn some Psalms from memory. The Psalms are so varied that you can usually find one to suit each mood or need.

The Psalms can teach us much about worship for they are meant to be used in worship, whether public or private. Some are songs of thanksgiving, some are hymns for choral worship. There are prayers for use in formal services and prayers better suited for private devotions. Some are poems of wisdom. A number speak of things in the future, such as the coming Messiah who was looked for by the Hebrew nation. Some lament calamities which fell on the nation; others lament calamities which fell on individuals.

Through its many authors, we can learn certain truths from the Psalms. They recognize God as all-wise, all-powerful, eternal, which was one of our first studies last fall. The universal love of God for all mankind is mentioned, for He showers His goodness and providence on all. That God hates idol worship, or anything which is worshipped before Him, is spoken of by the psalmists. The terrible nature of sin, God's hatred of it and His judgment upon sinners is shown. That God does forgive, is merciful and required repentance is taught. The beauty of holiness, the value of clean hands and pure hearts for our communion with God is also found in the Psalms. Word pictures of the coming Christ and His redeeming work on earth, His suffering and death are spoken of by the authors of this book. Most of these truths we have studied throughout this year by looking at specific Psalms each month.

Since the Psalms were meant for worship, let us look at what they can teach us about worship. "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (29:2). One book names this

verse as the key verse in the book of Psalms. The door into the heart of God is always open to prayer and praise. What should be our attitude toward worship? First, we must recognize God's greatness, knowing that this will require our reverence and obedience. We must be submissive. Next, we must place our trust in Him, which takes courage when we so often feel we'd rather do as we please. Since God is all-powerful, we are required to honestly place our trust in Him. And, last, our attitude should be one of joy. When we realize God's love and grace, we will adore Him and be penitently joyful in His presence.

God calls all men to worship, and while worshipping, man is given glimpses of God's nature. Man approaches God, bares His soul, and receives God's gifts for which he offers thanks. This is in essence the nature of this book of praise and prayer.

Praise is the highest duty that any creature can offer. We mentioned earlier in the year that man's chief end is to glorify God. By praise we enter into the spirit of heaven; if we fail in this, the Spirit and the joy of heaven cannot enter us. The Psalms begin with the word "blessed" and we read it again and again throughout the book. There is not one "woe" in the entire Psalms.

Even today, the Jewish nation as well as all Christians use this book. It is the book for all who are in need, the sick and suffering, the poor and needy, the prisoner and exile, the man in danger, the persecuted. It is a book for sinner or saint, for it tells of God's great mercy and forgiveness, and leads us into greater experiences in our walk with God. It tells of God's law and pronounces blessings on those who keep it.

"O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (95:1).

#### Questions for discussion:

1. The Psalms are for worship. Why do you go to church?
2. What are your favorite Psalms?
3. Why do you like the Psalms?

## SENIOR BIBLE STUDY

# WHAT TO EXPECT

by MRS. WINIFRED MORRISON

This year Senior Sisterhood girls will be considering the lives of two young women who have left their mark, not only upon the Jewish nation, but upon the entire world. The pages of modern history, the manuscripts of today's sermons, the discuss-ins of youth groups everywhere quote memorable words from the stories of these Old Testament girls.

The fascinating adventures of Esther and Ruth bridge the credibility gap between the girl of yesterday and the

girl of 1968. How these two young women met the fearful personal problems of their lives; how they withstood the pressures of conformity's "everybody's doing it," the example of the "new morality" of their now-generation, the charm of the Hippie movement and the call of the Yippie make a story that pleases the heart of God and speaks to the understanding of the modern miss.

## NOW-TIME

Flash-back: "... who knoweth whether thou art come to the kingdom for such a time as this" (Esther 4:14)?

A NEW TEENAGE television program is gaining popularity among young people everywhere. The show caters exclusively to teenage demands, problems, attitudes, special likes and dislikes, and opinions. It is a program tailored for this age, for this particular moment in history. That is why it is called **Now-Time**.

In another nation's history there was once a young girl raised up by God to meet specifically the challenge of her age. Upon the way she handled her "now-time" rested the fate of the Jewish race. Her name was Esther which means "star," and her actions, her wisdom, her courage were as the bright and morning star to her people at a time when Israel was threatened with extinction.

Esther's final decision to risk her very life for the welfare of others reminds us of the costly prices young Americans are paying daily in this year, 1968. Esther's times and our time are identical in many aspects, especially the one of violence. There has always been violence among us, but it has been confined to a minority group, to an isolated place. All that is changed today. The radio, the television, the press have brought into our homes the assassination of our leaders; the tragedy of Vietnam; the brutal scenes of riot; the horrors of natural disasters; rampaging floods and maverick tornadoes. Man and nature alike seem caught up in some massive life and death conflict.

We grow increasingly fearful. We are a part of the terror. We brush shoulders with misery every day. It is present in our classrooms. It speaks from our pulpits. We cannot escape, and truly very few Christian young adults ever seriously consider escaping. Many, like Esther, are willing to get involved in the right way. Many are preparing to meet the crisis head-on. To encourage you all in your good fight, in keeping the faith, I call your attention to the Old Testament heroine, Esther.

Esther's hour came in ancient Persia (now, Iran and Iraq) during the reign of King Xerxes (approximately 404-358 B.C.). The Jews had now been allowed the privilege of returning to Palestine after their 70 years of captivity. Some had obediently gone back home, for the stubborn Jew has always known in his heart that it is God's will for him to return to his homeland. Many, however, had become used to Persian ways and these chose to stay in that country. Esther was born of such a family.

In her early years Esther's parents died and an older cousin, Mordecia took the child into his home, rearing her as he would have his own daughter. Although the name of God is never mentioned in the book of Esther, we know the girl was carefully taught by Mordecia the truths about Jehovah God, the history of His constant care for His people and the treasured secrets of the Jewish race.

It was not a good time to be of the Jewish faith in Persia under King Xerxes. One of the most notorious Jew-haters of all human history, Haman, was the prime minister, special adviser to the king. In the story of the Jew, names of certain powerful men who have hated

them viciously defile the pages of history. These were Pharaoh, Herod, Haman and Hitler. We have the modern account of a young Jewish girl's suffering under Hitler recorded in "The Diary of Anne Franck," a book which I am sure many of you have read or seen in play form. The precarious situation of the 20th century Jew in modern Germany had its familiar flash-back in the Jew of Esther's time.

Thus, we find our heroine born into one of the most turbulent periods known to man. Furthermore, we find her in a most unfavorable position, a girl of deep, abiding faith in a land of idolatry, a strange land where it would be difficult and dangerous to sing the Lord's Song. Then too, we find her suddenly in the limelight of publicity with the eyes of an entire nation focused upon her every action, her every word. In addition, we find her called to a task, the failure of which could mean certain death for herself and her people.

With Esther we stand aghast before the throne of God, wondering why He would place such a burden squarely upon the slight shoulders of a young, inexperienced girl. Esther was not equipped for such a mission. It was really impossible for her to accept such a challenge. She couldn't — but she did, and because she did we have that amazing Old Testament book, Esther, and we also have a woman for the ages, the eternal handmaiden of the Lord.

In Esther we are going to see, step by step, how God makes a true woman for His purpose. In Esther we have a girl with whom you can identify, a really cool member of the now-generation, a true "swinger" with "square morals." It's true Esther lived before the time of Christ, but surely His mark is upon her character, upon her life and in her heart. The name of no other woman in the Bible is mentioned as often as Esther's, though no reference is made to this book in the New Testament.

Indeed, this is a strange book you have chosen to study. No book shows so clearly the guiding hand of God as does Esther, but there is no mention of prayer, not even a hint of God's name. But God's presence is keenly felt in the life of the Jewish nation at this time, even though that same Jew is not in God's will. God ever looks upon the pure heart of faith wherever He finds it, and He is willing to use anyone for His purpose, if that person so desires.

Thus, one day many years ago, God walked through ancient Persia searching for one to fulfill a great national purpose. He found Esther, and for just such a time did He raise her up. How Esther meets the commission of God's Time in her Now-Time is the story we shall be studying the next few months.

### What do you think?

1. Consider God's habit in raising up a man, a woman, a girl, a boy for a special task in history. In the Old Testament consider Deborah, Rahab, the Little Maid, and in the New think of the one great contribution of John the Baptist, Stephen, etc. Is God continuing this pattern today? Can you name such a person or persons. (Remember the five young men missionaries to Ecuador.) Is such a sacrifice a waste as many say?
2. If you could choose, would you choose this age in which you live as your now-time? Why or why not?
3. What is the spiritual call and need of your now-time? How can you meet it as a group and as an individual? If you're not meeting it, what specific things do you intend to do about it **now**?



# Signal Lights Program for September

Prepared by Mrs. Alberta Holsinger

## Bible Theme: "BIBLE FRIENDS"

### Project: VILLAGE EVANGELISTS FOR NIGERIA

#### Singing Time:

"God's Voice"

"The Bible"

"This Is God's Word"

"God's Word"

(from *Beginners Sing*)

#### Bible Time:

##### A Friend to Travelers

(Display pictures of tents similar to the ones Abraham lived in. Otherwise the children will visualize tents such as are used today for camping.)

Abraham lived in a large beautiful tent. All the members of his family and his servants lived in tents. You see, Abraham raised cattle, sheep, and goats. When the grass had been all eaten in one area Abraham moved to another place. A tent was the best home for him. When it was time to move the tents could be taken down and then set up again at the new location.

One very hot day as Abraham sat in the doorway of his tent he saw three men coming toward him. Quickly he went to meet them.

"Hello," he greeted them. "It is a hot day to be traveling. Do stop at my tent to rest."

"Thank you," replied one of the men. "We will be glad to stop. Our feet are hot and tired."

Abraham clapped his hands. A servant came.

"Bring a basin of water for these men to wash their feet," Abraham told the servant.

"Yes, sir," answered the servant, and he went to bring the water.

Abraham went to Sarah his wife who was resting in her tent.

"Sarah," he told her, "we have guests — three men who were traveling by. I have asked them to stop and rest. Please fix some food for them."

"I'll fix some barley cakes," said Sarah. "Send a servant to bring fresh meat."

While Sarah and the servant were fixing dinner, Abraham took cups of cool sweet milk to the men. Soon the food was ready, too, and Abraham served it to his guests. He stood nearby and visited with them as they ate.

Abraham was thankful for the many good things he had. He was glad he could help these strangers by sharing his food and his home with them.

— Based on Genesis 18:1-16

#### Memory Time:

##### Hebrews 13:2

God wants us to be kind to others as Abraham was. Listen. (Read memory verse.)

"Strangers" mean people who are not part of our family. To "entertain" them means to help them.

I have the verse printed on this paper I am giving each of you. Read it with me, please.

(Read it together two or three times.)

Now let's turn our paper over and try to say our verse. Don't forget the reference.

At the next meeting I'll see how many can say the verse for us.

#### Promotion Time:

(Signal Lights promotion certificates may be ordered from your Signal Lights editor. Have representatives of the Sisterhood and Brotherhood present, one standing on either side of the Signal Lights patroness.)

Will these children please come forward? (Call the names of the nine-year-olds and those who will be nine by October 1.)

You children have been good Signal Lights. You have attended the meetings regularly and have learned many things about Jesus. You have learned, too, ways in which we can tell others about Him. Now you are nine years old and ready to go into

the Sisterhood and Brotherhood organizations. We shall miss you in our group, but we are glad for the Sisterhood and Brotherhood where you will continue to grow in the knowledge of God.

Attend the Sisterhood or Brotherhood meetings regularly. Help in every way you can. You will find joy in learning about and serving Jesus.

Let us bow our heads for prayer: Thank You, God, for these Signal Lights who are being promoted today. We are glad they have been part of our group. We ask that You will be with them and bless them as they go into the Sisterhood and Brotherhood. In Jesus' name we pray. Amen.

(Give the children their certificates and have them stand beside the Sisterhood and Brotherhood representatives. After the presentation of certificates the Sisterhood and Brotherhood representatives should welcome the children into their groups and tell them where and when they meet.)

#### Mission Time:

##### Tumba Finds God

Tumba stretched out on his back with his arms under his head. Nearby were the sheep and goats this little Nigerian boy watched.

"Who made the trees and grass?" he wondered. "Sini says God did."

Sini was the Nigerian preacher who came to Tumba's village once each week. After the sheep and goats were safely home Tumba often went to the tree in the center of the village. There he listened as Sini told about God.

"I would like to find God," the boy thought. "Perhaps when I'm older I'll go look for Him."

Now it was time to take the sheep and goats home. After Tumba had

put the animals in their own huts at the compound, he went to his mother. She was in the kitchen hut fixing the gravy for their evening meal.

"Mother," announced Tumba, "when I'm older I'm going to leave and find God."

"Where will you look for Him, Tumba?" Mother asked.

"I don't know," replied the boy, "but I will find Him."

One day when Tumba was ready to start home with the sheep and goats he noticed one sheep was missing.

"Father will be very angry," said the boy to himself. "He will beat me. Oh, what should I do?"

He took the other animals home. Then he ran quickly to the village. This was the day Sini would be there. "Perhaps he can help me," thought Tumba.

Tumba found the preacher and told him what had happened.

"That reminds me of a Bible story," said Sini. "Come, I will tell you the story while we look for your lost sheep."

As they started on their search Sini said, "Once when God's Son Jesus lived on earth He told about a good shepherd. One day this shepherd lost a sheep just as you have. He left the others safely in the fold and went out to search until he found it."

Just then Sini and Tumba heard a soft baa. It seemed to come from that bush ahead. Tumba ran to the bush and found his lost sheep. How glad he was! He fell to his knees and hugged the animal. Then Sini, Tumba, and sheep started for home.

"Jesus is our Good Shepherd," Sini explained. "He loves us and wants to be our Savior."

After the sheep was in the hut with the others Tumba went to the village to hear Sini tell more about Jesus.

That night as Tumba stretched out on the mat in his hut he thought about the wonderful things he had heard that day. Suddenly he sat up. "Why, I don't have to go looking for God!" Tumba said aloud. "He's here! Right here in my heart!"

#### Project Time:

Many Nigerian boys and girls are like Tumba. They have never heard of Jesus. There are not enough missionaries to travel to all the villages.

There are many Nigerian Christians. Some of these men want to go to villages that have not heard of

Jesus. They want to tell them the good news. These young men need to go to school. They need to learn more about God. They need to learn the best ways of telling others.

They will need food and clothes as they work in the villages. They will need pictures and books to help them tell the villages of God. They will need many things.

The money we bring to Signal Lights this year will help these Nigerian evangelists. It will send men like Sini to tell other Nigerians of God.

One hundred dollars will take care of a Nigerian evangelist for a year. Let's see how many preachers we can send into Nigerian villages.

Each month save some of your spending money for the Nigerian evangelists. If all Signal Lights do this by the end of the year we'll have enough money to send evangelists into many Nigerian villages.

(Patronesses, our national goal for Signal Lights is six hundred dollars, but the entire offering will be used for this project. The larger our offering, the more Nigerians we will be able to reach.)

#### Prayer Time:

Let us thank God for our ministers, our Sunday School teachers and others who tell us about Him.

Let us ask God to share the good news of His love by telling others and by giving money to send Nigerian evangelists to many villages.

#### Business Time:

1. Signal Lights motto: Christ first; others second; self last.
2. Roll call and secretary's report.
3. Offering
4. Write a letter to the Bolingers. Use an air mail form. Each member might like to write a little. Tell them about your Signal Lights group. Tell them about our project. Tell them about your family, pets, school.

#### Craft Time:

##### Missionary Banks

(For each child you will need a small can with a plastic lid, such as a baking powder can and contact paper.)

Cut the contact paper to fit each can. Most of the children will be able to apply it with a little guidance. Cut a slot in the plastic lid.

The children might like to label the banks "My Missionary Bank" or "Bank for Nigerian Village Evangelists."

Stress again the importance of saving money for God's work.

You might like to have notes ready, similar to the following to send home with the children:

Dear Parents:

We are glad (child's name) is coming to Signal Lights. As you probably know, Signal Lights is the children's missionary group of the Brethren Church. We have Bible stories, sing, play games, and do many interesting things.

Part of our training is to learn to share with others. Each year we choose a mission project. This year our offering will be used to help send Nigerian evangelists into villages where missionaries have not been able to go. Ask (child's name) to tell you about it.

So often parents give the children money for offerings. We would like for this to be a true experience in sharing. Today we talked about sharing our own spending money for this project and the children made banks to use for their offering each month. We would like for you to encourage your child to save some money during the month for the Signal Lights' offering.

Please pray for our Signal Lights that these youngsters may learn to love God more and want to serve Him each day of their lives.

Sincerely,

(Your name)

Signal Lights Patroness

#### POLL SAYS 78 PER CENT THINK COURT WRONG ON PRAYER BAN

New York (EP) — According to the Louis Harris Survey, 78 per cent of American public opinion feels that the U.S. Supreme Court was wrong in banning prayer from public schools.

The issue of school prayer was included in a list of statements on the high court put to 1,346 Americans in light of the controversy over confirmation of Justice Abe Fortas as Chief Justice.

The poll was made the week before the National Republican Convention, and was said to represent a cross-section of the nation.

The statement posed was: "The present court makes it harder to convict criminals and was wrong to ban prayers from schoolrooms." 78 per cent agreed, 11 per cent disagreed and 11 per cent was not sure.



# GOD'S JUDGMENTS IN THE LIGHT OF END-TIME EVENTS

## Revelation 16:1-21

### Part XXXIV

by REV. R. GLEN TRAVER

AS WE HAVE ALREADY OBSERVED, chapter 15 provides us an introduction to this section dealing with the seven bowls of God's wrath. Such an introduction prepares the way for further details concerning the terrible horrors to be poured out upon Antichrist and all who follow his trinity of evil during the closing days of the Great Tribulation. Chapter 16 provides us these details within the context of end-time events — events towards which all history is rapidly moving and which will make the end of world history as we now know it.

The seven angels mentioned in these chapters may be literally interpreted as specific administrators with Christ in the actual dispensing of His judgments. Or, they may be figuratively interpreted as symbolizing the certainty and the imminency of these judgments (as also the "great voice out of the temple"). Either way, our main concern lies in the description of this "wrath of God" first mentioned as contained in the seven bowls (chapter 15) and now about to be poured forth (chapter 16).

#### The contents of these bowls.

In many ways, the description given of these seven forms of judgment is strikingly similar to the ten plagues poured out upon the Egyptians immediately preceding the exodus of Moses and Israel. The plagues, however, were localized while many of these judgments appear to be worldwide in scope.

The first judgment (v. 2) suggests ulcerous sores, similar to those recorded in Exodus 9:8-11 and Job 2:7. The words "noisome and grievous" infer great pain and suffering. The Greek word for "sore" (*helkos*) also suggests a "sore" that gives off highly offensive odors — no doubt a most painful and repulsive condition.

The second judgment (v. 3) is spoken of in terms of the sea becoming "as the blood of a dead man" and bringing death to all of its marine life (cf. Ex. 7:17-21). The thought here may be that when such marine life rots and decays, its stench will be as the stench from the blood of a dead man — another most repulsive form of judgment bringing with it intense thirst, even unto death.

The third judgment (v. 4) includes all the rivers and fountains (streams) of waters in this "blood-death." This judgment, then, will include not only the seas (salt waters) but all other bodies of waters (fresh waters) which will also become polluted by the death of their marine life. This will result in worldwide contamination of the waters and the most intense forms of thirst.

The fourth judgment (vs. 8-9) comes in the form of the scorching heat of the sun, perhaps resulting in wholesale sunstroke and the most excruciating forms of pain and suffering.

The fifth judgment (v. 10) takes the form of extreme

darkness causing the people to gnaw their tongues with pain (cf. Ex. 10:21-23). Such is a description of severe agony and probably is the result of the accumulation of all these judgments thus far described, one upon the other, and now aggravated by intense darkness. It may well be that the darkness will add mental suffering to the physical sufferings of the former judgments.

The sixth judgment (v. 12) brought a drying up of the river Euphrates, preparing the way for the invasion of the kings of the East (China, India, Japan, etc.). Some feel this will be a literal "drying up" of the river similar to that of the Red Sea in Exodus 14:21. Others see this as a symbolic picture of the breaking down of all forms of separation between East and West, making it possible for the kings of the East to move westward and to participate in the final battle at Armageddon (cf. v. 14ff.).

The seventh and last judgment (17-21) comes in the form of nature's most terrible catastrophes (air-pollution, thunder, lightnings, earthquake, and hail). Barclay speaks of this judgment as "nature at war with man," and continues: "if a man sins against God there is a sense in which the whole universe becomes his enemy (*The Revelation of John*, vol. 2, p. 174). The words, "It is done," spoken by the seventh angel in verse 17, implies that this last judgment is the final act of God preceding the Second Coming of Christ. Such words provide a most ominous introduction to this last judgment of history.

These "bowl" judgments represent distinct stages of physical judgment to be poured out upon the trinity of evil (the dragon, beast and false prophet — v. 13), and all of their followers, at the time of the Great Tribulation. Evil spirits from this "trinity" are pictured in verse 14 as going throughout all the world and persuading (through miracles) the rulers to gather at Armageddon to battle against God and His Christ. Such spirits will lure men to their own destruction (vs. 16-21), for, sin is suicidal and always brings ruin to its victims. God's wrath does not have to be arbitrarily poured out upon man. Rather, sin has its own built-in consequences, and, destruction (physical, mental and/or spiritual) is the logical consequence of all disobedience and obstinacy towards God and His laws.

Having said this, however, we must note that this section of Revelation does speak of one final climactic act of physical judgment when all living men and nations shall share in the defeat and destruction to be brought upon "Babylon" (the trinity of evil) and its godless policies. God will here use the very forces of nature, along with the military powers of men and the very demons of hell, to accomplish this end. This physical destruction, however, will be only a prelude to the spiri-

tual destruction which will follow the millennial reign of Christ — a destruction spoken of as "the second death" in Revelation 20:14. This "second death" will prove once for all that, "the soul that sinneth, it shall die!"

Certainly it is not good to read into these verses more than God has intended for us to know and understand. However, in the light of modern scientific weaponry, many of these plagues read like modern newspaper commentaries. Greivous sores and boils could well result from modern germ warfare, as well as the effects of atomic blasts such as occurred at Hiroshima and Nagasaki in 1945. The death of all marine life causing a stench "as the blood of a dead man" could easily result from some under-sea depth charges of atomic or hydrogen megaton intensity. The heat of the sun which scorches men with fire does not seem so strange today in the light of modern multimegaton bombs capable of giving off heat and light equivalent to more than a thousand of our suns. Indeed, on October 30, 1961, Russia detonated one bomb of 57 megatons which was reported to have been able to blind or badly burn the eyes of anyone as much as 700 miles away, if they looked directly towards the blast-center. Now today, we even talk of "begaton" (one billion tons of TNT potential) or "doomsday" bombs which would be as much as 330,000 times as powerful as all the bombs which were dropped by all sides during World War II.

The intense darkness which was the result of the fifth plague might easily be brought about by the dirt and debris which would rise up out of some atomic or hydrogen holocaust, capable of obscuring the very light of the sun. Certainly the horrible suffering that such a holocaust would bring would cause all men to gnaw their very tongues with pain!

The drying up of the river Euphrates, as well as the pollution of the air, thunders, lightnings and the "great earthquake" can all be easily envisioned in the light of these same atomic and hydrogen possibilities. The mention, in verse 20, that "every island fled away, and the mountains were not found, reads like the papers in the month of November, 1952 when it was reported that in the Pacific, at a place known as "Eniwetok," one American test bomb wiped an island off the map and dug a crater a mile wide and 175 feet deep in the ocean floor. The shock from this test was felt as far away as 176 miles — with just 14 megaton intensity. Also, the mention, in verse 21, of hail, "about the weight of a talent" (85 to 135 pounds), falling out of the heavens, does not seem so far-fetched in the light of other tests in 1952 which produced at a place called "Bikini" a mushroom-shaped cloud containing an ice cap which, when broken up, fell upon several of our old battleships placed in the test area, denting and damaging their hulls.

We do not wish to sound sensational or to spend our time in mere speculation. However, the very possibilities of modern scientific warfare make these apocalyptic portions of Revelation quite relevant to our own time and most worthy of our consideration. If man can produce these kind of "judgments" upon his fellow-man; how much more can God be trusted to perform (or have performed) these judgments of the "seven bowls."

#### All God's judgments will prove true and righteous.

Verse 5 speaks of an angel of the waters witnessing

to the rightness of all God's judgments upon the unholy trinity and its followers. The thought of angels as the guardians of the natural forces was quite common in John's day and he here uses this imagery as a means of affirming God's right to dispense His judgments in wrath. He does so by declaring His very righteousness (which cannot tolerate sin without betraying His own character), and His eternal being ("which art, and wast, and shall be") which knows no variableness in nature or purpose. The better manuscripts also include the Greek, *ho hosios* ("He Who is holy") which attributes to God a holiness in the sense of blamelessness in all His actions, including His judgments. Merrill C. Tenney makes the following observation concerning God's righteousness and holiness in matters of judgment: "The doctrine of God's wrath . . . confronts man with the sobering fact that if the world is to endure, it must have righteousness for its foundation. . . . The doctrine is a summons to repentance and faith, for the only refuge from God's wrath is in His forgiveness. . . . God's wrath is not a sudden burst of temper or a fit of peevishness. It is rather the normal reaction of His nature against sin, the inevitable antagonism of holiness to evil. God is not a capricious despot, who delights in inflicting misery on His subjects. His patience is great, but He cannot tolerate the presence of sin: He must destroy it. As long as He is righteous, He must be tolerant of all unrighteousness, and unalterably opposed to it. God is perpetually angry with sin" (*The Book of Revelation*, in *Proclaiming The New Testament*, vol. 5, pp. 83-84).

Verse 6 adds that God's judgments will have as one primary purpose the balancing of all accounts and the righting of all wrongs ("For they have shed the blood of the saints and prophets, and thou hast given them blood to drink; for they are worthy."). Verse 7 adds to this confirmation of God's righteous judgments, "another (voice) out of the altar," declaring, "Even so, Lord God Almighty, true and righteous are thy judgments." Perhaps this voice represents again the song of the martyred tribulation saints who now share with Christ in His victory over all evil and join in this vindication of His righteous judgments (cf. 6:9-11). The foundation upon which they base their affirmation of God's judgments as "true and righteous" is His Almighty (sovereign) nature which demands justice and equity in all of life's relationships. Thus, those who shed the blood of the saints and the prophets shall themselves drink the "blood" of the polluted waters of God's judgment.

Verses 19-20 speak of the terrible earthquake which destroys all the cities of the world (except the city of Jerusalem which is split into three parts) as the natural outpouring of His cup of wrath upon the "great Babylon" (Antichrist and his trinity of evil) for seducing the nations to drink of the cup of her "fornication" (cf. 14:9-10). G. B. Caird points out that this section dealing with the vindication of God's judgments as "true and righteous" combines "three principles of God's providential ordering of history," as enunciated in the Book of Wisdom:

- "1. That God makes the whole creation a weapon to repel His enemies (Wis. 5:17).
- "2. That the medium of men's sins is also the medium of their punishment (Wis. 11:16).
- "3. That the very means by which their enemies were punished was used to benefit God's people in their



need" (Wid. 11:5) (**The Revelation of St. John**, in Harper's New Testament Commentaries, p. 202).

The thought behind this observance by Caird is that God has a purpose and a design (i.e., law) for all His creation and if we align ourselves with these, God's judgments will prove to be our blessings. The Old Testament rule of blessings for obedience and cursing for disobedience is as eternal as the God Who established it. Thus, His judgments will be vindicated and His eternal purposes will be fulfilled. In the last analysis, it is not God, but we, who will ultimately determine His wrath or His mercy (cf. Rom. 11:22).

#### **The final battle at Armageddon.**

Before bringing this message to a close, we want to consider the attitude of those to be subjected to these seven judgments and the last battle of all history in which they shall be engaged. Verses 9, 11, 21 reveal the sad fact that these last judgments of all history cause all men to blaspheme "the God of heaven" rather than to repent "to give him glory." These judgments only intensify man's hatred and defiance of God and His demands upon his life. Barclay makes this interesting incite: "Here is the picture of men who are impervious alike to the goodness and to the severity of God. . . . It is a strange picture. It is the picture of men who knew God, who had no doubt of the existence of God, who even saw God's hand in events and in history — and who still went their own way. Nothing God could do to them either by appeal or by punishment would make them submit to Him. . . . The tragedy of life and of the world is not that, men do not know God; the tragedy is that, knowing Him, they still insist on going their own way" (*Ibid.*, p. 166).

It may well be that these last judgments follow the death and the rapture of the last martyred saints and now true repentance and forgiveness of sin has become impossible. We already have noted, in our study of Revelation 15:8, that no man could enter into the temple which seems to imply that the day of atonement for sin is now gone and the only thing left is God's wrath and judgment. Our present Scripture adds the sad fact that now there isn't even a desire for atonement but only a continual spirit of open hostility towards God.

Such open hostility reaches a climax in, "a place called in the Hebrew tongue **Armageddon**." Tenney presents us a good description of this "place" when He writes: "The word derives its meaning from the Hebrew **Har-Magedon**, or 'Mountain of Megiddo; a hill located on the northeastern side of the mountainous ridge bordering the plain of Esdraelon, on the northern shore of the sea of Galilee. Megiddo, the city on the ridge, was an important fortress for centuries before Christ, for it controlled the trade routes entering Palestine from the south, west, and east. Along these routes the armies of Egypt, Babylon, and Macedonia marched to conquests. Often they fought for supremacy in the plain of Esdraelon, which became the central battleground because it was the only level space where armies could be deployed. Lying at the junction of the roads from three continents, Europe, Africa, and Asia, it is the logical place for the forces of the antichrist to assemble for their last great battle against the hosts of God" (*Ibid.*, p. 81).

Verses 13-14 mention the three unclean spirits which proceed from the trinity of evil to influence all the rulers of the world "to gather them to the battle of that great

day of God Almighty." It is here that the last battle will be fought between God and all the forces of evil, consummating in the seventh judgment which will bring complete victory to Christ and His forces of righteousness. Verse 17 mentions the seventh angel as pouring out his bowl, and then "there came a great voice out of the temple of heaven, from the throne, saying, It is done." No doubt this "voice" is that of God, himself, declaring that the consummation of all His wrath has come and with the end of this judgment, all judgment will be forever accomplished.

In the light of recent Middle East developments, the following words from Tenney appear to be most prophetic: "As enmity between grows because of greed and conflicting ideologies, the time of God's wrath draws nearer. The human race, following its own inclination and cherishing its sins, moves steadily to the final rendezvous with judgment. . . . The accomplishment of God's wrath will sweep away all excuses, abolish all armaments, and purge a corrupt civilization. Babylon, the acme of economic and social wickedness, will be overthrown. The wrath of God is not the end of all things, but is the necessary preparation for the establishment of His everlasting kingdom. The rottenness of decay must be cleared away before the new structure of the kingdom can be built" (*Ibid.*, pp. 84-85).

#### **In conclusion.**

Verse 15 gives us one note of sunlight which protrudes through this dark prophetic cloud of impending judgment. Such comes to us both as a warning and as a promise. The warning is found in the words of our Lord which declare, "Behold, I come as a thief," implying that such a coming will be both sudden and unannounced (cf. Matt. 24:43 and Luke 12:39). Christ Jesus is coming again — first, to ransom His redeemed ones — and, then, to unleash these bowls of judgment and wrath.

The promise is one speaking of blessing upon him "that watcheth (stays awake) and keepeth his garments." Of course this promise speaks of the necessity for spiritual preparedness, such as that demanded of Sardis and Laodicea (3:2, 18). The hour of our Lord's coming is hidden from our view but the certainty of such is very real. It is imperative that we keep ourselves ever spiritually alert through steadfastness of faith and commitment. It is also imperative that we keep ourselves washed and cleansed in the blood of Christ (i.e., under the benefits of His atoning death) and clothed in His righteousness and holiness, through constant faithfulness and obedience to His commands. Otherwise, we may be caught off guard at His coming and be forced to walk naked (full of sin and shame) in the very presence of the ungodly. That the ungodly will "see his shame" implies that those, who do not keep true and faithful and, thus, are caught off guard at the Lord's appearing, shall be forced to share the same shameful fate as the godless crowd around them — a fate both horrible and eternal!

In the "great day of God Almighty," no man or devil will be able to stand before Him and offer excuse. Today is the day of salvation. Today we can repent of our sins and find forgiveness. Today we can have all of our sinful "nakedness" clothed with the white robes of Christ's righteousness and holiness. Tomorrow, however, it may be forever too late. What we do we must do while our Lord still tarries. Otherwise, there shall be no alternative but God's wrath and eternal judgment.

# MID-WEST DISTRICT CONFERENCE of BRETHREN CHURCHES

## FIRST BRETHREN CHURCH

Mulvane, Kansas

October 10-13, 1968

### MID-WEST DISTRICT CONFERENCE THEME:

**"DISCIPLESHIP"**

**Text: Mark 8:34**

#### Thursday Evening—October 10

- 7:30 Song Service  
 Prayer ..... Elder Jack McDaniel  
 Installation of Officers .... Elder Spencer Gentle  
 Welcome to the Conference  
 Pastor of Host Church .... Elder Carl Barber  
 Roll Call of the Churches and their Response  
 Appointment of Committees .... The Moderator  
 Devotions ..... Fort Scott  
 Special Music ..... Fort Scott  
 Vice Moderator's Address .. Elder Brian Moore  
**"Discipleship in the City"**  
 Invitation Hymn  
 Benediction
- 8:30 Holy Communion Service  
    Elder Carl Barber, Presiding

#### Friday Morning—October 11

- 8:15 Simultaneous Sessions  
    W.M.S., Laymen, Ministerium
- 9:30 Hymn  
 Devotions ..... Derby  
 Special Music ..... Derby  
 Message ..... Elder Russell Gordon  
**"Discipleship in the Village"**
- 10:15 Business Session  
 Announcements  
 Report of Credential Committee  
 Conference Minutes  
 Statisticians Report ..... Mr. Francis Yoder  
 District Evangelist Report . Elder Carl Barber  
 Benevolent Board Report  
 Executive Secretary Report . Elder Smith Rose  
 Sisterhood Report ..... Mrs. Carl Barber  
 Board of Christian Education Report  
    Elder Fred Burkey  
 Camp Wyandotte Report  
    Mr. John Reiger  
 Cheyenne Camp Report

#### Brethren Publishing Company Report

Elder Spencer Gentle

- 12:00 Noon Fellowship Meal

#### Friday Afternoon

- 1:30 Hymn  
 Devotions ..... Falls City  
 Special Music ..... Falls City  
 Announcements  
 Report of Credential Committee  
 Conference Minutes  
 Ashland College and Seminary Trustee Report  
    Mr. Milford Brinegar  
 Ashland College and Seminary Report  
 W.M.S. Report ..... Mrs. Milford Brinegar  
 District Mission Board Report . Mr. Lester Pec  
 General Missionary Board Report  
    Elder Virgil Ingraham  
 Ministerial Examining Board Report
- 3:30 W.M.S. and Laymen Sessions
- 5:30 Evening Dinner Hour

#### Friday Evening

- 7:30 Song Service  
 Devotions ..... Cheyenne  
 Special Music ..... Cheyenne  
 Moderator's Address ..... Mr. Earl Clyburn  
**"Discipleship in the Church"**  
 Invitation Hymn  
 Benediction ..... Elder Brian Moore

#### Saturday Morning — October 12

- 8:15 Simultaneous Sessions  
    W.M.S., Laymen, Ministerium
- 9:30 Hymn  
 Devotions ..... Mulvane  
 Special Music ..... Mulvane  
 Message ..... Elder Jack McDaniel



Moderator .....	Earl Clyburn
Vice Moderator .....	Elder Brian Moore
Secretary .....	Mrs. Olen Davis
Assistant Secretary .....	Mrs. Everett Marshall
Treasurer .....	Mr. Lee Howard
Statistician .....	Mr. Francis Yoder

	Invitation Hymn	
10:15	Business Session	
	Announcements	
	Report of Credential Committee	
	Conference Minutes	
	Committee on Moderator's Address	
	District Laymen's Report	
		Mr. Milford Brinegar
	National Laymen's Report	
	Election of Officers	
	Treasurer's Report .....	Mr. Lee Howard
	Unfinished Business	
12:00	Noon Fellowship Meal	

1:30	Hymn	
	Devotions .....	Morrill
	Special Music .....	Morrill
	Announcements	
	Report of Credential Committee	
	Conference Minutes	
	District Board of Christian Education Report	
	Resolutions Committee Report	
	Unfinished Business:	
	Time and Place of 1969 Conference	
	Final Reading of Conference Minutes	
2:30	Christian Education Workshop	
		Elder Fred Burkey

7:30 Song Service  
Devotions and Special Music .. Brethren Youth  
Message ..... Elder Fred Burkey  
**"Discipleship in the School and University"**  
Invitation Hymn  
Benediction

9:30	Sunday School	
10:30	Morning Worship .....	Elder Carl Barber
	Song Service	
	Devotions .....	Carleton
	Special Music .....	Selected
	Message .....	Elder Smith Rose
	<b>"Discipleship in the Home"</b>	
	Invitation Hymn	
	Benediction .....	The Moderator Elect
	Adjournment of Conference	

7:30 Attend General Sessions  
9:30 Get Acquainted Time

7:30 Attend General Session  
9:00 Film for Youth. Adults may attend.

Prelude	
Hymn	
Devotions .....	Carleton W.M.S.
Welcome .....	Mulvane W.M.S.
Business	
Secretary's Report .....	Mrs. Earl Clyburn
President's Report .....	Mrs. Milford Brinegar
Appointment of Committees	
W.M.S. Benediction	

Prelude	
Hymn	
Devotions	Fort Scott W.M.S.
Special Music	Derby W.M.S.
Memorial Service	Derby W.M.S.
Announcements	
W.M.S. Benediction	

Prelude	
Hymn	
Devotions .....	Morrill W.M.S.
Business	
Election of Officers	
Adoption of Goals	
Camp Report	
W.M.S. Benediction	

Prelude	
Hymn	
Devotions .....	Falls City W.M.S.
Special Music .....	Mulvane W.M.S.
Closing Business	
Courtesy Report	
Installation of Officers	
W.M.S. Benediction	

President .. Mrs. Milford Brinegar, Carleton, Nebraska  
Vice President .. Mrs. Harvey Hinz, Falls City, Nebraska  
Secretary-Treasurer  
Mrs. Earl Clyburn, Fort Scott, Kansas



# *Passing through the Waters - -*

by BEVERLY SUMMY

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . ." (Isaiah 43:2).

Passing through the waters —

Trials dark on every hand  
And we cannot understand  
How God would lead us to that  
Blessed Promised Land.

The sun is bright

The way is straight and smooth  
but

In every life must come the:

Valleys of the shadow  
The depths of despair  
The trials by fire!

In every great man's life

Have come troubles to temper  
His life for God.

Under these he has either bent or been broken!

For example —

Return to a governmentally weak Israel —  
In the days before the Kings.

Samson, a judge

a fighting man,  
Fought the Philistine enemies.

With a jawbone of an ass he killed  
1,000 men —

By tying firebrands to foxes' tails  
He destroyed the Philistine fields.

Yet Samson was not God's "great man"

Until he passed through the waters.

Deceitful Delilah betrayed his Nazarite vow and  
Samson lost his strength.

Blinded and bound, Samson stood in Gaza

As the Philistines reveled in his fallen state.

But his hair

Grown again —

Renewed his strength again!



Passing through the waters —

Samson prayed: "O Lord God, remember me,  
I pray thee, only this once, O God, that  
I may at once be avenged of the Philistines for  
my two eyes."

Hands grasped pillars —

Muscles bulged —

Strength returned —

and

Samson pushed down the pagan temple,

Killed himself and 3,000 Philistines!

Passing through the waters? Yes!

Turn your attention to an ash heap

The outcasts' pit in the land of Us —

Observe the destitute there — **Job**

Without money

Without family

Without real friends

Covered with boils,

Mocked by neighbors.

Yet Job could say: "Though he slay me, yet will

I trust in him . . . "

Walking through the Valley of the Shadow

Passing through the waters!

Job became a real spiritual man

And could shout: "For I know that my redeemer

liveth, and that he shall stand at the latter day

upon the earth: And . . . yet in my flesh shall I see God."

Must we pass through the waters? Yes!

Look at the great king David —

Ruler of Israel

Writer of the Psalms

Lover of God

King David who had a song in his heart

Music in his soul —

King David who could say "The Lord is my shepherd

and

Yea, tho' I walk through the valley of the

shadow of death —

I will fear no evil.

King David who loved God **but**

Desired another man's wife!

Who even dared to send Bathsheba's husband

To certain death on the battle front.

King David was passing through the waters —

Walking the Valley of the Shadow with

A prayer on his lips - Psalm 51

Leap forward to the year 33 A.D.

Watch a harrassed man take the sop —

Satan entering into him —

The Master saying: "That thou does,  
do quickly."

**1968-69 YOUTH PROJECT****GOAL: \$14,000****For:** The New Arizona Camp

(Known as ABC — Arizona Brethren Camp)

Let's go all you BY tribes  
and really back this project!!

**RESULTS OF 1967-68 PROJECT:****"18 BY 68"**

\$10,431.20 received and pledged to date  
It is not too late to send in your Project money for Argentina if you have not done so yet. All checks should be made out to **Board of Christian Education** and marked for the Project — **"18 BY 68."** Send to 524 College Avenue, Ashland, Ohio 44805



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for September

**Topic:****LET GOD'S LOVE PREVAIL****Devotional Reading:** Ephesians 3:18; I Corinthians 13**Leader's Comments:**

The topic we have before us is the General Conference theme for the year, having subdivisions as follows:

- a. Love's Dimensions. Ephesians 3:18
- b. Love's Description. I Corinthians 13:4-7
- c. Love's Durability. I Corinthians 13:8, 13
- d. Love's Direction. I John 4:19-21

Let us enter into this study prayerfully, as we are all aware of the sad condition of mankind today. He has advanced so far technically that he is bewildered spiritually. Some of you will no doubt disagree with this statement, but here we are speaking in general terms. The true Christian is not bewildered. Although he does not understand why things are as they are, he is confident that the power of God will prevail. If we read the message in Ephesians 3:17-19, we will see that the true dimension of God does surpass all the knowledge of man. Here is the three dimensions of love.  
I Corinthians 13. Love and its nature.

- a. Love is superior to other gifts — I Cor. 13:1-3.

Read and discuss.

- b. The ten marks of love — I Cor. 13:4-6.

Read and discuss.

- c. Love's durability — I Cor. 13:8-13.

Also its performance.

- d. Love's direction — I John 4:19-21.

"We love Him because He first loved us."

Verse 20 — love and hate cannot abide together.

Verse 21 — we have a commandment here.

**General Summary:**

From our discussion we learned that love is superior to all other gifts. That there are many distinguishing marks of love; love is durable, it will not fail. And lastly, love as expressed in a Christian life is an outward testimony of an inward working.

The problem we face as a nation would be small if we let love prevail. This includes the race question as well. Love works everywhere.



# Boys' Brotherhood Study Article — God's world in the Bible

## WEATHER

by VIRGIL L. BARNHART

IN WEBSTER'S DICTIONARY we find many definitions concerning **weather**. There is one there that is as follows: "To bear up against and come safely through, as a storm, trials, etc." It seems that this definition could very aptly be applied to life's problems encountered in this day and age, the problems of Satan, the trials of sin and temptation, and the storms of unconcern, selfishness, and unrighteousness. Satan certainly does not want you, I, or anyone else to bear up against "his way of immoral living or teaching." He (Satan) does not desire that we come safely through his lustful and sinful trials, or through the storms of fleshly lusts.

No matter how hard the "storms of life" appear to be, we have a "haven of rest" with **God, Our Heavenly Father**. No matter how difficult the "trials of temptation" may seem, we have an "anchor" in **Jesus, our Savior**. This anchor is "tried and true, steadfast and sure," a very present help in time of trouble.

Are we allowing the **Holy Spirit** to help us **weather** the "stormy pitfalls of life" by **guarding** and **guiding** our **prayers** through our **Lord Jesus Christ** to our **Heavenly Father, God**.

A few years ago — in an article — I made the statement "When all else fails, try prayer." This did not mean to just use prayer as a last resort, a desperate measure, or as a "run-of-the-mill" experience. It means that — after we finally found out that we cannot accomplish the righteous way of life (that every born-again believer desires to follow) by our own human efforts and works — we then pray for Divine guidance. We yield to the Highest Power to aid us to **weather** the storms of fear and doubt, and bring us through the trials of sin and temptation. Lest we forget, temptation is not sin, but yielding to the temptation is sin. **Prayer** will put the tempter (Devil) to rout or utter defeat. Prayer pushes Satan into a state of being disorganized and thrown into confused flight.

How wonderful the Word of God reveals itself to us as we are ready and able to receive it. How thrilling it is to be able to read and understand I Thessalonians 5: 16-23 and other relative Scriptures. **Praise God from Whom all blessings flow.**

There is no Hebrew word corresponding to "weather." The temperature in Palestine varies from that at the top of Hermon (9,000 feet above sea level) where there is snow on the ground the year around to the oppressive heat of the region near Jericho (1,300 feet below sea level). The temperature of much of Palestine is comparable to that of California, and so oranges, lemons, and olives are profuse on the coastal plains. Figs and grapes

are grown a little higher, and most of the hill country is suitable for barley and other crops which mature quickly in a semi-arid climate.

From about mid-November to mid-January much rain falls, the "former rain" of Scripture as recorded in Jeremiah 5:24. In late March, if the land is favored, comes the "latter rain" (Joel 2:23), thus assuring good crops (v. 24). If the latter rain fails, much of the harvest is lost. **The Bible clearly teaches that, at least in Old Testament times, there was a close relationship between the spiritual condition of the people and the weather** (I Kings 8:35, 36 and Joel 1:13-20). Sin brought physical punishment in dearth (famine), plagues of insects and storms. In the highlands, as at Jerusalem, it became quite cold in winter. It seems that the houses were very inadequately heated (Jeremiah 36:22).

One who has lived on the coast of the Mediterranean soon learns to predict weather conditions by looking out over the sea. When the water looks like bright metallic blue, and the horizon is very sharp, he knows the wind is from the north, and he predicts clear, cool weather (Job 37:9, 22). For more information concerning this read from Job 36:24 to 38:37. When sea and sky seem to blend together, he predicts pleasant warm weather. The occasional hot sirocco (oppressive high moist heat) is like the breath of an oven.

In Matthew 16:1-4, Jesus is using the weather (v. 2), and the face of the sky (v. 3), as a definite teaching concerning the blindness of people in seeking other signs of the times (v. 3), instead of reading and searching the Scriptures for comprehension of the revelation already recorded for us to understand.

I wonder if people today realize that too many are closing their eyes to the Gospel and refusing to see that they are opposing Christ and Christianity. This is what the Pharisees and Sadducees were doing, refusing to accept the fact that they were opposed to Christ and His teachings. They desired a sign from Him from Heaven. They had seen plenty of signs; every miracle Christ performed was a sign that He was (and is) the Messiah. They were not satisfied with these acts of Jesus, they were too common, they insisted upon some sign which would please the curiosity of the proud. Their pride would not allow them to accept signs like the common crowd, they felt they deserved extra treatment, a spectacular sign from Heaven. They desired such miracles to prove His (Christ's) commission, as were wrought at the giving of the law upon Mount Sinai. They wanted thunder, and lightning, and the voice of words, something sensational that would be worthy of their position. Wow,

what an arrogant pride and self worshipping attitude they had.

Christ's reply to this demand was to condemn their overlooking of the signs they had (v. 2-3). They were seeking for the signs of the Kingdom of God, when it was already among them. It is true that we "know not the balancing of the clouds (Job 37:16)," but we may observe something from the looks of them. It is great hypocrisy, when we slight the signs of God's handiwork, to seek for signs of our own prescribing. We should be able to see the "condemnation of any one for refusing Christ" as taught in the Holy Scriptures. It is the undoing of multitudes of people, that they are not aware what will be their end, when they refuse Christ as Redeemer.

Christ will not be prescribed to; we ask, and have not, because we ask amiss (James 4:3). He did refer them

to the sign of Jonah (v. 4), which should yet be given them, the sign of His resurrection from the dead, and also His preaching by His apostles to the Gentiles. Though the fancy of proud men shall not be humored, yet the **faith** of the **humble** shall be **supported**.

This conversation broke off abruptly; "He left them and departed (v. 4)." Christ will not tarry long with those that tempt Him, but justly withdraws from those that are disposed to quarrel with Him. This is a wonderful object lesson for us to follow, not to waste time quarreling with unbelievers. We can "plant the seed" by "presenting the Word," then pray that "God's will be done" in the watering and producing of the "harvesting of souls" for eternal salvation (I Corinthians 3:6).

Read John 4:31-38 in closing and pay particular attention to verse 35. God bless you in all your endeavors for Him.

## BOYS' BROTHERHOOD PROGRAM FOR SEPTEMBER—

by Rev. Bradley Weidenhamer

# BROTHERHOOD BIBLE SURVEY

## Chapter I

## "FACTS ABOUT THE BIBLE"

THE SERIES of programs for Brotherhoods to use this year of 1968-69 is entitled "Brotherhood Bible Survey." These lessons are presented in the hope that each Brotherhood member might gain an overall view of Scripture and what the major divisions of Scripture contain. Thus, each month we will be discussing one of the divisions of the Scriptures. The lessons will appear in question and answer form. I would recommend that the leader make copies of this program for each member and distribute them to the members each month so that they can fill in the answers to the questions for themselves and keep a record of their work. Most of the answers will appear in the program with the questions.

1. Q: How many books are in the Bible?
2. Q: What are the two main divisions of the Bible?
3. Q: How many books are in the Old Testament?
4. Q: How many books are in the New Testament?
5. Q: List the five main divisions of the Old Testament.  
A: Law, History, Poetry, Major Prophets, Minor Prophets
6. Q: List the five main divisions of the New Testament.  
A: Gospels, History, Letters of Paul, General Letters, Prophecy
7. Q: The Old Testament was originally written in \_\_\_\_\_.  
A: Hebrew
8. Q: The New Testament was originally written in \_\_\_\_\_.  
A: Greek

9. Q: Another word for testament is \_\_\_\_\_.  
A: Covenant
10. Q: "Covenant" means \_\_\_\_\_.  
A: an agreement made between God and man (at this point it may be valuable to find and present more information to the boys on this subject.)
11. Q: The old covenant involved \_\_\_\_\_.  
A: the giving of God's law to the people at Mt. Sinai.
12. Q: The new covenant involved \_\_\_\_\_.  
A: God giving His Son to die for our sins.
13. Q: Under the old covenant how was man saved?  
A: by belief in God and obedience to His commandments.
14. Q: Under the new covenant how are men saved?  
A: by faith and belief in Jesus Christ as Savior.
15. Q: What does it mean to say that the Bible is God's Word?
16. Q: What does II Peter 1:21 say about inspiration?
17. Q: What is the Bible valuable for, according to II Timothy 3:16?
18. Q: You are visiting new neighbors and are impressed with the high standards of life. When you ask them to what church they belong, they say, "Oh, we aren't members of any church! The out-of-doors is our church. Our Bible is the sky above and the earth below. You know you can learn quite a bit about God just by communing with nature." How would you answer this? How would you point out the importance of the Bible to this person?



# What the world needs now . . .

## "WANTED — A MAN WHO WILL STAND"

by Frank Carlson, United States Senator from Kansas

IN EZEKIEL 22:30, the Prophet says: "And I sought for a man among them who would build up the wall and stand in the breach before me for the land, that I should not destroy it." God is searching for men who are unique, thoroughly saved, and filled to running over with His spirit. God and the world need men who will stand in the gap. . . .

Modern Americans have accepted and are tolerating conditions never before permitted by any generation of our ancestors.

Never have so many hated on such flimsy cause. Never have so many denounced so many with such little knowledge. Never has the dollar been as important as it is today. Never has wild pleasure or physical abandonment been considered fitting human behavior as it is today.

Never have public officials been so brazen and open in seeking the vote of the people through promises of things that are morally and spiritually wrong. Never have ministers of the Gospel turned their pulpits and their pastoral duties toward direction of the social order to the near exclusion of the salvational order as abounds in our time.

If God is to have men who will stand in the gap and hold back the flood of destructive emotional and spiritual forces, we must first understand the nature of the problem and why things are the way they are.

There are three major forces that have brought about the chaos, frustration, and anti-Christian era in which we live.

First, we live in this age of uncertainty because we have either accepted or endured a doctrine of universal conformity. The forces that reduce the power of an influence for God and Christ in the lives of our people are seeking to become levelers of men. It is their conviction that only through lowering mankind to a dependency upon the ideas, ideals, and material judgments of superior people can we live together in harmony and peace.

Second, there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same. All things must change, and there is practically no consideration given as to whether the change is good or bad, right or wrong, easy or difficult, necessary or unnecessary.

The doctrine of change stands on just the precise idea that change is inevitable. That is absolutely true. Change of various kinds and sorts takes place every day everywhere. But irresponsible, erratic violent change only for the sake of making things different is as illogical and as unreasonable as it is unspiritual.

Great changes had to take place during these recent years, and even greater changes will have to take place in the future. But no safe and proper change seen in recent times — and certainly none of the irrational

changes that outnumber the sane ones — can justify the wholesale abandonment of the safe and sure principles of God and this country which have brought us safely this far. In the face of great changes we Christians have to remember that we have a firm point of view and that we operate from certain unchanging foundations.

We believe in a God who does not change — in human nature which does not change except for its accommodation with and acceptance of God — in standards of right and wrong that do not change — in death and judgment which are inescapable — and we believe in a truth that is absolute, not relative, and which is forever settled in heaven and can never pass away.

The third cause of our uncertainties in this time is the doctrine of universal criticism. Today man is taught not to accept anything until he has first put it under strong and critical examination. Trust nobody — believe nobody — have faith in nothing — and accept no truth until it has been proved to you with mathematical exactness and material demonstration.

To accept the doctrine of universal criticism leaves us with almost nothing that is sacred — almost nothing that is absolute — and nothing that is eternal. So real has our acceptance of the doctrine of criticism become that even the word "indoctrination" has been turned into an evil word that must be shunned like "discipline," "disciple," or "patriotism."

These three doctrines — universal conformity, universal change, and universal criticism — have left our nation without moorings or anchors. We are being tossed about in the sea of doubt and uncertainty that is about to sink the ship of God before our very eyes.

The world today is looking for: men who are not for sale; men who are honest, sound from center to circumference, true to the heart's core; men with consciences as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reels; men who can tell the truth and look the world right in the eye; men who neither brag nor run; men who neither flag nor flinch; men who can have courage without shouting it; men in whom the courage of everlasting life runs still, deep, and strong; men who know their message and tell it; men who know their place and fill it; men who know their business and attend to it; men who will not lie, shirk or dodge; men who are not too lazy to work, nor too proud to be poor; men who are willing to eat what they have earned and wear what they have paid for; men who are not ashamed to say "No" with emphasis and who are not ashamed to say "I can't afford it."

God is looking for men. He wants those who can unite together around a common faith — who can join hands in a common task — and who have come to the kingdom for such a time as this. God give us men.

# Lessons in Brethren Doctrine

## Part One: The Bible

- (1) **"The Bible, the Whole Bible, and Nothing but the Bible"**
  - A. The inspiration of the Bible, II Timothy 3:14-17; II Peter 1:20-21 (**Our Faith**, pp. 114-116)
  - B. The authority of the Bible, Matthew 5:17-20; I Peter 1:23-25
- (2) **"The Bible, the Whole Bible, and Nothing but the Bible"**
  - A. The Christ-centeredness of the Bible, John 1:45, 5:39-40, 46-47; Luke 24:27, 44 (**Our Faith**, pp. 114-116)
  - B. The place of the Bible in the believer's life, Psalm 119:9-16

## Part Two: The Church

- (3) **"The Nature of the Church"** (**Our Faith**, pp. 93-95)
  - A. Our former condition, Ephesians 2:11-12
  - B. The work of Christ, Ephesians 2:13-18
  - C. Our present position, Ephesians 2:19-22
- (4) **"The Marks of the Church"** (**Our Faith**, pp. 88-92)
  - A. A commissioned community, John 20:21-22
  - B. A converted community, Acts 2:38
  - C. A participating community, Acts 2:41-42
  - D. A witnessing community, Acts 2:46-47
  - E. A disciplined community, Matthew 18:15-18 (**Our Faith**, pp. 19-20)
  - F. A praying community, Matthew 18:19-20 (**Our Faith**, pp. 117-119)
  - G. A forgiving community, Matthew 18:21-22
- (5) **"All Ye Are Brethren"** (**Our Faith**, pp. 107-110)
  - A. The cost of discipleship, Luke 14:25-33
  - B. The nature of discipleship, Matthew 23:8-12

## Part Three: Life in the Church

- (6) **"Confession to God the Father, Our Lawgiver and Judge"** (**Our Faith**, pp. 24-26)
  - A. Confession as acknowledgement of sin, Psalm 32:1-5
  - B. Confession as affirmation of faith, Romans 10:9-13
  - C. The importance of confession, Matthew 10:32-33
- (7) **"Baptism Into Christ, Our Savior and Lord"** (**Our Faith**, pp. 26-30)
  - A. The meaning of baptism, Matthew 28:18-20; Romans 6:3-5
  - B. The mode of baptism, Mark 1:9-11; Acts 8:36-39
- (8) **"Laying on of Hands for God the Holy Spirit, Who Sanctifies and Empowers"**

- A. Confirmation, Acts 8:14-17 (**Our Faith**, pp. 30-32)
- B. Ordination, Acts 13:1-3 (**Our Faith**, pp. 20-23)
- C. Healing, James 5:13-18 (**Our Faith**, pp. 45-47)
- (9) **"Footwashing and the Holy Kiss"** (**Our Faith**, pp. 32-37; **The Soul of the Symbols**, chaps. 2-3)
  - A. What Jesus did, John 13:1-5
  - B. What Jesus said, John 13:6-11
  - C. What Jesus intended, John 13:12-17
  - D. The kiss of peace, Romans 16:16; I Peter 5:14 (**Our Faith**, pp. 36-37)
- (10) **"The Love Feast and the Bread and Cup"**
  - A. The Agape, I Corinthians 11:20-22, 33-34 (**Our Faith**, pp. 37-41; **The Soul of the Symbols**, chap. 4)
  - B. The Eucharist, I Corinthians 11:23-29 (**Our Faith**, pp. 42-45; **The Soul of the Symbols**, chaps. 5-6)

## Part Four: Life in the World

- (11) **"The Believer's World View"**
  - A. Future aspects, I John 3:1-3; Ephesians 1:9-10
  - B. Present aspects, John 17:14-18; Romans 12:1-2; I John 2:15-17
- (12) **"The Believer's World View"**
  - A. Attitudes at work, James 2:8-13
  - B. Actions at work, James 2:14-18
  - C. Love at work, Romans 13:8-10
- (13) **"The Believer's World View"**
  - A. Divorce, Matthew 5:31-32 (**Our Faith**, pp. 49-50)
  - B. Oaths, Matthew 5:33-37 (**Our Faith**, p. 136)
  - C. Retaliation, Matthew 5:38-42 (**Our Faith**, pp. 136-138)
  - D. Hatred, Matthew 5:43-48 (**Our Faith**, pp. 136-138)

### LESSON HELPS

1. Modern Translations of the Bible
  2. Bible Dictionary —
    - "The New Bible Dictionary"
    - "The Pictorial Bible Dictionary"
  3. Brethren Helps —
    - "Our Faith" — Book and Pamphlet Commission
    - "Soul of the Symbols" — J. R. Shultz
    - "History of the Brethren Church" — A. T. Ronl
    - "God's Means of Grace" — Yoder
    - "The Faith of the Gospel" — Yoder
    - "History of the Brethren" — Brumbaugh (Church of Brethren)
    - "History of the Brethren" — Holsinger
- Tracts and Pamphlets available from Publishing Company

Prepared by Jerry Flor

(1708 - 1968)

This is an outline of the **Brethren Emphasis** lessons which will appear in the October-November-December adult quarterly. This outline will be of great help to you in both the study and the teaching of the lessons, therefore we would suggest that you clip this page for your own personal use.



# World Religious News in Review

## AMISH, MENNONITES, PRESSURED ON PENSION TAX, MAY EMIGRATE

**Elmira, Ont. (EP)** — Scores of Amish and Old Order Mennonites plan to leave Canada, probably for South America, unless the federal government stops trying to force them to join the Canada Pension Plan.

The 2,400 members of the two religious sects are preparing for a final showdown with the government, which seizes their milk sales checks for appropriate pension fund payments. The groups, who are fine farmers, have also had their checks seized at egg-grading stations for pension withdrawals.

Alvin Shatz, spokesman for the two bodies, and 300 families from Western Canada have already moved to South America because they find life in Canada is no longer compatible with their religious beliefs.

The long-smoldering resentment against government insistence that Amishmen and Mennonites take part in the pension plan, which they do not want, burst into hot controversy here recently when they were told the government would intercept their checks for milk and eggs sales until the \$180 annual pension fund payment for each person is made.

## CHURCH-RUN FOOD MARKET SERVES CITY'S RIOT AREA

**Pittsburgh (EP)** — An Episcopal pastor whose church purchased a food market in the riot-recovering Hill District here reports that "business is beautiful" and "we're serving a real need."

Canon Julius Carter, pastor of the Church of the Holy Cross, said the store is being remodeled gradually "by the people of the church and the area."

"We are planning for a grand opening about the first of September," he added. Meanwhile, there is plenty of business going on at the store which

was a prime target of looting and firebombing in the so-called "April disorders."

There were 42 independent grocery stores operating in the Hill District before the outbreak of rioting. An Urban League survey has shown there are only 12 doing any kind of business there now.

The pastor and his people are so enthusiastic about the project that he expects black residents of the area — "as well as some whites" — to purchase stock in the cooperative market "soon" at \$10 a share.

"This will give them a real stake in things around here," said Canon Carter as he watched some of the parishioners pounding nails, replacing old lighting fixtures, and rearranging the counters and shelves.

Meanwhile out on the street, peddlers were hawking produce and meat from the tops and trunks of cars despite warnings from the City Health Department.

## POPE CITES 'HUMAN TRUTH,' BANS ARTIFICIAL BIRTH CONTROL

**Castel Gandolfo, Italy (EP)** — Pope Paul VI has issued an encyclical letter urging world leaders to outlaw artificial contraceptives and forcing Roman Catholics to ban all mechanical and chemical means of birth control.

The decision, made known in the communique called "humane vitae" or "of human life," said every matrimonial act must remain open to the transmission of life. The encyclical added: "To destroy even only partially the significance of intercourse and its end is contradictory to the plan of God and to His will."

Direct sterilization, whether perpetual or temporary, remains forbidden, according to the historic ruling.

Reaction among Catholic leaders was swift and vigorous. Liberal churchmen called the decision "theologically myopic" while others term-

ed the encyclical "an essential document."

Distressed over the turmoil, the Pope urged acceptance of his decision "for its human truth."

## PAUL TOURNIER: 'LOVE PEOPLE, NOT THINGS'

**Berne, Switzerland (EP)** — Some 5,600 students and youth leaders were told here by world-famous physician Paul Tournier that one of the major separations among people today is between those who love things and those who love people.

In a speech to the 7th Baptist Youth World Conference, the author and counselor said, "At this very moment when the world of things has developed to the point where the industrial nations can attain unprecedented prosperity, young people instinctively find our mustering of things insufficient for the human heart."

Tournier interpreted the hippie actions in the U.S. and the student revolts in Paris, Rome and Germany as being at least in part a profound disappointment with the present facelessness and impersonality of our mass culture.

Delegates from approximately 60 countries attended the week-long conference in this city's Exhibition Hall.

## NATION'S CAPITAL TO PERMIT SUNDAY LIQUOR-BY-THE-DRINK

**Washington, D.C. (EP)** — A 49-year ban on Sunday sales of liquor by the drink was broken here by the city council of the nation's capital.

Mayor Walter E. Washington was expected to sign the new regulation set to go into effect on August 25. The sale of liquor in package stores on Sundays was not legalized.

Lone dissenter among the nine city council members present and voting was the Rev. Walter E. Fauntroy, vice chairman. The Negro Baptist clergyman, who is also head of the Washington branch of the Southern Christian Leadership Conference, said he could not approve "violating the Sabbath."

Authorized by the action was the sale of alcoholic drinks in restaurants, clubs and bars until 2 a.m. on Sunday mornings and resuming of such sales at noon on Sundays. Previously, law required sales to stop at midnight on Saturdays, and 2 a.m. on weekdays.

# MISSIONARY NEWS



## NATIONAL CONFERENCES IN ARGENTINA

### Part II

**M. VIRGIL INGRAHAM**

**S**UMMER is the season for camps, district conferences and General Conference in the Brethren Church. This is also true in Argentina, except that with the seasons being reversed their summer is enjoyed during our cold winter months.

The national Spiritual Conference was held on February 25-27 at our Eden Bible Institute, located on the outskirts of the town of Soldini. This fifteen-acre farm with its tall trees and the institute facilities provides a fine place to hold these conferences and camps, during the months when the school is not in operation.

I should point out that the Argentine Brethren Church holds two annual conferences. The Legal Conference is held in the winter at our headquarters in Buenos Aires, with chief attention being given to transacting the business of the church. A second one, the Spiritual Conference, is convened in the summer each year at the institute. As the name implies, special emphasis is given to the spiritual ministries of the church, though some reports are given to the Brethren on the progress of the various national programs.

### The Spiritual Conference

The Spiritual Conference began on Sunday morning, February 25, though delegates began coming in Saturday afternoon in large numbers. The delegation from Villa Constitucion came by special bus, about thirty-five in all. Others came by bus or train and the rest by autos of various makes and vintage.

Pastor Tomas Mulder, Director of the Institute, was in charge of housing. He had prepared lodging for about 150 people, since the highest attendance the previous year had reached only 130 in attendance. Meals were served to 146 people Saturday evening and others continued to come until late in the night. Pastor Mulder



**Some conference leaders: Labanca, Mulder, Varela, Solomon, Rowsey, Arregin, Rivero**

sent Hector Labanca, pastor of the nearby Rosari Church, to that city to pick up additional mattresses. Several tents had been pitched on the grounds and the large tent, used for evangelistic campaigns, was erected to provide additional dormitories. Even so, some people had to sleep on the floors of the buildings and several slept in their autos. On Sunday evening there were 20 gathered around the tables for dinner and more than 25 attended the evening service, counting some visitors, so it can be seen that interest and participation in conference is decidedly on the increase.

### Conference Program

Each day's program included Bible studies, messages of inspiration and some sharing in development of the



national programs. An Argentine Christian Jew gave the evening messages, combining significant prophetic developments in Israel with signs pointing to the imminent return of the Lord.

The early morning services were held in the institute's chapel, which, of necessity, must also double for a dining



Outdoor session — Bill Curtis leading singing

hall. Then, with weather permitting, the remainder of the services, including meals, were located outside under the trees near the swimming pool.

The afternoons, after siesta time, were devoted to review of the Five-year Plan, launched two years ago. As I heard reports from the national organizations I could scarcely believe that so much progress has been made since my last visit less than three years before. Each auxiliary's program was presented by its leader, so that during these days the entire church's development had been graphically shared with the people.

### National Church Developments

Noteworthy was the progress being made under the new financial plan. Both the treasurer and local churches were able to report gains in stewardship and increased acceptance of financial responsibility for the Lord's work.



Argentine national Woman's Missionary Society

The national women's organization, too, reported considerable progress in establishing local societies. Various of the church societies indicated their activity among the women, and outreach contacts with women living in their communities. The national society adopted as their project for the coming year the equipping of the new sound trailer being constructed for use in film and tent evangelistic campaigns.

The Five-year Plan includes establishment of a Missionary Council. The Council of Elders, presently carrying on this work, were able to report plans for evangelistic work in new unreached cities and towns, leading to



**Mealtime at conference**

the establishment of new churches. The financial plan also makes provision for this new thrust in church planting. Leaders of this Council envision an enlargement of their missionary work to include sending one of their own ministers to be a missionary in one of the neighboring South American countries, in cooperation with our Missionary Board. Surely this is an indication of a young church growing rapidly in vision and maturity.

The youth organization has worked to bring together the young people of the various churches. Some changes were made in its operating structure to give more efficient operation. The camp programs, both at Campamento Diquecito and at the Eden Bible Institute, were able to report continuing effectiveness and some gains in attendance. A highlight of Diquecito's camps this year is the decision of several young people, including adults, to enter preparation for Christian service at Eden Bible Institute.

Director Mulder gave an encouraging report of the Bible Institute and its prospects for the coming school year. The increasing financial support indicates a growing interest of the churches in this institution. As the fourth year of operation is about to begin there is an increasing number of young people who are considering attendance there in preparation for the ministry or for lay leadership.

A highlight of the program for the Argentines was the showing of several 16mm films which had been taken at

various times during the past twenty years by our Missionary Board visitors to Argentina. Some people were delighted at seeing themselves as children and youth, while others had many excited comments on seeing some of the pastors and wives who had either lost their fine abundance of hair or their slim, youthful appearance. Newer Christians were pleased to see Dr. Charles F. Yoder, founder of our Brethren missions in Argentina, along with other leaders also now with the Lord. Older Christians expressed their appreciation, too, for the visits of former Board General Secretaries W. Clayton Berkshire and J. Ray Klingensmith, and Dr. J. Garber Drushal, former Board President. These films, as edited by John Rowsey, were left there for the archives of the Brethren Church in Argentina.

### **Some Contrasts**

The Spiritual Conference in Argentina has a camp-meeting atmosphere. Unlike their more established richer Brethren in the United States, our Argentine



Brethren must make do with what they have. Their unsettled economy and perpetually rising cost of living is increasingly pinching their family finances, yet they are able to make gains in supporting their enlarging work through increased — though sacrificial — giving.



Special music by children's conference

Putting up with primitive quarters for a few days is not too great a hardship for the growing number who want to share in the conference activities.

Even coming to conference is a considerable sacrifice for many of the delegates. Some have to forgo other expenditures in order to have funds necessary for the trip to and from conference. A considerable number traveled long hours in crowded vehicles, some driving cars from twenty to thirty years old, in order to share in the blessings of coming together with other Brethren for spiritual inspiration and fellowship. Both Bill Curtis and John Rowsey were importuned to make auto repairs on antiquated cars which had given trouble on the trip to Soldini, with one 1937 Chevrolet having to be re-wired before the carload of delegates could start out for home afterward.

Another difference in this young church is a prevailing interest in evangelism — an earnest desire to share with others the blessings of knowing the Lord Jesus Christ. True, some have been Christians only a few years or months but it surely isn't in the plan of God that second, third and later-generation Christians lose either their joy of salvation or their strong desire to witness for Him to others. I found it both encouraging and stimulating to talk with people who are active in sharing Christ with others among their acquaintances and in their communities.

In spite of those things which appeared in contrast, I was constantly impressed with so many other evidences

of characteristics and attributes which are held in common by Christians wherever they are found. The expressions of the love of God at work in believers dispel whatever barriers might be found, such as differences in language or culture. Among the children of God the language of the heart is eloquent in expressing love for our Lord; His Word and work, and for one another.

It was a further blessing to sense the spirit of partnership with our Brethren in Argentina, with each supplying an essential part in our joint task of world evangelization. This same spirit of partnership and brotherhood is to be found in the working relationships of national leaders and our missionaries, which is most commendable for all concerned and vital to our mutual efforts for extending the Kingdom.

What a privilege it was to share in the blessings of this 1968 Spiritual Conference! Much progress has been made in many areas of the national church's ministries but much more can be expected in these years to come. May it be our mutual prayer that the Brethren, wherever God has placed us to live and serve, might ever "grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ."

---

**Why not join the  
TEN DOLLAR CLUB?**

## WHERE TO SEND YOUR OFFERINGS

(The following information is given, for isolated members and church treasurers, so that you might have a ready reference guide telling you to whom to send the various offerings lifted during the year.)

---

### THE EDUCATIONAL DAY OFFERING

Make checks payable to: Ashland College  
Ashland, Ohio 44805  
(Mark on envelope "Educational Day Offering")

### HOME AND WORLD MISSION OFFERINGS

Make checks payable to: Missionary Board of the Brethren Church  
530 College Ave.  
Ashland, Ohio 44805

### WHITE GIFT AND MAY YOUTH OFFERING

Make checks payable to: Board of Christian Education  
524 College Ave.  
Ashland, Ohio 44805

### PUBLICATION DAY OFFERING

Make checks payable to: The Brethren Publishing Company  
524 College Ave.  
Ashland, Ohio 44805

### BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Make checks payable to: Mr. Kermit Bowser, Treasurer  
246 E. Main St.  
New Lebanon, Ohio 45345

### MINISTERIAL STUDENT AID FUND

Make checks payable to: Ministerial Student Aid Fund  
Rev. Robert Holsinger  
232 Sherman Ave.  
Ashland, Ohio 44805

### THE CENTRAL COUNCIL

Make checks payable to: The Brethren Church  
524 College Avenue  
Ashland, Ohio 44805

### PEACE AND WORLD RELIEF

Make checks payable to: Mr. George Kerlin  
Route 4, Box 227  
Goshen, Indiana 46526



# *The Brethren*

## EVANGELIST



1968 Moderator Elect, Rev. Richard Allison and Moderator, Rev. John Byler meet at the General Conference Welcome sign just outside the Chapel during first day of Conference

*see page 4 - -*

# The Brethren



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National Laymen's Organization . Ralph Fairbanks  
Missionary Board ..... Mrs. Marion M. Mellinger  
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### Prudential Committee:

Elton Whitted, President; Richard Poorbaugh, Vice President; Rev. George W. Solomon.

## In This Issue:

Notes and Comments .....	2
Editorial: "Our Sunday Schools" .....	3
A Short Report of General Conference .....	4
"The Fall of 'Babylon the Great'" by Rev. R. Glen Traver .....	9
News Tips from National Laymen's Treasurer ..	12
The Missionary Board .....	13
"The Saints' Need for Maturity" by Mr. Devon Hossler .....	16
"The Business of the Church" by Mr. John Golby .....	21
Sisterhood .....	23
World Religious News in Review .....	23
Help Yourself to Brethren Doctrine .....	25
U.S. Congress on Evangelism .....	26
"The Threefold Cord of Prayer" by Rev. John Nevius .....	27
Woman's Missionary Society .....	28
The Board of Christian Education .....	29

## NOTES and COMMENTS

### THE NEW QUARTERLY BE SURE TO READ!

BY THE TIME you receive this issue of The Brethren Evangelist the new Sunday school quarterly for adult classes will be in the press. We are running late in the printing of this quarterly because one writer did not get his materials in by the deadline. Therefore, you will be receiving your shipment of quarterlies late. We are hoping that most of them will be shipped in time for the first Sunday in October but we cannot guarantee this. You can be sure that it is "full steam ahead" in the print shop in getting them printed, assembled and mailed!

We are sorry about this delay but we feel that we did not want to print the materials without it being complete.

### "HELP YOURSELF TO BRETHREN DOCTRINE"

ON PAGE 25 of this issue of the magazine you will find an article entitled: "Help Yourself to Brethren Doctrine" written by Rev. Jerry Flora of Washington, D.C. I am sure to read it before you begin your study of the materials in the new adult Sunday school quarterly.

This article will give you a listing of help that can be secured in the study of "Lessons in Brethren Doctrine."

There is NO teacher's quarterly for the lessons! These lessons have been written by our own men, therefore there is no teacher's quarterly available for you.

Also, when you receive the new quarterly you will note that there is no printed Scripture at the beginning of the lesson. There is a reason for this.

This was done in order that you will have to use your Bible in presenting the lessons to the class. Scripture references are mentioned throughout the content of the lessons which you will have to find as you prepare the lesson for teaching. It is good teaching procedure to have your Bible in hand as you teach the lesson instead of reading from the quarterly. We urge you to spend enough time on the lesson preparation so that the scriptural references will be at hand when you need them.

We are most fortunate to have such a quarterly and we trust that you will make the most of it!



# A *Gentle* REMINDER...

## Our Sunday Schools

IT WAS interesting to read the Statistical Report of our church this year relative to our Sunday schools. According to this report there was a drop in Sunday school enrollment by 458; also, a drop in Sunday school attendance by an average of 5. A little disturbing, to say the least!

It is time that we took time to evaluate the situation and find the solutions to this problem.

In a recent news item by Evangelical Press news service it was learned why the large Sunday schools of our nation were growing. The key to this growth, as the item put it, is: "Basically, these Sunday schools have in common a conviction on the part of the minister and members of the Sunday school staff that men and women must be converted to Jesus Christ."

Isn't this the basic solution to the problem as we face it in our church?

We have program, in many cases, but not the burden for those in our communities who are lost and without Christ!

As I read this it caused me to reflect upon this deficiency in our denomination, and it seems as if there are four basic factors which contribute to the lack of growth in our Sunday schools. They are:

1. The lack of the necessary burden for those who do not have a saving knowledge of the Savior. We have the attitude that "the Church is here and they can find us if they want us." We do not have the burning desire to seek out those who need Christ. It seems that we just aren't interested in lost souls. We are happy within our own family of like faith and do not want it disturbed by new ones who might disturb the serenity of the congregation.

2. There doesn't seem to be a sense of dedication on the part of our Sunday school teachers and officers. If you would visit these large Sunday schools that are successful you would find that there are certain standards to which the teacher and officer must adhere. He must be a Christian, a dedicated Christian. He must be faithful to the services of the church which in-

clude the midweek prayer service. He must attend all board meetings of the Sunday school. He must attend teacher training courses offered by the Sunday school. He must be prepared to teach the lesson to be taught, in fact, preparation must begin early in the week. He must be in his class early. These are just a few of the "musts" that are required of him. Very few of our Sunday school teachers would or could meet these standards.

3. There must be a visitation program sponsored by the Sunday school. Every teacher should be willing to visit every home represented by the pupils of his Sunday school class. Again, in the Sunday school that is successful, the teachers find themselves visiting often! A teacher cannot really minister to the needs of his students until he has visited in their homes. When the teacher visits in the home of a student he then begins to understand the student better and is better able to minister to his needs.

4. A physical factor that deters the growth of our Sunday schools is the lack of facilities comparable to modern day methods. We have in our Sunday schools equipment that was used 50 years ago. Rooms are dark, classes are hidden away in dark corners, chairs and desks are drab, cobwebs are found in almost all corners of the class areas, and we could go on! It's no wonder children and adults do not enjoy Sunday school!

One theme that seemed to be most prevalent throughout our General Conference this year was that of making changes that would be in keeping with our times. This applies to our Sunday schools as well! We need to take a long look at our facilities on the local and national levels and then proceed to improve them and bring them up to date!

Each member of the Brethren Church should pray that God will lay upon his heart a burden for the lost; he should rededicate himself to Christ; he should spend more time in visitation; and should do his part in improving the teaching facilities of his Sunday school. If this would be done we would see a steady growth, both spiritually and numerically, in our Sunday schools!

# a short report of GENERAL CONFERENCE . .



**Rev. Richard Allison**

1968-69

Moderator

**H**ERE is a condensation of the minutes of General Conference, presented for two purposes: (1) to summarize some major decisions and items of business and (2) to guide boards and committees in beginning their work before the publishing of the Annual Number of **The Brethren Evangelist**.

The delegate body this year totaled 410, of whom 267 were lay delegates from the congregations, 108 ministerial delegates, 13 were dele-

gates from the co-operating boards and auxiliaries of General Conference, and 22 represented the various district conferences. The delegates—

. . . elected the following officers for 1968-69: Moderator, Richard Allison; Moderator Elect, Robert Keplinger; Secretary, G. Bright Hanna; Assistant Secretary, Gene Hollinger; Treasurer, Dale Long; Statistician, C. William Cole; Statutory Agent, Spencer Gentle; Committee on Committees, Jerry Flora, Alvin Shifflett,



**Rev. Robert Keplinger**

1968-69

Moderator Elect



Mrs. Willis Ronk, Mrs. Harvey Amstutz, Mr. John Porte and Mr. John Golby.

... saw the fine brochure depicting the mission and work of the Brethren Church which is now available to all congregations.

... heard the Statistician report a total of 120 churches with a membership of 17,273; that our financial giving is up from last year: \$1,859,190.52 is our total giving reported this year which is \$202,181.76 higher than last year.

... accepted the report of the Brethren Publishing Company which again this year showed a profit. The Brethren Evangelist subscription list stands at 3,350 out of a potential 8,000 families. Plans have been formulated for a selling campaign that will be of mutual benefit to the youth groups and to the Brethren Publishing Company. A change in the format of the Evangelist can be expected. The Gospel Light imprint material continues to be a strong point in our educational program. Central Council has been asked for assistance in the fund raising program to enlarge the Bookstore and develop National-International Offices.

... heard and saw much of the work of the Peace and World Relief Commission of our own church and of the National Association of Evangelicals. Peace Sunday will be observed in Brethren Churches on November 10, 1968 with February 9, 1969 as an alternate date.

... accepted the churches of Arizona as a new district to be named "The Southwestern District," and gave them representation on the committee of the Spiritual State of the Churches.

... accepted the report of Central Council that nearly \$21,000 had been received this past year through ap-



*Rev. Marlin McCann, one of the song directors*



*Rev. Phil Lersch,  
Chairman  
Peace and World Relief  
Committee*



*Business being transacted by (left to right):  
Rev. Robert Keplinger, Conference Secretary;  
Rev. C. William Cole, Statistician; Rev. G.  
Bright Hanna, Assistant Secretary*

portionments. Elder Smith F. Rose has assumed the position of Executive Secretary of Central Council.

. . . accepted a recommendation "that General Conference express its appreciation and commendation to Dr. A. T. Ronk for his authorship of the book 'History of the Brethren Church.'" A standing ovation was given Dr. Ronk. It was further recommended "that all denominational leaders and local officers secure a copy and promote the use of the book through group study on the local level."

. . . accepted a proposed budget of \$22,280 for the Brethren Church (Central Council — General Conference) with an apportionment of \$1.50 per member.

. . . heard a fine report from the Benevolent Board concerning our new facilities at the Brethren's Home in Flora, Indiana. Were led in a prayer of dedication for the new furnishings so graciously donated by the Brethren.

. . . heard the Missionary Board report that Home Mission Offerings had increased by 19 per cent this past year, but the World Mission Offerings had decreased by 24 per cent. There is not only a financial need but a need for personnel on the mission field.

. . . commended Robert and Bea Bischof for their years of service in Nigeria, Harold and Shirley Bowers for their service as short-term missionaries in Nigeria, and Joseph and Elda Tracey for their service at Krypton, Kentucky.

. . . heard the report of the Fraternal Relations Committee and had greetings from Dr. Morley Mays, President of Elizabethtown College and Moderator of the Church of the Brethren.



*The Credential Committee at work (left to right): Mrs. Charles Munson, Mrs. Bradley Weidenhamer; Mrs. Mel Huber; and Mr. Mel Huber*



*Mr. Richard E. Reed, President of the National Laymen Organization, talks with Mr. Ray Monsalvatge, guest speaker on Tuesday evening*



... heard from the Seminary Committee of the Ashland College Board of Trustees that the Board approved unanimously authorization for the building of the First Seminary Housing project for approximately \$400,000.

... adopted a resolution "that each local Brethren congregation give themselves to prayer for the sending forth of laborers into God's harvest fields; that they earnestly endeavor to guide their young people into the areas of Christian service, especially the ministry and missionary endeavor; and that they support more fully the work of the Seminary by prayer, by sacrificial giving for seminary housing, and by regular and increased support to complete the obligations of Phase I of the operational budget of the Seminary."

... heard the Retirement Board report an addition of six new members in the retirement program making a total of approximately 30. Hospitalization program to be handled by Retirement Board and should be offered to pastors by churches as a benefit.

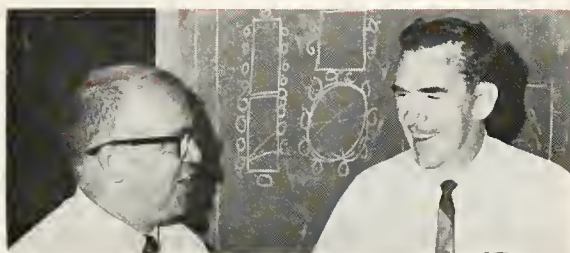
... heard that the total contributions to the Ministerial Student Aid Fund was \$8,937.18 from 71 churches and individuals with a bequest from the Buzzard family.

... referred to the Polity Committee the representation of the churches under the auspices of the Mission Board on the committee of the Spiritual State of the Churches, to report back next year.

... heard expressions of appreciation for the fine musical program of Conference and asked for any suggestions for musical enrichment from our churches that might be used in next year's conference be reported to the Music Committee.



*Rev. Phil Lersch, Chairman of the Peace and World Relief Committee, sells a ticket to the "Soup Supper" to Dr. Everett Graffam of National Association of Evangelicals. Dr. Graffam was the guest speaker on Wednesday*



*Mr. John Franck discusses Christian Camping with Rev. Charles Munson. Mr. Franck was the guest speaker on Thursday of Conference*



*Rev. M. Virgil Ingraham, General Secretary of the Missionary Board, chats with Dr. Robert Smith, guest speaker for Conference weekend. Rev. Donald Rowser, President of the Missionary Board, and Rev. William Anderson, past president of the board, looks on. Dr. Smith is chairman of the Philosophy department of Bethel College in St. Paul, Minnesota*

... expressed appreciation to Moderator Byler for his fine handling of the 80th General Conference.

... set the date and place of the 81st General Conference as August 18-24, 1969, on the Ashland College campus.

... discussed the possibility and feasibility of changing the format and program of General Conference to allow more time for the meeting of boards and committees and not to interfere with Conference Inspiration.

... adopted a resolution that all people serving on committees are to be contacted as to their availability and willingness to serve before their nomination to the various committees of General Conference.

Robert Keplinger,  
Conference Secretary



*Rev. John T. Byler, Moderator; Rev. Robert Keplinger, Secretary; and Rev. G. Bright Hannu, Assistant Secretary are all doing their share in singing the praise of God*



*This is a photo of the bookstore — you will note the crowded condition. It is sincerely hoped that the new building which will house the bookstore will become a reality within a very short time — but your help needed!*



# THE FALL OF "BABYLON THE GREAT"

## Revelation 17:1-18

### Part XXXV

by REV. R. GLEN TRAVER

OUR STUDY OF CHAPTER 17 needs to be considered in the light of the preceding chapter which pictures for us the outpouring of the seven bowls of God's last judgments upon the trinity of evil (Satan, Antichrist, and the false prophet) and all of its followers. In many ways, the events described in chapter 17 (and also chapter 18) precede the actual outpouring of these judgments and need to be considered as part of the whole picture dealing with end-time events. The events of chapters 17 and 18 seem to occur during the first part of the Great Tribulation Period, leading up to the actual pouring out of the judgments described in chapter 16. Once again we need to keep in mind that John does not always give us a chronological or consecutive order in his descriptions of end-time events.

We also need to keep constantly in mind that John writes out of his own times and draws much from its thought-patterns and familiar imagery. There seems little doubt but that in his own mind, the events revealed to him in these visions were soon to become realities, and thus, for him, took on contemporary significance. That these events have been delayed nearly two thousand years does not detract from the certainty of their fulfillment. Rather, it merely places them in another time reference — one yet future. Indeed, every era of history has had its own "Babylon" under the control of its own "beast" — each one but a type and shadow of that "Babylonian" system which shall yet emerge during the closing days of time.

It is with these thoughts in mind that we now turn to this present chapter for study. Many feel this is one of the most difficult chapters in the entire book of Revelation and the many interpretations put forth, concerning its many details, make it impossible to come to any general consensus of opinion. Our approach will be to consider this present vision of John in the light of his own probable understanding, and then in the light of our own time.

**"The great whore that sitteth upon many waters."**

John begins this chapter by mentioning that one of the seven angels which had the seven bowls carried him away in the spirit into the wilderness where this present vision is unfolded. It may be that we should take this literally (i.e., that John was actually transported by the angel into the wilderness). It may be, however, that this is his way of introducing this new vision in the light of chapter 16. Whether this vision was given to John objectively or subjectively, actually makes little difference.

It is the vision and its meaning, and not the method of its conveyance, that is of real significance.

Central in this vision is the picture of the "whore that sitteth upon many waters" (v. 1), who is also described as the "woman" who sat upon a scarlet colored beast (v. 3). Verse 15 interprets the "many waters" as, "peoples, and multitudes, and nations and tongues." The "whore," then, must represent some person or power which rules and reigns supreme over these "waters." No doubt John was thinking in terms of Rome and its emperor-rule which was steeped in the "fornication" of its pagan worship. Wherever Rome spread its influence she would seduce its peoples to join in her licentious and sensual practices, thus causing "the kings of the earth" to commit fornication, and "the inhabitants of the earth" to become drunk with the wine of her fornication (v. 2). To John, then, the "whore" sitting upon the many waters and the "woman" sitting upon the scarlet colored beast is a double reference to pagan Rome. Indeed, verse 18 interprets this woman as "that great city, which reigneth over the kings of the earth" — no doubt, to John, a direct allusion to the Rome of his day.

Rome, at the time of John's writing (and for more than two hundred years beyond this), was the capital of the great Roman Empire and the very seat of its emperor worship. From this city proceeded many decrees and mandates which resulted in the immoral and debauched teachings and practices which corrupted every society falling under her sway. Such a city was every bit as wicked and debased as ancient Babylon (the city and the Empire), and thus, "Babylon" becomes John's codified expression for "Rome" (cf. vs. 5 and 18).

Down through the centuries, "Babylon" has been considered as analogous of the very spirit of "Antichrist" which ever seeks to deceive and corrupt men and nations, denying Christ and opposing all that is of God. In the light of end-time events, "Babylon" points forward to the emergence of the true "Antichrist" who, with the other members of the trinity of evil (Satan and the false prophet), will corrupt all nations with his nefarious teachings and practices, reaching a climax at the battle of Armageddon (cf. 16:13-14, 16; 17:14).

Verse 4 speaks of this "woman" as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." This gives the appearance of great luxury and wealth and is a good picture of the Rome of John's day, steeped in her satins and silks and bedecked with her jewels. Here, however, this imagery



may be a figurative allusion to the great attractive powers which were used to further seduce the nations to join with her in her "fornications." The latter part of verse 4 would bear this out, for it mentions her as, "having a cup in her hand full of abominations and filthiness of her fornication."

Verse 5 mentions that, "upon her forehead was a name written, **Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.**" Walvoord makes the following observation concerning this name upon the woman's forehead: "The word **mystery** is a descriptive reference to the title, not a part of the title itself as implied by the capitalization in the Authorized Version. This can be seen by comparing the name given to the woman in 16:19 and 18:2. It has been commonly held that the title "Babylon the Great" assigned to this woman corresponds religiously to what Babylon was religiously. The meaning is made clear by her description as "the mother of harlots and abominations of the earth. . . ." The subject of Babylon in the Scripture is one of the prominent themes of the Bible beginning in Genesis 10, where the city of Babel is first mentioned, with continued references throughout the Scriptures climaxing here in the book of Revelation. From these various passages, it becomes clear that Babylon in Scripture is the name for a great system of religious error. Babylon is actually a counterfeit or pseudo religion which plagued Israel in the Old Testament as well as the church in the New Testament, and which, subsequent to apostolic days, she had a tremendous influence in moving the church from biblical simplicity to apostate confusion" (*The Revelation of Jesus Christ*, p. 246). John certainly would have seen in this description on the forehead of this "woman" a very strong indictment against pagan Rome and her blasphemous religious practices — an indictment made all the more serious by this picture of her blatant advertising of her lustful and blasphemous wares.

Verse 6 implies what happens to all who refuse to bow down and worship this "woman" and her gods. She herself is pictured as, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Thus, this "woman" is pictured as sadistically engaged in wholesale persecution and slaughter of all who refuse her seductive overtures. The sight of such a person and her fiendish glee at the death of God's saints is so terrible that John is forced to "wonder with great wonder" (Greek translation of *thaumazo*).

Although John probably considered this "woman" as representative of the pagan Rome of his own day, most conservative scholars today would rather interpret her as representing the apostate religious forces of the end-time period of history. Such religious forces would form a superchurch organization of world-wide proportions and include all apostate Christendom, both Roman Catholic and Protestant. It is even plausible that this apostate superchurch will include other religions and their ideologies, completely apostate and antichrist.

The fact that this "woman" is also pictured as riding the beast, seems to imply that there will be an alliance between such apostate religion and the political powers of the world (perhaps a revived Roman Empire or its counterpart). Walvoord points out that: "The fact that the woman is riding the beast and is not the beast itself, signifies that she represents ecclesiastical power as distinct from the beast which is the political power.

Her position, that of riding the beast, indicates on the one hand that she is supported by the political power of the beast, and on the other that she is in a dominant role and at least outwardly controls and directs the beast" (*Ibid.*, p. 245).

Verse 6 also shows this "woman" (apostate religion) as the very force and power behind the active persecution and death of the true saints of God. This is not hard to envision when we consider that throughout all history apostate Christianity has been most unsparing in its persecution of the true Church of Christ, (e.g., the Medieval Inquisitions). This vision of John tells us that such persecution shall yet become more universal and profound, reaching its climax with the death of the martyred tribulation saints who refuse to bow down to the beast and his image.

In the light of today's great "ecumenical advance" with its emphasis upon "one world" and "one church," it is not difficult envisioning the soon appearance of this "great whore that sitteth upon many waters." The compromise, accommodation, and appeasement of the modern church with the secular world and its political systems, make it quite evident that this future "whore" shall also be the same person as the "woman" who is seen by John as sitting upon a scarlet colored beast (v. 3)!

#### The "scarlet colored beast."

If the woman sitting upon the scarlet colored beast represents, in the mind of John, pagan Rome with its idolatrous religious practices, no doubt the beast upon which she rides would bring to his mind Rome as a political force and power. Heading such a system, of course, was the emperor with his economic and political policies. Such policies provided the very foundation upon which the idolatrous religious practices of emperor-worship were built and fostered.

The "beast," then, also represents the "Babylon" of 16:19 (cf. also 18:2) — but in its political rather than religious structure. It also seems to take on a double prophetic reference — representing both a person (Antichrist) and the political system ("Babylon") within which such a person reveals and exercises his power. To John, this "beast" represented Rome and its emperor. We, however, see it in the light of the "one-world" system of closing days of time, headed up by Antichrist and his Satan-inspired political reign.

The mention, in verse 3, of the beast being scarlet colored, is rather ambiguous as to meaning. It may be another allusion to the luxury and wealth of this universal political reign (fore-shadowed by the great Roman Empire of John's own day). Or, it may be an allusion to the murderous character of such a reign — steeped in the blood of the martyred saints of God. The second description of this beast in verse 3 ("full of names of blasphemy") probably alludes to the alliance of political "Babylon" with ecclesiastical "Babylon" in a fostering of the superchurch religion, which is both apostate and antichrist. Such an alliance was very familiar to John in the light of Rome with its emperor-worship (and also its tolerance towards worship of many other gods and goddesses). All such worship was a direct insult to the Lord God Almighty and an infringement of His supreme and unique authority and power.

Verse 3 also includes the description of this "beast" as, "having seven heads and ten horns." Verse 9 interprets these "seven heads" as "seven mountains, on which



the woman sitteth." Most commentators feel this definitely is an allusion to the city of Rome which has always been described in classical literature as "sitting upon seven hills." Thus, the reference identifies this "beast" with the imperial city of Rome and its political and religious power. For John, the identity would hold no problems. For us, however, there has been much conjecture about its meaning in terms of end-time events. Perhaps the best interpretation is that which would identify the "beast" with a revived Roman Empire (similar to Nato or some other such multinational alliance), having as its capital either the city of Rome, or another city analogous with the prestige and power of the Rome which was the seat of the old Roman Empire.

Verse 10 implies that these seven heads may also represent, "seven kings: five are fallen, one is, and the other is not yet come." It is here that speculation can run riot, if we are not careful. Barclay suggests that to John these kings probably represented seven great emperors of Rome: five already past (Augustus, Tiberius, Caligula, Claudius, and Nero), one in the present control (Vespasian — discounting the three lesser rulers between Nero and Vespasian), and the other who shall come and reign for a short space of time (Titus who reigned only two years) [The Revelation of John, vol. 2, p. 181].

Barclay follows through this suggestion by interpreting verse 11 ("And beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."), as referring to Domitian, "who followed Titus (and) is being identified with Nero *redivivus*; he is Antichrist; he is incarnate evil; in him the evil of the Roman Empire is consummated and epitomised (*Ibid.*, p. 182). He also points out that, "it was Domitian who first made Caesar-worship compulsory, and who was, therefore, responsible for unloosing the flood-tides of persecution on the Christian Church" (*Ibid.*, p. 183).

It is possible that this may have been John's understanding of the imagery found in these verses of Scripture. Modern conservative scholars, however, view this scene in the light of end-time events and see in this beast that, "was, and is not, and shall ascend out of the bottomless pit" as the power of the future "Babylon" and its political rule in and over all the world. The mention of it as ascending out of the bottomless pit, no doubt, implies its Satanic origin and inspiration (cf. also 13:4).

The further mention of its return into perdition implies that its final end is already pre-determined and fore-ordained. "Perdition" (Greek: *apoleia*) means "destruction" or "utter destruction." This infers that this "Babylon" (with its Antichrist and the other members of his trinity of evil) already is destined to eternal damnation. Three "beasts" are mentioned in Revelation (Satan, "Babylon" as a world government, and Antichrist the world ruler) and all three will meet this same ignominious fate.

The latter part of verse 8 tells us that those who are not redeemed (i.e., "whose names were not written in the book of life from the foundation of the world") will "wonder . . . when they behold the beast that was, and is not and yet is." The thought seems to be that this trinity of evil and its "Babylonian" rule will be so diabolical and powerful that all men outside of Christ will become confused, alarmed, and completely subjugated (cf. 13:4).

The interpretation of the seven heads as seven mountains, in verse 9, may infer that the seat of this future "Babylon" world power may actually be in Rome. Some believe this to be a reference to Papal Rome rather than secular Rome. Others would rather interpret this as a mere symbolism of world-wide political power analogous to the old Roman Empire of John's day, but not necessarily identical with it.

The seven kings of verse 10, in future reference, could refer to seven successive world-wide empires. If this position is correct, then the five which already have fallen may represent the five great empires which preceded the Roman Empire (viz., Egypt, Assyria, Babylon, Persia and Greece). The one which "is" (at the time of John's writing), would naturally refer to the Roman Empire. The one which "is not yet come; and when he cometh, he must continue a short space," would be either the future revival of this Roman Empire or an empire similar to it.

Verse 11 describes, "the beast that was and is not" and says that "he is the eighth, and is of the seven, and goeth into perdition." Walvoord sees this "beast" as "the world empire of the great tribulation time" which will come into existence after that of the revived Roman Empire (symbolized by the seventh king of verse 10). He makes the following comment in concluding this section: "In summation, what is described in verses 8-11 is the form of Gentile world power in alliance with apostate religion symbolized by the harlot" (Walvoord, *op. cit.*, p. 254).

#### Concerning the end.

The remaining part of this chapter deals mainly with future events — a future to John which seems most imminent but one which we know as yet waiting fulfillment. Verse 12 interprets the ten horns of the beast as representative of ten kings who will form an alliance with the "beast" (Antichrist). Unlike the seven heads which rule in successive periods of world history, these kings are pictured as ruling simultaneously, and only for a brief span of time (symbolized by the term, "one hour"). They are spoken of as having "one mind" and who soon "shall give their power and strength unto the beast." Walvoord sees these kings as, "a phase of the transmission of power from the various kingdoms to that of the beast itself (*Ibid.*, p. 255). The ten kings, then, would represent the revived Roman Empire (spoken of as the seventh king in verse 10) and the transmission of power to the beast would fulfill the picture found in verse 11. It may well be that these ten kings may be the same powers implied in the ten toes in Nebuchadnezzar's dream (Daniel 2:40-44) and the ten horns on the fourth beast of Daniel 7:7.

Verse 14 pictures these kings and the beast as making war together in one last assault against the Lamb. The end result, however, has already been determined. The Lamb (Who is "Lord of lords and King of kings") shall be victorious. One interesting foot-note to this verse is the mention of God's elect (the "called, and chosen and faithful"), who will share in His victory — probably as spectators rather than as actual participants of the battle.

Verses 16-17 seem to read out of chronological order, for the ten kings and the beast (Antichrist) (who are pictured in verse 14 as conquered by Christ) are here seen as hating the whore (corrupt and apostate religion)



and making her desolate and naked (i.e., humiliating through persecution) and eating her flesh and burning her with fire (bringing death and destruction). Such a picture clearly prophesies the ultimate downfall of the apostate world church prior to the actual defeat and destruction of the political world power of Antichrist and his forces.

It seems, from other Scriptures, that the time of this first event (i.e., the destruction of the apostate super-church) will come approximately at the middle of Daniel's seventieth week, leading up to and climaxing in the second coming of Christ (cf. Dan. 9:27). During the first half of these seven years, apostate religion seems to flourish, establishing itself as a universal religious power. This period even brings a measure of religious freedom (e.g., the Jews being allowed to worship and renew their sacrifices in Jerusalem — Dan. 9:27).

Verse 16 alludes to the beginning of the second half of Daniel's seventieth week when the world ruler (Antichrist) and his world powers join together to destroy the world church, substituting in its place the worship of himself and his image (cf. 13:4, 8, 12, 14-15).

#### In conclusion.

The imageries of this chapter, and their interpretations, need to be approached with much humility and open-mindedness. The many interpretations and applications which have been made concerning these things down through the centuries reveal the difficulties which come whenever we become overly speculative or dogmatic. We need but consider the innumerable personalities and powers that have been dogmatically declared to be "that Antichrist," to see the dangers involved. The first part of verse 9 speaks succinctly to this point when it declares: "And here is the mind which hath wisdom. . . ." This declaration both anticipates the complexities involved in our attempt at unlocking the door of these prophetic mysteries and also calls for a mind opened to and directed by the Holy Spirit and His inspiration.

One other important truth needs to be considered before we bring this message to a close. Verse 17 presents a most illuminating commentary on these and all other events within world history: "For God hath put in their hearts to fulfill his will. . . ." This tells us that God hath all things under His complete control. All things are ever working in the direction of fulfilling His pre-determined will and purpose (and all men and nations are but instruments in His hands).

We need to keep constantly in mind the juxtaposition between God's sovereignty and man's free will. Yet, we still must affirm, in the light of this verse, that nothing ever transpires but that He either orders it or at least allows it to happen. Our part is either to align ourselves with or against this pre-determined will. The end result is already certain — the only question is what our place will be in that end.

Keeping these things in mind, we can face, both the present and the future, with complete confidence, knowing that those who are aligned with God and His eternal purposes, cannot be defeated. In Him and with Him, our ultimate victory is already assured. This is one of the main themes, not only of this chapter, but of the entire book of Revelation — a theme we should never lose sight of, irrespective the time or the circumstances.

## NEWS TIPS

### from

## National Laymen's Treasurer

THOSE WHO MISSED the Laymen's Inspirational Service on Tuesday evening of conference week lost out on a great speaker in Mr. Ray Monsalvatge, an inspiring organ-piano prelude by Rev. and Mrs. St. Clair Benshoff, a grand march by our youth, and a lively hymn leader in our own Mr. James Mackall. Lest I should forget, we shall add the great state of Florida's contribution to the evening in a vocal solo by our own Mr. Joe Wolford. With all this it was a wonderful evening topped off by our president Mr. Richard Reed presenting the Goals Award Plaque to the Washington Brethren Church.

Thursday afternoon of conference week found the laymen assembled in the chapel of the seminary for an inspirational service which included devotions by Mr. K. Prasanth Kumar, an address by Rev. Virgil Meyer, and the annual Feast of Ingathering which is the principal source of income from which the National Laymen's Organization pays on their pledge for the year. The present pledge the laymen are working on is the payment of books for the Ashland Theological Seminary. The laymen this year gave a total of \$3,000 toward this pledge. Statistics from the project offering are very interesting and a brief report will be given here:

Churches	116
Churches giving	29
Percentage	.250
Amount given	\$2,175.56

#### Top Five Churches in Giving:

1. Vinco, Pennsylvania	\$250.00
2. Kokomo, Indiana	\$200.00
3. Johnstown, III	
Pennsylvania	\$178.00
4. Nappanee, Indiana	\$175.00
5. Ashland, Ohio	
Park Street	\$175.00

#### Top Three Districts in Giving

1. Indiana	\$653.01
2. Pennsylvania	\$566.00
3. Ohio	\$546.75

#### Top Three Districts in the Percent of Churches in the District Giving:

1. Florida	1.000
2. Ohio	.350
3. Central	.333

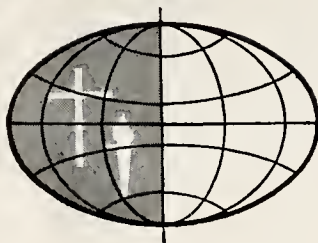
A total of 29 churches gave to the project this year. More is still coming in. The average giving per district is \$241.73 and the average giving per church is \$18.75.

This is going to be a great year for the laymen, and with God's help we will reach our goal of \$5,000.

A reminder men: Don't forget, according to our goal and our constitution you have to send a list of your new officers and their complete addresses and \$1 dues per member to the National Treasurer, (Robert Kroft, Room 5, Box 149B, Ashland, Ohio 44805) by November 1, 196



# MISSIONARY NEWS



## They hear Africa calling - -

by ESTHA B. STOWE

IT WAS seven o'clock on a January morning but the African sun was hot on their shoulders as Dr. David Stayer, a Texas ophthalmologist, and his pediatrician wife, Dr. Irene Stayer, entered the operating room at a mission hospital near the Cameroon border. Dr. Channer, the resident physician, and four Nigerian medical dispensers had patients on operating tables, ready for eye surgery. Crusty dark feet, still powdered with the grayish dust of the tribal trails, poked grotesquely from beneath white drapings, lending a note of incongruity to the spotless, though frugal, operating room.

Dr. Irene took her place in the medical assembly line beside her husband. As patient after patient was wheeled into position, she injected anesthesia behind each affected eye. Her husband removed the cataract and the patient was wheeled away. Nearby, Dr. Channer and his assistants worked in the same manner.

The thermometer rose with the tropical sun and attendants had to mop the doctors' brows constantly, lest drops of perspiration fall into the operative area.

"Our supply of sterile drapings is gone," came the word from the supply room. Hastily, holes were cut in sterile towels to be placed over the patients' faces, and the work went on. By noon fifteen cataract operations had been completed. Twenty more were accomplished in the afternoon. This was a typical day during the Stayers' second "service vacation" in Africa.

Just returned from their third African sojourn in as many years, this husband-wife team of specialists has learned the true meaning of service. The most rewarding experiences of their medical careers came because they "had feelings" for Africa, strange compulsive feelings that grew, like a virus, in their systems.

With Dr. David the African virus was almost hereditary, for his father had always yearned to go to Africa as a medical missionary for the Church of the Brethren. Unable to leave his large family, Dr. Irvin Stayer spent

his life ministering to patients in a small Pennsylvania town, always doing his part for missions by helping to support a missionary teacher at Garkida, Nigeria.

Dr. Irene Moszkowska Stayer, born and educated in Poland, became interested in Africa because of her husband's interest; but her dedication to suffering children was born, in part, from the suffering she witnessed during the darkest days of her country's history. Since becoming a United States citizen in 1948, she has traveled in almost every country of the world but has never been allowed to return to her native Poland.

"I am pleased with America," says the vivacious doctor-wife-mother. "I like plenty of water and soap — American girls, well finished with cosmetics — washing machines — dishwashers, and even electric carving knives. I am not spoiled by the abundance of everything in this country, but I do enjoy it."

Proof that she remains unspoiled is her willingness to forsake these comforts periodically in order to share her bounty with less fortunate mothers in a less fortunate land.

Before journeying to that land the Stayers needed answers to many questions: Can we render effective service in the short time we have to give? Where can we best serve? Will tropical medicine be too far removed from our training? Can we overcome the language barrier? What about racial barriers? Can we bear to leave our children for two whole months? Will this be fair to patients here at home who have come to depend on us? They decided to make an observation tour.

This tour, arranged by the Congo Relief Agency, took them through Congo regions where they observed the work in hospitals and ministered to patients in a limited way. Though many of their questions remained unanswered, one fact emerged from this tour. They would go again to Africa.

This is a story of the unusual vacations of Doctors David and Irene Stayer

They began making plans for the next year, arranging for colleagues to take over the patients in their Dallas and Irving, Texas, offices, seeking a friend who would be willing to move into their air-conditioned swimming pool-patio-type home to live with six-year-old Stephen and ten-year-old Marianne. They spent every spare minute studying tropical medicine and reading of the problems of medical missionaries in various African countries.

After investigating many mission hospitals in that vast land, Garkida seemed to be the perfect spot for fulfilling a lifelong dream as well as for rendering the greatest service. So, in December 1964, after a one-day briefing at the Wellcome Institute of Tropical Medicine in London and one week in Kano, Nigeria, working with Dr. Ben Kietzman in Africa's only eye hospital. Dr. David Stayer traveled twelve hours by Land Rover to reach Garkida, deep in the Nigerian bush country. Here, for two months, he served with Dr. Beryle McCann, learned to treat the most prevalent tropical diseases, performed at least seventy-five eye operations, and established a clinic to examine eyes.

Straight through Christmas he worked, while Old Saint Nicholas was paying a visit to his children back in Texas. With the holidays over and the children back in school, Dr. Irene packed her bags and flew to join her husband. After a brief indoctrination period the two were able to assume charge of the 110-bed hospital and out-patient clinic, allowing Dr. McCann and his wife, who is in charge of hospital supplies, to take a two-week vacation, the first such respite the missionary couple

appreciation the Stayers already had for full-time mission workers. "We would never have agreed to take the responsibility of running the hospital in Dr. McCann's absence if it had not been for Sister Mary Dadisman," says Dr. David. "She is administrator of the hospital and serves as its chief nurse. She has been on the mission field since World War II."

Dedicated Nigerian workers also made the job easier. Representative of this group is Galadima, a Nigerian dispenser with twenty years of service in surgery. Though fluent in English, Galadima precedes every operation with a prayer in the language of the Bura tribe. Dr. David had done no general practice in twenty years, but he and his wife performed whatever tasks each day required, including two Caesarean sections and a strangulated hernia.

Dr. Irene made daily hospital rounds with "Sister Mary D," giving special attention to the babies. It is not surprising to hear her say, "The saddest ward of all to me was the pediatrics ward. I was grieved by the many problems that only education and preventative medicine can solve — and these solutions take a long, long time." Many babies could be helped, though, with the materials at hand, and these kept her busy.

In addition to the work at Garkida, Dr. David made trips by Land Rover to nearby villages where residents of the tribal compounds lined up by hundreds to see "the doctor who can cure sick eyes." Both doctors visited nearby mission hospitals and schools operated by the Church of the Brethren, to give attention to specialized cases. Their companion on these trips was Bello, a



had enjoyed in more than two years. Are short-term workers helpful on the mission field? The McCanns think they are great.

So does Henry Long, executive secretary of the Foreign Mission Commission of the Church of the Brethren, for he says, "The Stayers gave a significant boost to the medical program of the mission in Nigeria. More than that, they provided encouragement and inspiration for Nigerians and missionaries who, year in and year out, carry on the witness of the church."

Their short terms of service also heightened the great

twenty-year-old Nigerian who had been assigned to Dr. David as his interpreter but whose aptitude for medical work made him an able assistant as well.

Dr. David soon learned that the language of pain is very nearly a universal one. He comments, "If a man has a stomach ache, he holds his stomach, with a head ache, his hand goes to his head. He does this in any language." Nevertheless, he was quite dependent on Bello who spoke English as well as the three tribal languages most often heard at Garkida.

"Bello is proud, handsome, always smiling, and amaz



ingly intelligent," says Dr. Irene. "We hope he will be accepted in the school for medical dispensers, for it would be a shame to waste the abilities of this boy."

"Many of the Nigerians are quite proud people," she continues. "My husband tried to tease a young husband by asking how many cows he paid for his beautiful wife. The young man replied, 'British and Americans pay more when they pay \$100 for a diamond ring!'"

The Nigerians are also grateful people. One woman demanded work to do to express her gratitude for the cataract surgery that had restored her sight. Sister Mary D. gave her cotton to roll into balls. The hospital now has several years' supply of cotton balls, since the woman refused to stop until every available wisp of cotton was neatly rolled.

"Never in my life have I been so rewarded," says Dr. David, "as I was when the Nigerian said to me as I was leaving, 'We are sorry to see you go. Please come again to Nigeria. Thanks to you, my father now sees.'" Such gratitude might have kept the Stayers in Nigeria forever, if it had not been for Stephen and Marianne.

Though the children were healthy and happy with trusted friends at home, Mother and Dad could not erase the images of those little faces from their minds. The next December that problem was solved. Stephen and Marianne went to Africa, too.

They lost no time making friends with children of the eight missionary families at Garkida, and by the time the Christmas holidays were over, they were ready to accompany the children to Hillcrest School, some 400 miles away in the city of Jos. After studying in that school, designed to prepare missionary children for admission to colleges in the United States, Stephen and Marianne had no trouble at all in returning to their regular classes in the suburban city of Irving where they live. Not only that, the children proved to be exceptional goodwill ambassadors.

Wherever they went, they made friends, accepting the African way of life as if it differed not one bit from their own. In return, the children of Nigeria met prime examples of American childhood in saucy Stephen and his auburn-haired sister.

Marianne shows color slides to the social studies classes in her school, and Africa will never seem remote to them again. Stephen shows slides to his classmates, too, and likes to tell his church school class about his African playmates. His sidewalk-bike crowd has learned that Africa is more than just "the place where Tarzan lives."

The senior Stayers also give unselfishly of their time to show the many colored slides they took and to tell about life in Africa. They ask no financial help for their service vacations, not even for transportation. Yet, churches, civic groups, patients, and friends insist on sending gifts to help in the work. Many pairs of glasses were made available on their last trip by a host of well-wishers, and gifts of medical supplies replaced much of their clothing in the overall luggage allowance for the family. The mayor of Irving granted a certificate of honorary citizenship to Chief Ali Turfa of Garkida, an honor the Stayers were happy to bestow. One businessman sent enough brightly colored balloons for every citizen of Garkida and the adults enjoyed them fully as much as the children.

Even the Stayers' patients seemed to enjoy sharing their doctors with those people half a world away. In fact, they took such interest in the project that one sec-

retary had to remain on duty in their home offices just to answer the telephone and relay news from the doctors!

This interest pleases the Stayers. They are convinced that short-term service can be effective, not only in medical work but in professional areas. They hope to spark interest among other professional people in short-term service in the international field, individually or in such programs as Medico or the U.S. Peace Corps. They have already made one valuable recruit.

Dr. Raymond Stayer, D.D.S., brother to Dr. David and a practicing dentist in Denver, Pennsylvania, joined them on their third trip, arriving about a week later than the Texans. Laden with cameras and dental equipment and wearing an Albert Schweitzer-type helmet, he set up his dental clinic wherever he happened to be and soon became a familiar figure about the countryside.

"He was always walking," says Dr. Irene, "always discovering and learning about the people. His extremely polite manner won the hearts of all he met and he seemed to have an uncanny way of communicating, though he knew none of the native languages." Dr. Raymond's attempt to learn the Bura language could not be termed a total failure, for his native teacher now intones the most refined "Yes, yes, thank you" ever heard in the bush country.

Any sunny doorway became Dr. Raymond's dental office. Using the sun for his light, he extracted the diseased tooth and sent his patient to the well to rinse out his mouth. He found better dental facilities at the Hillcrest School in Jos and the missionary families there welcomed him warmly, for many of them had not been able to visit a dentist since they reached the mission field almost three years ago.

While at Hillcrest, Dr. Raymond examined the 300 missionary children, from every denomination, in the school and sent his handwritten recommendation to each parent. Despite the writer's cramp this project gave him, he never failed to record his experiences, and those of his brother, in a diary at the end of each day. Though the brothers live in widely separated parts of the United States, worship in different churches, and visit each other infrequently, each felt an unmistakable sense of fulfillment as they worked shoulder to shoulder in the very hospital their father dreamed of serving.

The urgency of that dream was not diminished with this measure of fulfillment. Even now, back home in Denver, Pennsylvania, Dr. Raymond takes every opportunity to show color slides and tell the story of the Nigerian people who have captured his devotion just the way they captured the devotion of his brother's family in Texas.

Dr. Irene, in her latest book, **Time Out To Serve**, places a verbal stethoscope on the heart of this project when she says, "In the beginning of this century, Texans believed that your neighbor was anyone who could be reached by horse and buggy in one day. Now it is possible to reach Kano, Nigeria, within six hours from London so we must recognize the Nigerians as our neighbors. The world is shrinking due to the speed and ease of air travel and we can no longer afford racial or cultural barriers."

Then she quotes from Dr. Tom Dooley: "Some day all men of all races will live together in peace." The Stayers are seeking to hasten that day.

Church of the Brethren  
MESSENGER 7-18-68



# THE SAINT

*Mr. Devon Hossler*

First of all I would like to ask the question, what is a Saint?

In my opinion, this is a much misused word or term. I am afraid that we Christians are all too often filled with awe, just at the mention of the word.

When I was a boy, my idea of a Saint was far different than now. I was born and raised on West Walnut St., in Nappanee, just two doors west of the Church of God of the Anderson Conference. In those days the Church was called the Saints Church. The children of the neighborhood often played on the front steps of the Church, usually against the orders of our parents. I was fearful that the Saints would come flying out through the walls and chase us away. So my early conception of Saints was that they were angels, or angelic beings.

I am sure that a good many adults, today, have the same or similar ideas, concerning the identity of Saints.

My Bible informs me that angels are heavenly creatures, and their duties are to run errands for our Heavenly Father, to do His bidding and to praise His Holy name.

In Isaiah 6:1-3, we read, "In the year that King Ussiah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims; each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, 'Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory.'" Then Isaiah goes on to tell how one took a live coal off the altar and laid it upon his mouth and purged him from unclean lips.

We read also that God made man a little lower than the Angels. In Hebrews 2:16 and 17 we read, "For verily He (Christ) took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in

all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

We could give many references concerning Angels, but nowhere are Angels called Saints, or Saints called Angels.

Another misconception of Saints is brought about by our contact with the Catholic faith. Do not get the idea that I am ridiculing some other religion, but for the point I want to make, I must report the fallacy of man-made rules, and dogmas.

The place of the Saints in the Catholic worship is of extreme importance. Saints are simply honored dead people, supposedly gifted with remarkable powers to perform miracles for Catholics still on earth, and having access to the presence of God in heaven. Catholics are taught from infancy that these departed individuals are most useful in getting favors from God. They number in the hundreds and new ones are created each year. A few years after some loyal Catholic dies, his or her name may be brought before the Pope as a candidate for canonization, or sainthood. Claims must be made that this dead Catholic has reached back to earth and has performed a certain number of miracles for living people. The Pope considers the "evidence" of these miracles, and then if he deems the action wise, he will proceed to make the dead Catholic a saint. This is done in an elaborate and expensive ceremony, attended by Catholics from all over the world. After the ceremony the name of the new saint is added to the church's roster of saints, and Catholics begin to pray to this new mediator in the skies. Not the least item of the new saint's usefulness will be the fact that he will be able to produce more bones for living Catholics to venerate. It is common knowledge that the bones of Catholic saints



# NEED FOR MATURITY

become a blessed thing and have certain powers, according to their teaching.

Recently I noticed an ad in the South Bend paper, which read as follows: "nervous or emotional distress . . . St. Dymphna will help you or a loved one in your hour of need. In these days of tension and anxiety, St. Dymphna, patroness of those suffering from nervous or emotional distress, comes to our aid. She stands before God ready to intercede in our behalf. When you find yourself or a loved one troubled, call on her . . . she will surely help you. If you would like as a gift, a blessed medal of St. Dymphna that has been touched to her relic, mail coupon below." I have the coupon at home if anyone would like the address.

There is little doubt that some saints were useful people when they lived in this world. Some were intelligent, kind and creative citizens who paid for their keep with lives of service to the community. Others were odd people whose main contribution to society lay in their fanatic strangeness that has provided interesting topics of conversation down through the years.

From a Catholic magazine, *The Ecclesiastical Review*, comes the case of St. Simeon Stylites. This saint figures prominently in Catholic lore, and his colorful record seems to have lost none of its charm even to this day. Saint Simeon mounted a stone pillar which was about fifty-five feet high and spent thirty-eight years on a little platform, measuring only a yard square. He stood up most of the time and even slept standing up and holding to a rail that surrounded the tiny platform. He ate but once a week, and during the days of Lent he took neither food nor drink for the entire time. People flocked to see him, and many were presumed to be healed of diseases by him. At times, important men would climb a tall ladder to the saint's platform and consult with him on personal matters.

Many wierd stories are related by Catholic writers concerning the powers of St. Simeon. Once a great snake crawled to the foot of the pillar and looked pleadingly up to the saint perched high above. Simeon recognized that the serpent needed help and caused a spike fifteen inches long to come out of the snake's body, thus relieving it of its pain. A woman took a drink of water one night, out of a jar. She swallowed a small snake, and the snake grew in her body until, in her great misery, she went to St. Simeon for help. He commanded that she be given a drink of water out of the monastery spring, and when she drank this blessed water, a snake crawled out of her mouth. It was nearly four feet long.

A Dr. Howard W. Haggard adds colorful words to the record of St. Simeon Stylites. He says that St. Simeon bound a rope around his body so tightly that it was imbedded in the flesh, which rotted around it. Worms found their way into the ulcers on his legs. For a year, during which he stood on one foot, he replaced the maggots that fell from his sores, and said, "Eat what God has given you." At his death, St. Simeon was pronounced to be the highest model of a saint and an example for others to follow.

I think this is enough of the wrong ideas of Saints, except for this item out of the paper, from New Orleans, Louisiana. "A nun in a Catholic catechism class here, asked students to name two saints. One nine-year-old boy waved his hand and answered; 'I know, Sister, Jimmy Taylor and Gary Cuozzo.' The two played football with the New Orleans Saints of the National Football League."

Again I propose the question; "What is a Saint?"

According to the Scriptures and the assurance contained therein, we are convinced that every born-again believer is a Saint. Every man, woman and child, that

makes that great confession before man, that he believes that Jesus Christ is the Son of God, and that He came to this earth in the form of man, that He shed His blood and died on the cross for our sins, that He was sealed in a tomb and after three days, rose again and showed Himself alive by many infallible proofs, for 40 days, and that He ascended bodily into heaven and now sits at the right hand of God, as a mediator and intercessor for all that love Him. After we confess Him as our Saviour and are buried with Him in baptism and raised to newness of life, the third person of the trinity, the Holy Spirit, comes to dwell in our hearts and lives. Then it is that we become Saints.

In nearly all of the letters written by Paul, he addresses his salutation to the Saints. In Romans 1:7, we read: "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ." I Corinthians 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." II Corinthians 1:1, "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia." Ephesians 1:1, Paul an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Jesus Christ." Philippians 1:1, "Paul and Timotheus, the servants of Jesus Christ, to all saints in Christ Jesus which are at Philippi." Paul ends his letter to the Philippians thus: "Salute every saint in Christ Jesus. The brethren which are with me greet you. All the saints salute you, chiefly they that are of Caesar's household." Colossians 1:2, "To the saints and faithful brethren in Christ which are at Colosse."

There are many other references that we could give, but these will suffice to describe a Saint. Again, I say that every born-again believer, is a Saint of God.

Now we know who Saints are and we say now, I'm all set; I am a born-again believer, so I am a Saint. Let us not forget, that when we are saved, we become Babies in Christ, and need to be nurtured, instructed and fed upon the Word of God to become mature. Here we call to mind the text for our Conference, "For anyone who continues to live on 'milk' is obviously immature, he simply has not grown up."

God has never planted full grown Saints upon this earth. Instead He chooses to take a sinner, save him by His grace, root him in the Holy ground of His Word, and watch him grow up towards heaven.

Someone has said, "Living above with the Saints that we love, that would be glory. Living below with the Saints that we know, that is a different story."

Where should we look for Saints? In the church, of course. I don't mean the First Brethren Church or the United Methodist Church, as such, but we mean the true Church, the body of Christ, His church here on earth, His bride that will some day be taken out of this world to be with Him. We are a part of that Church, we Saints, we born-again believers. This, then, is the place to look for Saints.

Now that we know where to look for Saints, I ask the question, do you think there is need today for maturity among the Saints?

The church in general is becoming less effective in the world today. Where is the vital message of salva-

tion? It is not being proclaimed anymore; it is archaic, old-fashioned, and in many pulpits in this land and abroad, you could sit for Sunday after Sunday, and never learn about Christ and His great Love for mankind.

Again I would like to quote from an article in the newspaper, written by a United Press writer by the name of Louis Cassels. It is entitled, "Professors Worry About Ordaining Unbelievers as Ministers." "Should a man be ordained to the ministry if he rejects, or is agnostic about, some of the basic tenets of the historic Christian faith?"

That may strike you as a far-fetched hypothetical question. But it's a real and agonizing one for deans and professors at many protestant seminaries.

It is their responsibility to certify that a seminary graduate is a committed Christian, whose faith has been deepened and matured by three years of theological study. Most of the 6,000 seminarians being graduated from accredited Protestant theological schools this month fall into that category.

But there is also a substantial minority — in some seminaries, teachers say it includes more than a third of the graduating class, who are not Christian believers in any traditional sense of the term.

They don't contend that God is dead. But neither do they share Jesus' concept of God as one who can be confidently approached in prayer as 'Our Father.' They feel much more at home speaking of God in abstract, impersonal terms such as 'ultimate reality.'

They admire Jesus as a great human teacher and want to emulate his example of unselfish dedication to the service of others. But they do not believe that he was in any unique way, the Son of God. Nor do they believe that He rose from the dead.

They are attracted to some portions of the Bible, particularly those in which Jesus and the prophets attack social injustice. But they don't believe that the Bible has any special authority as the Word of God.

Theological views such as these would raise no problems if the seminary graduates were going into the ministry of the Unitarian-Universalist Association. But a question of integrity arises if he intends to be ordained in a Protestant denomination which is supposed to be committed to the doctrines of the Apostles Creed.

Some candidates shrug off the question on the grounds that doctrines are unimportant. What really matters, they say, is for the church to get dynamic young leadership that can make the most of its potential for social service.

They do not feel they are being hypocritical if they use the verbal symbols of the Christian faith to reassure lay members of a congregation, who are not quite ready for their theological views.

A seminary faculty can also give reasons for granting the certifications which permit hundreds or thousands of agnostics to enter the Christian ministry each year. These are really very fine young men, the professors say, and their dedication to the service of humanity is completely genuine. The church desperately needs clergymen. Perhaps they will grow into faith after they're up against the hardships of the ministry.

Without impugning the sincerity of these arguments one may wonder what theologians would say about a



medical school that awarded an M.D. degree, to a student who doubts the existence of germs.

In the privacy of seminary bull-sessions, the discussion tends to center around a student's right to be ordained if he wishes, regardless of his private beliefs. Possibly it is time to give some thought to the rights of the church congregations, who look to their pastors for spiritual nurture.

Those people back there in the pews are not just 'resources' to be mobilized and used in reform movements, however worthy. They're human beings . . . confused, burdened, troubled, hungry for meaning and purpose in life. In the presence of a pastor's contagious faith, they may group their way into light. But as Jesus said nearly 2,000 years ago: 'When one blind man leads another, both fall in the ditch.'

With men like these coming out of our seminaries, and with the modern trend of ministers already filling our pulpits, how do we expect to make new Saints or mature the ones we now have.

Have you listened or read the statistics about the moral situation in our country recently? Then listen to these figures: Illegitimacy has increased 300 per cent in the last ten years; pornography has become a five hundred million dollar a year business; venereal disease has increased 72 per cent in the last year. Our crime bill is now twenty billion dollars a year, and crime is increasing four times faster than our population. Our nation has seven million alcoholics and an additional three and a half million problem drinkers.

Combine all the churches, synagogues and temples — they are outnumbered by our taverns, by one hundred seventy-five thousand. Combine all the money we spend on religion, education and medicine — the money given to gamblers is greater.

May Craig, a Washington correspondent, says, "Unless there is a change deep down in the American people, a genuine crusade against self-indulgence and immorality in public and private, then we are witnesses to the decline and fall of the American republic."

Did you know that the average age of the world's great civilization has been 200 years. These nations progressed through this sequence: From bondage to spiritual faith; from spiritual faith to great courage; from courage to liberty; from liberty to selfishness; from selfishness to complacency; from complacency to apathy; from apathy to dependency; from dependency back again to bondage. In less than ten years our United States will be 200 years old.

In this old world of ours, there are 324,000 babies born each 24 hours, and 133,000 souls die each 24 hours, and 10,000 of them by starvation.

Do you know that Communism wins or "gobbles up" 17 million people annually? That is 34 times faster than gains in Christianity. If this is a race, who do you think is winning?

Someone has said that the Communists use the "hard sell" to win followers. Maybe we as Christians better be doing some "hard selling." Salesmen know the difference between the hard sell and the soft sell. An example of the hard sell is when a salesman sells two milking machines to a farmer with one cow, then takes the cow in for the down payment.

Nickolai Lenin, father of Russian Communism, wrote in 1917: Germany will militarize herself out of existence,

England will expand herself out of existence and America will spend herself out of existence. Think on that statement for a moment.

I think Saints in our country and the world over have a definite need for growth as do Saints of the First Brethren Church.

Take a good look at our National Statistical Report of last year, and you will find that we are standing still or going backward in many fields of endeavor for our Lord.

Our National Mission Board struggles along on a limited budget without being able to reach out into the fields that are ripe unto harvest. We take a good man like Rev. Ingraham, and drain the very life-blood from him, because we give him neither new recruits for the mission field, nor enough money to adequately care for those already on the field.

We send our delegates to General Conference to help pass legislative measures for our churches, then go back home and pay no attention to the action of the Conference. Last year as a Conference we voted to build a new Headquarters Building and left it in the lap of the Publication Board to see that it was built and paid for. The Board issued an appeal for \$160,000 and suggested that each working member of the denomination give just one days pay, to raise the set goal. I do not know how much has been collected by now, but I do know that the first report they had collected \$3,054. Either all the Saints did not give, or we have some mighty low wage earners in the Brethren Church.

I could say something about the Brethren history book that has just been published, but I won't. I'm sure you all join me in thanks to God for a man like Brother Ronk, and thanks too that the Lord gave him strength and a keen mind, so that he could complete this gigantic task.

There are some things in our district organization that could be improved, also. There are 35 churches in our district with a delegate strength of 305 laymen and 46 ministers. Would you like to hazard a guess as to how many will be present at our business sessions? I predict a small minority. Have you ever heard an answer like this, when you ask some Saint if he is going to attend conference? "What, take my hard earned vacation to go to conference, oh no!"

Our fathers had the foresight to purchase this beautiful wooded site as an Indiana Brethren Retreat, and what has happened to it? We elect trustees to maintain the site, and give them little or nothing to work with. Through the years they were forced to sell lots to people other than Brethren, to get funds to keep the place going, until it is no longer a Brethren Retreat. It is practically a public resort.

The past two years this conference voted to assess each member of the district \$1.25 to meet the budget of the trustees. Has your church paid its assessment? I do not know the figures now, but recently I heard that 14 out of the 35 churches had not paid anything.

It looks to me that our Saints need some maturing on the national level and also on the district level of our brotherhood.

Now a look at our local church. I am sure that all Brethren churches today are enjoying peace, tranquillity and prosperity. I wish I could believe that statement.

I'm sure we could find some church with Saints that need maturing.

Pity the poor pastor. We hire him at what we think is a large salary, give him a fairly comfortable parsonage, and think we have done our share, and the rest is up to him.

We expect our pastor to be a good preacher, teacher, soul-winner, organizer, administrator, executive, builder, financier, youth director, educational director, secretary, hospital chaplain, psychologist, marriage counselor, legal advisor, salesman, promotional agent, public relations advisor, journalist — and it helps if he can lead the singing or play the piano or organ, (if he can't, his wife should). In his spare time he can marry the young and bury the dead. Not only is he expected to fulfill these roles, but he is expected to be an expert in every one. The people look to him as a symbol of authority and they expect him to be an authority in every area. Then because someone doesn't like the way he does one or two of these tasks, they either come to church and complain, or they stay away altogether.

I met a lady recently, and she said, "I know you. You are a First Brethren." I answered, "That's right, are you?" She said, "I went to such-and-such a church, when Rev. So-and-So was there, but since he's gone, I don't go anymore."

What an attitude for a Saint. This attitude seems to be quite prevalent in many churches today. I would suggest that those Saints study the first chapter of I Corinthians, and learn Paul's teaching on this matter.

A pastor is God's executive vice-president in charge of making Saints and ministering to them. They are also human beings with feelings the same as you and I. Yes, and with temptations the same as you and I.

Where are mature Saints when there are jobs to be done in the church, or offices to be filled?

A poem entitled, "Think It Over."

I'll go where you want me to go, dear Lord,  
Real service is what I desire.  
I'll say what you want me to say, dear Lord,  
But please don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord,  
I like to see things come to pass,  
But don't ask me to teach girls or boys, dear Lord —  
I'd rather just stay in my class.

I'll do what you want me to do, dear Lord,  
I long for the Kingdom to thrive,  
I'll give you my nickles and dimes, dear Lord,  
But please don't ask me to tithe.

I'll go where you want me to go, dear Lord,  
I'll say what you want me to say.  
I'm busy just now with myself, dear Lord —  
I'll help you some other day.

Where are our mature Saints on prayer meeting night or at our business meetings, and church social functions?

Church meetings, class parties, etc., are usually set up and planned in keeping with the church calendar. Have you ever tried to pick a date that would suit everyone? Have you heard excuses like these? Don't plan anything on Monday night, that is bowling night. Don't plan anything on Tuesday night, that is Lodge or East-

ern Star night. Don't plan anything on Wednesday night, that is P.T.A. Don't plan anything on Thursday night, that is the only night I have at home, and I hate to miss the good programs on the "boob tube" especially "Peyton Place." Friday night is basketball and football, and Saturday night is party night, and besides, that is the only night I have to study my Sunday School lesson.

God is not so much interested in our ability, as in our availability.

We sing, "Be not dismayed whate'er betide, God will take care of you; Beneath His wings of love abide, God will take care of you," then we run to the doctor with every little thing that we think is wrong with us. There are so many hypochondriacs sitting in the doctor's office, that the doctor doesn't have time to take care of the really sick. The epitaph on the hypochondriac's tomb stone read: "I told you so."

Did you know that the American people use 25 tons of aspirin a day? I know of people who take pep pills to keep them going in the day time, and sleeping pills to sleep at night. We are children of God, and He has promised to strengthen and uphold us by the right hand of His power. Why not let Him do it.

I am sure you will agree that there is need for maturing among the Saints.

To sum up this disconnected discourse, let me say, before a sinner can be made a Saint, he must accept Jesus Christ as his personal Saviour, he must die to sin and be born into the newness of a righteous life. When a man dies to sin, the sunlight and warmth of God's Holy Spirit causes the believer to be germinated. Yet, this is only the beginning. Many days of watering, weeding, pruning, spiritual growth, and fruit bearing are to follow, before God as the Spiritual gardener is content to call the believer home.

The winds, coldness and barrenness of our day often seems difficult to bear, whether we have been "new creatures in Christ" for only one day or for 40 years, but let us remember that it is God who matures a Saint. He sends the "sunshine of His love and the showers of His blessing" as He sees fit. The weeding, pruning and transplanting are but necessary steps in the maturing of Saints.

Righteousness stems from a knowledge of God's righteousness, and a sincere desire to walk in His way. As we gain God's wisdom, we grow toward maturity. We gain that wisdom by the study of God's Word.

Let us say with Paul in the third chapter of Philipians, as paraphrased in **Living Letters**: "I don't mean to say I am perfect. I haven't learned all I should even yet, but I keep working toward that day when I will finally be all that Christ saved me for, and wants me to be. No, dear brothers, I am still not all I should be, but I am bringing all my energies to bear on this one thing: forgetting the past and looking forward to what lies ahead, I strain to reach the end of the race and receive the prize for which God is calling us up to heaven, because of what Christ Jesus did for us."

My Brethren, in the words of that negro spiritual, "I want to be in that number, when the Saints go marching in."

Vice Moderator's Address  
Indiana District Conference



# The Business of the Church

Titus 2:11-14

by John Golby

**M**R. MODERATOR, members of the 1968 Pennsylvania District Conference of Brethren Churches and friends: If each church member would spend three hours or more in some definite service for God during the week, it would revolutionize the entire world! You will have to think that over.

The Brethren laity must see themselves in the active role of evangelists and missionaries as well as supporters and promoters of the church. That there is room for improvement in this area is a fact that must be obvious to all the Brethren. The history of the Brethren Church is a history of men, women and children dedicated to God through the gospel of Jesus Christ. We can do no less.

I have chosen as the basis for my remarks this evening Titus 2:14 which reads as follows: "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." The phrase, a peculiar people, the Brethren have taken, out of context, for their very own, but they have neglected, sadly neglected, to use it accordingly.

Titus, who some say was a brother of Dr. Luke the physician had been given an important assignment and a great responsibility. He was to stay in Crete and show the Cretans what a Christian should be. The Cretans had a bad reputation. Greek literary men and historians indicate they were insolent, and that they were gluttons and liars. Does that strike a familiar sound here in America today? One Polybius, a Greek historian said the Cretans were famous for murders, insurrections and wars. Can you imagine doing work for Christ among people of that type? Then compare that question with the world today.

"Does the church have any business? What is it?" There is confusion over these questions, coming mostly from Christians themselves.

Great effort is being put forth today to establish a giant denomination of two and one-half million people. The Brethren, bless them all, have avoided any entangling alliances, particularly the ecumenical movement.



The Middle Ages worked on great Cathedrals of organization, thereby neglecting the Christian message itself. Will the present stress and emphasis result in a peculiar people, zealous of good works? So far the results have been . . . well, you name it.

As you know, most preachers use three major points in their sermons. I am not a preacher, but I have reduced to six the major points in this address, so, make yourselves comfortable.

1. It is the business of the church to make known the gospel of Jesus Christ.

"The Grace of God hath appeared." It is the Christian's business to state the great facts out of which the gospel arose, particularly who Jesus Christ was. I John 1:1 tells us "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life."

The great fact of the resurrection is the crowning fact of all. St. Paul preached it to the so-called elite of his day. When it is not preached the message of Christianity lacks joy. Christians must bring the facts of our faith to bear on life today. Christ still speaks and saves in the same way.

## 2. It is the business of the church to produce good men and good women.

That's the way it all began. Christianity spread from person to person. You have heard this before, I'm sure, "What can one person do?" I have the answer to that question. The answer is that things start with one good man or woman. Jesus chose this method. He chose the twelve apostles one by one and sent them out into the world armed with the Gospel and the Great Commission.

Jesus Christ could have chosen to be born in a Roman palace rather than the obscure stable in Bethlehem. He could have been the emperor of Rome. He could have been the wealthiest man in the world, materially. He chose to be the carpenter of Nazareth. For our sakes He became poor in order to bring us priceless riches, that we might have life and that we might have it more abundantly. His entire estate — a robe — was gambled for as He hung on Calvary's Cross. He chose to call people around Him and show them what it means to be light and salt. He made no show of power, no glitter of wealth — all such suggestions He cast aside as unworthy before He began His public ministry.

Where would you look for good men today, outside of men in Christ's company? Some years ago some one took the time and trouble to go through "Who's Who" in America and count the preacher's sons. This is not a current poll, but what do you think they found? They found eighteen times as many preachers' sons as in any other category, but do the requirements to enroll your name in "Who's Who" meet the standards of the Holy Scriptures?

Some present day historians feel that Roman Catholic celibacy for the clergy has been a social disaster, and that it probably will be done away with in our time.

**Good homes, not necessarily large home, are America's greatest need today.** They are very necessary to the progress of Christianity, particularly in this our day. Good people emerge from good homes. Neither government subsidies or Supreme Court decisions can take the place of the quiet work of a good Christian family life.

## 3. It is the business of the church to serve as a conscience in society.

The church should serve as a conscience that will help to keep the sense of right and wrong alive and show which is which. There are three great institutions: the family, the church and the nation. **All should be obedient to God.** There is no secular state independent of God. It just won't work. Historian Toynbee tells us that out of 21 civilizations that have arisen in the history of man, 14 have already gone out of existence. Brethren, the parade is passing by.

**We were created to conform to the will of God!** Choose otherwise and it will destroy us. As of this moment strikes, slaughter, crime, the failure of law and order all speak their words of warning. **If men will not be ruled by God then they will be ruled by tyrants.** Men of great faith made this nation great. Men of no faith or befuddled faith will bring it low, and Brethren, the process seems presently well underway.

## 4. It is the church's business to deal individually and corporately with sin.

Men did go astray in the early church; for example, in the New Testament Ananias, Saphira and Simon Magus. St. Paul writes "Dumas hath left me having loved this present world." Today we are afraid to handle some of

the old issues which are as deadly as ever. We must bear witness against all sin. "There is so much bad in the best of us, and so much good in the worst of us" that all the rest of us are afraid to open our mouths on any subject, it seems. We are afraid to say anything, so, we remain silent.

**The church is here as a conscience! An incarnation of the will of God. It has to be clean to serve as a conscience.**

## 5. It is the church's business to promote brotherliness, goodwill and love.

The church has been a great brotherhood. Fraternal orders were not needed in the early days of the church. The church was a brotherhood of love; a trade union if you please, where friends would take in all the travelers. The list of names in letters of St. Paul testify to this. Incidentally we can all name friends who have been to us undeniable evidence of the love of God in Christ. Modern society needs emphasis on loving helpfulness.

There is much the church can do to promote Brotherliness and goodwill in any area it serves, because people are lonely and afraid. They need Christian friends, the consciousness of kindred minds that there are others who are those of the way, as the book of the Acts calls them.

Christians are interpreters — they need to meet for fellowship and study of the Holy Scriptures as to how they can best become fishers of men in these times. For this reason we have the **power house of the church, Wednesday evening prayer meeting, or have we?** We could dwell profitably on that subject for hours. Let us all take advantage of this and all other scheduled church business.

## 6. It is the business of the church to keep hope alive in the world.

The early Christians looked for the coming of the Lord. Every day they realized, "He may come today."

Our hope is **not** in bigger and better armaments, politics, philosophy, education, organizational structuring etc., our hope is in **Him!** We ought to preach hope and joy. This world is much too dreary, gray and sad. The stench of its moral rottenness and decay rises from its daily news reports. Its crime statistics cause us to wonder if we are civilized or savages in modern dress.

**Our world is bewildered, loveless and sin-cursed, and there is no hope for it apart from Christ.** He came because He was needed to save, to redeem mankind, that His life and joy might be in us. We have something to be glad about, and we look for the return of our Savior and Friend. We are fortunate people indeed, in fact, we in North America are the most fortunate people in the world. Will you give that last sentence your serious consideration?

**We ought to be a peculiar people, zealous of good works while we work and watch and pray!** Titus went to Crete and lived among liars, evil beasts, and insolent troublemakers. The kingdom still comes through faithful teaching at home, in church and Sunday school, and we still look for the King's coming. He said He would and He is a gentleman who keeps His word, of course.

If I were to make any recommendation to this District Conference it is this: If we remember the **nature** of the church; if we remember the **mission and character** of the church; if we remember the **business** of the church, then we shall be a **prepared, peculiar people** for a **prepared place.**



# SISTERHOOD

## Schmiller's Chatterbox—

*Kathy Miller*

A NEW YEAR is beginning — a new Sisterhood year, that is. Are you satisfied with the one you left behind? Did you do everything you could do to make your society a vital and growing part of your church? Whether you did or not, the challenge lies ahead for you to do better this year. Your society may be small, but that's no excuse for the meetings to be dull and uninteresting. Maybe that's why your group is so small? Put a little life into your meetings.

Several times I've asked for ideas to be sent in on how to make Sisterhood meetings more interesting. How about it? Surely there must be someone who has tried

something different and found that it worked out quite well. Won't you share your ideas with all of us? Don't limit your originality to meetings, either. There are many special projects just waiting to be thought up! If you do have any ideas, send them along to Kathy Miller, Myers Hall, Ashland College, Ashland, Ohio 44805.

Next month — Patronesses and all Sisterhood officers, watch for a special Chatterbox. This will be one you will want to cut out and keep handy. If you hang on to it, it will help not only you, but your National officers as well. A few of us have started climbing the walls! Don't miss it!

## World Religious News in Review

### GALLUP INVESTIGATES EUROPE'S OPINIONS ON GOD, HEAVEN, HELL

London (EP) — Most Europeans believe in heaven but not in hell, according to a survey of opinion in 10 countries conducted for *The Sunday Telegraph* by Gallup International.

Among the nations surveyed, Sweden showed the least attachment to traditional religious beliefs. Only 17 per cent expressed belief in hell, only 60 per cent in God. At the other extreme, 62 per cent of the Greeks surveyed said they believed in hell and 96 per cent believed in God. In every country surveyed, a majority said that morals are getting worse.

Except for Greece, belief in hell was a minority opinion in all the countries surveyed. France had the second-lowest percentage, 22, and Norway the second-highest, 36.

On some questions, *The Telegraph* reported, the answers were broken down according to religious affiliation. Thus, 78 per cent of those who gave their religion as Anglican expressed belief in the existence of God — one per cent more than the general English average. On the existence of hell, Church of England members came out identical with Swedes, and below any other national average with 17 per cent.

Among Roman Catholics polled, 90 per cent believed in God, 56 per cent in hell.

*The Telegraph*, in its copyrighted report, listed the following as the "main conclusions" of the survey: (1) Religious beliefs are declining; (2) Morals have also slumped; (3) Honesty is on the wane; (4) Happiness is becoming increasingly hard to find; (5) Peace of mind is rare; (6) Hardly anybody believes in the devil.

"On the other hand, most people still believe in God and feel that

standards of intelligence, knowledge and health are improving."

### POLICE SEIZE AWOL INFANTRYMAN AT CHURCH

New York (EP) — A 20-year-old soldier absent without leave surrendered to police at the Washington Square Methodist Church here after taking refuge there.

Pvt. Michael D. Locilento, an infantryman, said he had become a pacifist during military training and put himself absent without leave from Fort Lewis, Washington. He learned from the Rev. A. Finley Schaefer, pastor, and the Rev. Richard Neuhaus of Clergy and Laymen Concerned About Vietnam that detectives John Kane and Robert Byrne preferred not to arrest him inside the church.

Private Locilento agreed to present himself to the detectives on the sidewalk.

American Civil Liberties Union lawyer Alan H. Levine accompanied him to his arrest outside the church. The custody followed a service in the church at which the soldier sat between his parents, Mr. and Mrs. Daniel Locilento. His father, a member of the American Legion and a veteran of World War II, said he respected his son's decision but added: "I feel very bad about it."

## MOTHER ASKS MILITANT YOUTHS TO PUT 'CHRIST IN EVERYTHING'

**Little Rock (EP)** — A Negro mother pleaded with youths here to keep peace in the community and to keep "Christ in everything you do" at a memorial service for her son which set off three days of rioting here.

Mrs. Dora Ingram, mother of Curtis Ingram, Jr., 18 spoke at the service on the Court House steps. Her son was killed at the Pulaski County Penal Farm on August 2. Official reports described the death as resulting from an "incident with a trusty." Other sources said a guard ordered the trusty to beat young Ingram.

The rally of memorial and protest was called by Black United Youth. A march originated at the Dunbar Community Center and moved to the court house where some 300 gathered.

Although no parade permit had been obtained, Little Rock police did not stop the march. Observers said at least one window was broken on the way to the service. Police Chief R. E. Brians said, "there was some effort on the part of the group leaders" to control the marchers with a sound truck.

Mrs. Ingram made a fervent appeal for restraint of violence. "If you're going to act that way," she said, "you are leaving Christ out and defeating the purpose of my living. Please hear me! I prayed hard. Do this for me. We must have faith in God added to what's right. God works in mysterious ways. Whatever you do, keep God in everything . . . No man is an island. No man stands alone."

## FLIGHT STUDENT DIES IN MOODY PLANE CRASH

**Chicago (EP)** — David E. Nelson of Ogilvie, Minnesota has become the first fatality in a plane owned by Moody Bible Institute's flight training program.

The young husband and father lost his life in a crash near Woodbine, Tennessee. He was one of hundreds of young men who received flight instruction at MBI and who are now serving in all parts of the world in missionary service. None of Moody's graduates has been involved in any fatal accidents on the mission fields.

Airman Nelson is survived by his wife, Judith Kay, and two children, David, Jr., three, and Julie, two. Nelson had completed two of the

four years required of the course and had been a navigator in the U.S. Air Force before enrolling in the Moody flight training program.

## THREATENS LAW SUIT TO SELL BIBLES

**Ocean City, N.J. (EP)** — The Commissioner of Public Safety in this conservative resort city who tried to enforce an 1810 no-Sunday-selling law was overruled by a municipal judge's ruling that permitted a book store to sell Bibles.

The trouble began when Roger Monroe, operator of the Idle Hour Book Store on the Boardwalk, began chafing under a ruling that he could sell magazines but not paperback books — including the Bible.

He put a sign in his display window reading: "Commissioner Chance says we cannot sell you this on Sunday (followed by a picture of the Bible) but we can sell you (followed by covers of Playboy, True, True Confessions and True Story)."

After a clerk in Monroe's store was given a summons for selling a paperback to a detective on Sunday, Mr. Monroe's lawyer, John S. Strazullo of Camden, warned that, if necessary, he would carry the fight to the Supreme Court.

Municipal Judge Franklin A. King ended the quarrel with a ruling that a "flexible-back" book is a "quasi-magazine" and therefore legally saleable on Sunday. Judge King agreed that the new ruling implied a ban on Sunday selling of hard-cover Bibles but said he doubted whether a rash of court tests would result.

## CARL HENRY CALLS EVANGELICALS TO FILL VACUUM LEFT BY MORAL UNCERTAINTY

**St. Louis (EP)** — Constructive theological literature is urgently needed to fill spiritual vacuums in a century which has swung the whole distance from a pantheistic theory that God is everything to the secular theory that God is dead.

So spoke Dr. Carl F. H. Henry, retiring editor of *Christianity Today*, as he addressed the Christian Booksellers Convention here.

The journalist and theologian said Pope Paul's recent controversial pronouncements against birth control have widened moral uncertainty in American life and have moved Roman Catholics to reject the pope's infallibility in day-to-day practice. He urged evangelical Christians to fill

the vacuum caused by the pope's edicts requiring grassroots adherence to debatable theological views with constructive theological literature. He said also that fellow evangelicals should "move beyond" the confines of "current controversy" to "ultimate questions, the basics of dogmatics" involving "all the great world religions."

An evidence of the unfilled spiritual vacuum, he commented, is the widespread interest in books espousing mysticism and the supernatural following Bishop Pike's "spirit revelations" last fall.

Dr. Henry also placed blame for the vacuum on "the traffic in prurient publications . . . by defenders rather than enemies of the profit motive . . . , modern Americans who put erotica rather than America first." He labeled public tastes in literature as "one of the sad chapters in contemporary American history."

"Sodom and Gomorrah would scarcely have tolerated some of the rotten magazines and dirty fiction available to young people and devoured by American adults," he said.

Demeaning censorship as an adequate answer, Henry said that Christians "can meet the sensualizing of the world of romance by creating a literature of love that the public simply cannot overlook because it speaks to the whole range of personal life and experience with power and depth." Such action, he told the booksellers, could "reverse this sea of spreading shame and revive the glory of such four letter words as hope and life and love."

## BILLY GRAHAM WON'T ENDORSE ANY CANDIDATE

**Montreat, N.C. (EP)** — Evangelist Billy Graham said here that although he was delivering the benedictions at both the Republican and Democratic National Conventions he wanted to make clear that "I am not endorsing any candidate, either during the conventions or in the campaigning leading up to the general election in November."

"I am convinced that the next President of the United States is going to face a series of crises more serious than any since the administration of Abraham Lincoln," he said. "The next President is going to need the prayers of Christian people throughout the nation in a way man has never prayed before."



# Help yourself to Brethren Doctrine - -

TWO INNOVATIONS in the current "Brethren Bible Class Quarterly" may puzzle some readers: there is no printed lesson text, and there are no teacher's helps available. The Scripture verses normally printed were omitted to allow more space for lesson comments and to compel the Brethren to read their Bibles for themselves. Let us hope that this will become the practice in all future Brethren quarterlies. There are no teacher's helps available from any company because no one else publishes these thirteen studies. But helps do abound for a better understanding of Brethren doctrine and for assistance in presenting it to a class.

Most students will want a commentary first, but that is the book a good interpreter will use last. Much of what appears in many commentaries is only an expanded explanation of some word in the King James Version that are no longer accurate or adequate in light of current usage and knowledge. So the first, most important aid for understanding Scripture is a modern translation of the Bible (one published since the turn of the century). Two that evangelicals use are the work of careful specialists: **The Revised Standard Version** of 1952 (a revision of the American Standard Version of 1901) and **The Berkeley Version in Modern English** (1959). Either can be used with profit, and neither will destroy the faith of anyone.

Recent New Testament versions abound, some by single translators such as Charles B. Williams' **The New Testament: a Translation in the Language of the People** (1937); J. B. Phillips' **The New Testament in Modern English** (1958); and Robert Bratcher's delightfully readable **Good News for Modern Man: the New Testament in Today's English Version** (1967). Other translations are

the product of a number of scholars working together, such as **The New English Bible New Testament** (1961) and **The Living New Testament** (1967). With such a proliferation of versions, both literal and periphrastic, American and British, there is no reason for any Bible reader to be uninformed on what Scripture says.

A second basic help in the study of the Brethren doctrine lessons is an up-to-date (later than 1948) Bible dictionary. If you can read Roman numerals or are willing to try, **The New Bible Dictionary** is your meat. Published in Great Britain by InterVarsity Christian Fellowship, it is the finest all-round one-volume Bible dictionary in English. If you cannot or will not decipher those Roman numeral chapter numbers, then you may prefer **The Zondervan Pictorial Bible Dictionary**. A product of leading conservative scholars in the States, it lives up to its title by reproducing over 700 drawings and photographs. Use these volumes to expand your knowledge of such terms and ideas as "Bible," "baptism," "the church," "communion," and "confirmation."

Third, some excellent Brethren publications are available to help you. Three released in the last eight years will be on the desk of every diligent student: **Our Faith** (1960); **The Soul of the Symbols** (1966); and **History of the Brethren Church** (1968). Dr. Ronk and Dr. Shultz have staked out a rich claim from which to mine ore for every lesson. The special quarterly in your hands has been keyed to **Our Faith** and **The Soul of the Symbols** by means of chapter and page numbers. The extensive index in **History of the Brethren Church** will lead you to information on such topics as "the Lord's supper," "marriage," "nonconformity," and "non-resistance."

Supplementing these contemporary

productions, your home or church library may contain some out-of-print Brethren works: the histories by Brumbaugh (1899) and Holsinger (1901), recently photolithoprinted; Dr. C. F. Yoder's encyclopedic *God's Means of Grace* (1908); the slender 1941 *Brethren Emphasis Lessons*"; and the 1946 volume of lectures and sermons by Dr. J. Allen Miller.

And we haven't yet cracked the

cover of a commentary! With this wealth of assistance in modern Scripture translations, reliable Bible dictionaries, and our own Brethren publications, a commentary is unnecessary. For the price of a snow tire you can acquire enough material to study our beliefs this fall, through the winter, and for the rest of your life. So help yourself to Brethren doctrine!

## U.S. Congress on Evangelism

### Minneapolis, Minnesota

September 8-14, 1969

MINNEAPOLIS will be the site of a United States Congress on Evangelism September 8-14, 1969, when an expected 8,000 religious leaders from across America will converge on the city's auditorium to focus attention on the needs of America for the Gospel of Jesus Christ.

The announcement was made on Friday by Dr. Oswald C. J. Hoffmann of St. Louis, Missouri. Dr. Hoffmann is the speaker on the internationally heard Lutheran Hour and has accepted the position as chairman of the congress.

Evangelist Billy Graham will serve as honorary chairman.

Hoffmann was in Minneapolis several days this week meeting with the executive committee of the congress. The idea developed as a result of the World Congress on Evangelism in Berlin in 1966. A number of men across America have been in contact with Minneapolis and St. Paul leaders who were in attendance and who wished to apply the challenge of the world congress to the United States.

Dr. Hoffmann was one of the speakers and key leaders at the Berlin Congress. The projected congress has the enthusiastic endorsement of evangelist Graham, who has met with the local committee a number of times since 1966 concerning the Congress. Together with Dr. Hoffmann, Graham will be one of the speakers.

An eight-man committee of churchmen from the Twin City area will serve as the executive committee of the Congress, working with Dr. Hoffmann and Graham. These include the following:

Dr. Paul Fryhling, pastor, First Covenant Church, Minneapolis, chairman of executive committee.

Dr. Conrad M. Thompson, Director of Evangelism of the American Lutheran Church, secretary of executive committee.

Dr. George M. Wilson, executive vice president and treasurer, Billy Graham Evangelistic Association, treasurer and general chairman of arrangements.

Dr. Carl H. Lundquist, president of Bethel College and Seminary, St. Paul, Minnesota.

Dr. C. Philip Hinerman, pastor, Park Avenue Methodist Church, Minneapolis.

Dr. Victor B. Nelson, executive assistant, Billy Graham Evangelistic Association, coordinating secretary of the congress.

Dr. William E. Berg, pastor, Augustana Lutheran Church, Minneapolis.

Mel Larson, editor of *The Evangelical Beacon*, Minneapolis, Minnesota, chairman of publicity committee.

The Minneapolis congress is one of several which have been planned since the 1966 Berlin session. An African Congress was held in July, 1968. An Asia-South Pacific Congress is planned for Singapore in the fall of 1968. One is planned in Latin America early in 1969. Paul Fryhling, chairman of the executive committee stated, "Delegates to the Berlin Congress went back to their home countries with a desire to move forward to evangelize a spiritually barren world. This is the goal that takes priority above all others and it is the heart and core of the future of Christianity and all mankind."

The invitation to meet in Minneapolis was extended by a "Minnesota Committee of 100" ministers and laymen including Governor Levander.

In announcing the Congress, Dr. Hoffmann declared, "We desire at this time to bear a solid demonstrable witness to the central fact that personal faith in Jesus Christ is the way of salvation to all who will believe and receive Him.

"We are seeking a more urgent declaration of the Gospel to our generation and reestablishment of the original strategy for universal evangelism — the witnessing church. We will seek once again to challenge all believers in Jesus Christ to declare boldly their faith in the Risen Lord.

"Our churches and their members need to be challenged strongly to proclaim a prophetic message that will stimulate Christians to mount a vigorous attack upon Satanic forces which produce misery, inequity, emptiness and all other evils in our society. Our goal is to lift both the spiritual and temporal burdens of man.

"We are praying for a spiritual awakening within the church, and we shall plan and work for it."

The Congress is expected to bring to Minneapolis church leaders, evangelists, ministers, and laymen from scores of denominations and interdenominational groupings for the seven-day sessions. Meetings will be held in the Minneapolis Auditorium.



# THE THREEFOLD CORD OF PRAYER

by REV. JOHN NEVIUS

WISAPIENT SOLOMON said, "A threefold cord is not quickly broken" (Eccl. 4:12b). Tripling a strong single string makes it next to impossible for a man to break. Spiritually this is also true. The man who triples his prayer life praying three times a day will not as easily be snared by some sin, or misled by the devil as the man who prays only once or even twice daily. Also such spiritual strategy deals a death blow to the self-life.

The practice of prayer was threefold in David's life. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps. 55:17). Evening, morning and noon were the principal parts of David's day. Yet they were the times when he prayed. He speaks of God hearing his voice. This reference isn't to loud or long prayers, but of confidence that God is near.

Clergymen and laymen today both agree they are very busy: Are we more busy than a king? Does the weight of our responsibility equal that of a king? Amidst all his activity David broke away three times a day to pray. He knew to whom to turn for guidance, to whom to confess his guilt, and upon whom to unload his worries and burdens. "Casting all your care upon him; for he careth for you" (I Peter 5:7). This David did centuries before Peter inscribed the verse in holy writ.

The camels of eastern countries when on journeys bow three times a day. Morning to receive their load; noon they pause to be refreshed; and, evening they bow to be relieved of the heavy burden. Morning should find the believer before the Lord worshipping, praying for grace and guidance for the day; noon, waiting if only for a few minutes at the Master's feet renewing spiritual strength; and evening, ready for rest leaving the activities and anxieties of a busy day with the Lord.

Before Daniel was deposited into the den of lions scripture says, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). The verse ended with the word God we could suppose, because his life was jeopardized, that Daniel had a new prayer habit, but the last four words rescind this and establish for us Daniel's prayer pattern. He was wont to pray three times a day.

Furthermore, previous to praying Daniel kneeled and while praying he gave thanks. Humility and thankfulness are the foundation stones of all biblical prayers. Proud men do not pray and unthankful men do not pray. Pride and unthankfulness should be allowed no room in the believer's heart.

Three biographical books significantly formed the mold for George Muller's life. One of these, the life of George Whitefield, showed Mr. Muller the unusual prayerfulness of George Whitefield and his utter humility — to the extent that Whitefield read his Bible on his knees. This was copied by Mr. Muller who is reported to have read the Bible through 200 times. His answers to prayer, and the remarkable accomplishments resulting from Muller's Christian life still challenge the Christian world today.

The amazing tensile strength of the prayer cord is because of the following reasons. First, prayer is **internal**. The heart of the one praying gives birth to his own prayer. Circumstances and needs vary the petition, but the place where prayer begins is in the soul of the one praying. Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1). Christ credits man with the ability to pray and reminds him of the necessity to keep on praying. The Holy Spirit does pray through the believer, but only as he wills to pray.

Second, prayer is **external**. It reaches out to touch the one to whom it is offered. It ascends upward as incense kindled on the altar of our hearts. "As prayers rise from hearts so dear. . ." they extend toward God. But millions pray! Countless multitudes of earth who are not Christians pray. How do their prayers differ from the Christian's prayers? They have no living **Conqueror**. The truth of Christ's triumphant resurrection over death, and his victorious elevation over all principality, powers, might and dominion is unknown to the unsaved soul. Therefore, their prayers are not presented to the only one who has all power in heaven and earth. They have no eternal, living **Promiser**. The Christian has the name of Jesus Christ to bring before God. "And whatsoever ye shall ask in my name, that will I do. . ." (John 14:13a). The New Testament gives no assurance that any prayer will be answered if the name of Jesus Christ is absent.

Finally, the unconverted peoples of earth who pray have no God given spiritual **power** to assist them when praying. "Likewise the Spirit also helpeth . . . for we know not what we should pray for as we ought . . ." (Rom. 8:26a). The Holy Spirit aids the believer in prayer lifting his petition to the throne of grace. For "We have access by one Spirit unto the Father" (Eph. 2:18).

Prayer is external in another way. Practically! What a man prays in private should be practiced in public. To fail here is to deceive oneself. Praying for the salvation of others, but not seeking to win them is like rowing a boat with one oar. Progress is very slow. Praying for missions, but not giving to missions contra-

dicts against our prayer that we believe in missions. Prayer warriors must practice what they pray just as the preacher must practice what he preaches.

Third, prayer is **eternal**. The only reason prayer is eternal is because God Who hears, remembers and answers prayer is Himself eternal. Like the soul that prays prayer is eternal and eternity bound. Whether spoken word or silent thought, a burdened groan or

gushing words of praise when offered to Jesus Christ they are received by our eternal High Priest. Nothing a Christian says or does bears the imprint of eternity any more than his prayers. And nothing in the Christian life brings any more joy than receiving answers to prayers.

We are builders for eternity and the most lasting material is prayer. Are we using it?

## from the *Woman's Outlook*

### I WAS THINKING —

*Mrs. Ron Waters*

**P**RAYING may be costly business. Requests may be granted but the means by which they are granted are likely to cause us to recoil. If you pray for greater patience, courage, steadfastness, faith, etc., you are sure to be tested in the way that will strengthen you.

God does not work by magic; he has to use methods to develop the Christian graces in those who desire them. "Tribulation worketh steadfastness," sorrow worketh sympathy, disappointment worketh hope. We may not understand it all, but we know that Christliness is costly. Most of us would hardly dare to count the cost, if we could, before setting out upon this adventure in prayer. If you pray for anything worthwhile, do not be surprised if you find yourself paying the price.

If you pray for greater faith, you may find yourself in a valley of shadows so dark that only faith can lead the way. If you pray for patience, you must expect tribulation to test your patience. Even waiting for answered prayer requires patience. It may be years before you see any result from your request, but all the time God is working through you to develop this desire and you must give God the glory even though the price has been great.

#### GOD'S WAY

"Lord, teach me how to love," I prayed.  
And then God took from me  
My dearest friend — and in his place  
He put an enemy.

"O Lord, increase my faith," I cried,

"To trust thee more each day."

Bank failure and a debt or two  
Swept everything away.

"O teach me patience, Lord," I wept.

And to my consternation  
My path grew harder, darker still,  
With added tribulation.

And then God spoke. He said: "My child,  
Why hast thou come to me  
With these requests except thou meant  
That I should answer thee?"

"To love one's friend is not enough—

I sent to thee a foe;  
Thou trusted in thy bank account—  
Thy money had to go.

"And it is written in my Word

For all mankind to see;  
Thy patience is the wholesome fruit  
Of much adversity.

"In Christ all things are thine to walk,

Triumphant—in his power  
Thou canst have perfect victory  
Down through earth's closing hour."

Mildred Allen Jeffery

## "LET GOD'S LOVE PREVAIL"

Ephesians 3:18





# LIFTING THE FOG of RELIGIOUS CONFUSION

II Timothy 2:15

**D**O YOU FIND RELIGION a confusing business? From all we hear and read, we are living in a world that is religiously confused. A recent conversation was overheard between two couples. The men were discussing politics and began to violently disagree when the word religion cropped up. Then there followed a pause which gave one of the ladies the opportunity she was waiting for and she anxiously chipped in, "I always feel that religion is so confusing." Politics is confusing — Religion is more so. Is this what we have come to feel?

Some believe that a sense of confusion is natural enough in view of the presence of so many different "churches" with their conflicting and contradicting claims. We must certainly admit that there are many different ideas among Christians concerning rules of behavior in every area of life. But even in the face of all the confusion, men and women find it impossible to escape from religion because, as Augustine discovered, there is that inborn longing in our souls which finds no rest or peace until we find a satisfying kinship to our Maker. So, in spite of all the religious confusion, men fail to find peace apart from a religious belief and commitment.

Now is it possible in such a confused religious atmosphere to clear the air and become certain about one's faith? How can I know the truth about salvation, heaven, hell, the grave, the future life, law and grace, God, Jesus Christ, the Holy Spirit, the Church? How can I know the truth? Our text provides the answer in one word: "study!" "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

There are three important matters brought to our attention in this text: (1) "Approved unto God"; (2) "Not Ashamed"; (3) "Rightly dividing the word of truth." All three hinge on the one word, **study!** Let's look at them in their reverse order.

**Rightly dividing the word of truth.** Or as Phillips would translate it: "How can we know how to use the word of truth to the best advantage?" How can we discover truth from error? How can we impart certain truth to others? Millions of books have been written about the Christian faith and for some, the more they read the more confused they become. Why all this confusion and more confusion? Because they have stu-

died profusely everything but the Bible! How does one become proficient in history? By studying history; by living and breathing it day by day and year after year. When the British monarch is crowned, the Archbishop of Canterbury takes a volume and places it in the new king or queens' hand saying: "We present you with this Book, the most valuable thing in the world. Here is wisdom; this is royal law; these are the lively oracles of God." The volume of course is the Bible and the new monarch is expected to read and study and use this Book as his daily guide. Now if a person is not concerned about rightly dividing the truth, then why bother. But to rightly divide the truth, we must **know** what that truth is. In Acts 18:24-28 we read an interesting experience in the early church. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ." All the eloquence, all the fervor in the spirit will be to no avail unless we possess the whole truth! One of the reasons there is so much religious confusion today is that we have neglected this blessed, precious Book.

Young people know more about the latest long-haired, wriggling, swaying, singing group or the players in major league baseball because this is what they follow. When the Beatles first became the rage of the "teen-world," many a young girl could give a detailed historical and intimate account of the personal lives of those

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A sermon presented by Pastor George W. Solomon at the Park Street Church in Ashland, Ohio, on August 4, 1968

English "invaders" that would make a computer blush with shame. Some young men can give you the batting averages of every member of their favorite team plus the pitching records of every pitcher without recourse to a reference book. But ask them about some of the very rudimentary facts concerning their religious beliefs and they stare at you as if you were crazy for expecting them to know. And most of their parents are in the same boat of religious illiteracy. Dean Williams R. Inge said: "If we spend 16 hours a day dealing with tangible things and only five minutes a day dealing with God, is it any wonder that tangible things are 200 times more real to us than God?"

The key to clearing away the fog or confusion that you might rightly be able to discover truth from error is **Bible study!** You will simply **never** clear away your uncertainty and confusion until you give yourself to the study of God's Word. You see, when you don't attend Bible Study, or Sunday School, or persevere in your own personal study of the Word, **you are the big loser!** You don't hurt the preacher, or the Lord. Of course, God's work will suffer because his people are not as well versed in the Word as they should be. Jesus said in Luke 16:8: "The children of the world in their generation are wiser than the children of light." What tremendous insight Jesus had! It is little wonder that there is so much confusion about religion in our world when so many Christian people know so little yet seek to tell so much.

**A workman that needeth not to be ashamed.** Do you know why people are usually afraid to take jobs in the church or church school? Because they say, "We don't know enough about the Bible or the church." They don't know and they realize that their ignorance will be found out and they will be put to shame. I've heard many people say they don't like to have the Jehovah Witnesses come to their door because they know and quote so much Scripture. What they are really saying is "I am defenseless; I don't know what to answer; I don't know what to do. I am ashamed because I don't know what to say." Every Christian should be prepared when someone like that comes to the door to take the offensive away from them. When this happens, it is the Jehovah Witness that retreats in confusion and shame. I've heard life-long Christians express their inability to tell another person seeking salvation how they might become a Christian. When this happens they have no witness and they have lost a chance to lead a soul to Christ.

**Approved unto God.** How can we expect to be approved unto God when there is so much confusion about what we believe about Him and His church and the Christian life?

Young people, if you are confused about right and wrong; if you find difficulty making decisions on moral issues; if you find various claims of churches confusing; if you are religiously frustrated and morally confused, here is God's answer to your problem: "Study to show yourself approved unto God!" **We plead ignorance today, but it is ignorance without excuse.** Between the covers of your Bible lies eternal, unchanging Truth! And it's in our own language! Not the accumulated knowledge of men, but the inexhaustible wisdom of an unchangeable and infallible God. But you say, "I am not capable of understanding much that I read there." The promise of God in James 1:5 is: "If any of you lack wisdom, let him ask of God, that liveth to all men liberally, and up-

braideth not, and it shall be given him." Claim that promise today as you read His Word!

When General Booth, the founder of the Salvation Army, was asked about difficult passages in the Bible he replied: "When I am eating, if I come across a bone I just put it on the side of my plate and go on to the next nourishing mouthful." So it is with the reading of God's Word!

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). A miner's lamp will do him no good if he leaves it on the shelf in the lamp house when he descends into the mine to work. And it will do him no good when he takes it into the pit with him unless he knows how to use it. So it is with the Christian and the Word of God. We can have a dozen Bibles in our home but unless we take them off the shelf; unless we learn how to use the divine light of truth to dispell the darkness and religious confusion about us, they are useless to us. A Bible is not a lucky charm for warding off evil. But when we know what God's Word says; when we know what we believe and can clearly define it, then we don't have the problem that many have in knowing what church is right. We know we are in accord with the Word of God. We know what He says! And for us the fog of religious confusion has lifted as the sunlight of eternal truth shines in our hearts and its warmth penetrates the inner most being of our souls.

## LATEST REGAL PAPERBACK

features

## TELL IT LIKE IT IS

by FRITZ RIDENOUR

A FOURTH provocative book by youth writer Fritz Ridenour has just been released by Regal Books, a division of Gospel Light Publications, Glendale, California.

Mr. Ridenour of 28710 Indies Lane, Saugus, youth editor for Gospel Light, said the paperback book seeks to do just what the title says — "Tell It Like It Is." It is based on the Gospel of John, because, in a special way John was seeking to "tell it like it is" about Jesus Christ — who He really is and what He has done for all of us.

To help communicate John's message as clearly as possible, Mr. Ridenour uses Ken Taylor's **Living New Testament** paraphrase of John — a masterpiece of simplicity that speaks for itself as it "tells it like it is" for today's readers.

To apply John's Gospel account to present-day life the stories, statements, and personal experiences of dozens of people are woven in with John's Gospel — twentieth century commentary that confirms John's purpose in writing his account: "... but these are recorded so that you will believe that He is the Messiah, the Son of God, and that believing in Him you will have Life" (John 20:31, **Living New Testament**).

In "Tell it Like it is" you will meet the small and the great, the famous, the unknown. For example: Teen-age



murderer, Raul Vasquez; Angelo, a surfer who had no home but a cave on a California beach; United States senator Mark Hatfield; all-pro linebacker Don Shinnick; Felipe Alou, major league baseball star; Tom Skinner, one-time leader of the Harlem Lords, one of the roughest teen-age gangs in New York; Dr. Howard M. Kelly, internationally known surgeon.

There are viewpoints from the clergy, too, including hard hitting ideas from Richard Halverson, Jess Moody, and Peter Marshall.

There is the Viet Nam chaplain who risked his life in the rice paddies for his men, even though he didn't have to. There are collegians who found life empty and meaningless until they turned to Christ. There are G.I.'s, a fighter pilot, an Aussie private who went to death under a Sumarai sword confidently and serenely because he knew Christ.

There is Pam McGinley, teen-ager who lived a ringing testimony for Christ before she succumbed to leukemia. There is the story of the forty brave soldiers for Christ who died as martyrs under a Roman persecution.

There are the ideas and stories of many others. "They are all persons who have encountered the Person of Jesus Christ. If you have not met Him, perhaps this book will help. If you have, perhaps this book will help you find new courage and know-how to 'tell it like it is.'"

Previous titles authored by Mr. Ridenour are "How To Be A Christian Without Being Religious," "So, What's the Difference," and "Who Says?" All have enjoyed numerous printings and world-wide distribution. Two more books by Mr. Ridenour are scheduled for publication in November and February. They are, "It All Depends" and "Counterfeit Christianity."



## NEW 1968-69 BRETHREN YOUTH GOALS

*The year, as far as goals are concerned, is effective from the beginning of the 1968 conference to the beginning of the 1969 conference.*

- \* 1. Each local B.Y.C. group send in one annual offering to help support the work of the National Of-

fice. This offering should, by the end of the year, at least equal or surpass one dollar per member — 10 points

- \* 2. At least one B.Y.C. delegate to:
  - A. National Conference — 5 points
  - B. All state and district functions (camps, rallies, retreats, conferences, etc.) — 5 points
- 3. Reports to your church by those attending summer camp, district and national conferences — 10 points
- 4. At least one public service per year. (Preferably on Youth Sunday in May) — 10 points
- \* 5. Each group maintain attendance at a weekly prayer meeting and Bible study — 10 points
- 6. Each group participating in the National B.Y.C. Project and setting a percentage of the National Goal to be raised by that group — 10 points
- 7. A report of your activities sent in to National B.Y.C. at least three times a year (include pictures if possible) and the statistical report by July 15th — 10 points
- \* 8. Every B.Y.C. member in your local group carrying a B.Y.C. Membership card — 5 points
- 9. Group participation in these projects:
  - A. Joint meeting preferably with other B.Y.C. groups — 5 points
  - B. B.Y.C. Visitation Program — 5 points
  - C. Benevolent work within your local church or city — 5 points
- \* 10. Learn the Brethren Youth Covenant by having your B.Y.C. pray it together regularly, and by devoting at least one meeting in the month of October in study and analysis of Covenant — 10 points

\* \* \*

\* Banner Society — Meet 80 out of 100 points

\* Honor Society — Meet all 100 points

\* Changed since last year

## Why not join the TEN DOLLAR CLUB?

Rev. & Mrs. Albert T. Ronk  
27 High St.  
Ashland, Ohio 44805

*Announcing - -*

# SALE

There will be an all-day sale at the Brethren's Home in Flora, Indiana, on Saturday, October 12, 1968, beginning at 9 o'clock in the morning.

Lunch will be served at noon.

ALL of the furnishings from the old building will be sold. There are many antiques included in this sale.

**THE BRETHREN'S HOME**

and

**BENEVOLENT BOARD OF THE BRETHREN CHURCH**



*The Brethren*

# EVANGELIST



*see page 4 - -*

# The Brethren



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**Remittances:** Send all money, business communications and contributed articles to above address.

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## In This Issue:

Notes and Comments .....	2
Editorial: "To Vote" .....	3
"50,000 Blankets to Vietnam" .....	4
Ordination of Mr. Carl D. Thomas .....	5
Sisterhood Program Materials for October .....	6
Signal Lights Program Materials for October ...	9
News from the Brethren .....	10
Memorials .....	10
Births .....	11
Weddings .....	11
Coming Events .....	11
Reports from Districts and Local Churches ....	12
The Missionary Board .....	14
The Brethren Layman .....	17
"A Prophecy of Doom" by Rev. R. Glen Traver .....	21
World Religious News in Review .....	23
"Going Where the People Are — 'Preach in' on the Sunset Strip" .....	25
The Board of Christian Education .....	27

## NOTES and COMMENTS

### IMPORTANT NOTICE

#### PLEASE READ

**T**HIS CONCERNS YOU and your Sunday Schools. The Brethren Bible Class Quarterly will be late this quarter in getting to you! The reason for this is because one of the writers did not get his materials in time and the Board of Christian Education as well as our office did not feel that the quarterly should be published without that particular section, especially since it is hoped that the quarterly will be of use for several years to come.

The quarterly is printed, it is now being gathered and stitched. After the stitching it has to be trimmed, packaged and mailed. It is very probable that it will not reach your hands until after the first Sunday of October. We are doing everything in our power to get it done for you!

We are very sorry about this delay, but it is not the Publishing Company's fault. We have been receiving many letters and calls relative to this delay, it is hoped that this notice will give you the necessary information relative to the situation.

There will be no leaflets this quarter.

## THE BRETHREN'S HOME SALE

**T**HE SALE at the Brethren's Home in Flora, Indiana, is to be at 10:30 A.M. on October 12, 1968, instead of 9 o'clock as announced earlier. Several antiques will be sold at this sale; all furnishings in the home are to be sold.

## THANK YOU

**W**E WISH to thank the National B.Y.O.U. for taking Arizona Camp as their project for the coming year. Believe me we are thrilled and very pleased. Many prayers were answered and dreams fulfilled.

We wish to express our heartfelt thanks for this project and will truly try to live worthy of their confidence in us.

Mrs. Duane Dickson  
Youth Director  
Papago Park B.Y.O.U.  
Tempe, Arizona



# A *Gentle* REMINDER...

## *To Vote*

NATIONAL election is fast approaching. No doubt many of us have asked the question: what is my role as a Christian?" when it comes to voting. Should I close my eyes to the whole situation and "let the rest of the world go by" or should I become actively involved in the matter as a Christian?

The problem, or at least one problem, is that we Christians have not become involved enough. Or, we have not stood up for our convictions for that which is right or against that which is wrong!

A few years ago when an issue was before the voters that could have been voted down (and should have been voted down) had all the Christians in that community voted against the issue, one Christian was heard to say, "why take the time to vote, it will pass anyway." It did pass because too many Christians refused to play an active part against the issue!

To be sure, the Scriptures tell us that we are strangers here," but at the same time the Word teaches that we are a part of the earth. We are still citizens of the world, we are still citizens of the United States, therefore we have certain responsibilities to our age as Christians! But we say that politics are crooked and that we want no

part of it. Perhaps this is true because we Christians have failed to see to it that right prevails!

We Christians need to vote this year! We need to weigh the character of every person seeking an office. Is he Christian? Is he a person of high moral standards? We need to learn as much as possible about the individual and then vote accordingly.

Too many of us vote for the party and not for the man! Too many of us vote without even thinking of praying about the matter!

Of course we will not all agree on the person for whom we should cast our vote, this is impossible, but we can at least spend time and give thought to our reasons for voting for a particular person or a particular platform. If each one of us would do this, if every Christian in the United States would sincerely pray about his vote, the right man would get the office!

It is your responsibility to vote! As a Christian it is your responsibility to do your share in attempting to get the right persons in office. Pray much about the situation and then do what you think God wants you to do. We Christians need to take the affairs of our land more seriously.

We'll see you at the polls come election day!



# 50,000 BLANKETS TO VIETNAM

DR. EVERETT S. GRAFFAM, Executive Vice President of the World Relief Commission, personally delivered the first thousand of a projected 50,000 blankets to refugees in Vietnam, on behalf of churches and individuals who have contributed for this purpose. While in Vietnam he made arrangements for purchase and delivery of another 5,500.

During the last fiscal year (July 1, 1967 — June 30, 1968), 49 Brethren Churches and five individuals contributed \$4,630 through the Brethren Peace and World Relief Committee to assist the World Relief Commission in this kind of work. Dr. Graffam was present at General Conference in August in Ashland, Ohio to thank us personally for these contributions — as well as conducting a World Relief Workshop, speaking to the Conference, and showing pictures of Vietnam relief work and mission work with the Auca Indians in Ecuador when he visited them on several occasions.

During General Conference 226 attended the "Soup Supper" for World Relief on Wednesday evening. Each participant was served a bowl of soup, crackers and beverage — for which he paid \$1.50. But 90c of each ticket was sent directly for World Relief. Total profits and contributions reached \$266.40.

Concerning Vietnam, Mr. Graffam stated that while he was gratified to see how much is being accomplished by the World Relief Commission through relief and direct vocational training and work-for-food projects, he still felt engulfed by the immensity of the need, especially among refugees. The WRC plan to help throughout all of Vietnam after cessation of hostilities was among the many important matters he discussed with Ambassador Ellsworth Bunker, John Thomas, United States and Vietnamese government officials and national church leaders.

The World Relief Commission has been serving in Korea for over seventeen years and Dr. Graffam stated



that during his visit he was impressed with the progress of the Koreans in education, industry, and care for the needy . . . they still welcome aid from the United States in the way of guidance and vocational training for their underprivileged and orphans.

Dr. Graffam visited Hong Kong and Taiwan where for years the WRC has been maintaining a program of assistance. In every country he visited, where the Commission has served, words of commendation came from high-ranking officials as well as those who had been personally helped.

Dr. Graffam traveled over 36,000 miles, and the farther he went the greater the need became. He says that he wishes there were some adequate way to convey, to the more for-

tunate, the incomprehensible needs of poverty-stricken people throughout the world. He plans to present the film story and message to civic and service groups, and church and denominational gatherings throughout the United States.

The World Relief Commission which also has active programs in Burundi and Chile, is the overseas relief agency of the National Association of Evangelicals. It is a non-profit voluntary agency approved by the U.S. Department of State, with headquarters in Long Island City, New York. Their work is two-dimensional — both physical and spiritual help to victims of war, disease, poverty and illiteracy. This is indicated by the slogan they adopted in 1944: "Food for the body and food for the soul."

## Ordination of

## MR. CARL D. THOMAS

ON SUNDAY, September 1, 1968, Mr. Carl D. Thomas was ordained to the Christian ministry in the First Brethren Church of Fremont, Ohio. The following is the program that was presented:

Organ Prelude . . . . . Mrs. Carl Thomas  
The Invocation

Hymn: . . . . . "To God Be the Glory"

Local Solo: . . . . . Miss Sandra Ross  
"I Found What I Wanted"

The Scripture: . . . . . Rev. Wilbur Thomas

The Ordination Sermon: . . . . . Rev. Wilbur Thomas

Declaration of Church calling for Ordination . Mr. Garry Ross

Moderator

Declaration of the Ohio District Ministerial

Examining Board . . . . . Rev. Spencer Gentle  
Secretary

Scriptural Charge and Questions

to the Candidate . . . . . Rev. Gentle

Charge to the Candidate . . . . . Rev. William E. Thomas

Ordination Prayer with Laying on

of Hands . . . . . Rev. William E. Thomas  
Rev. Gentle

Setting apart as an Elder . . . . . Rev. Gentle  
Declaration of Authority as an Elder . . . . . Rev. Gentle  
Charge to Serve as the Wife

of an Elder . . . . . Rev. William E. Thomas  
Prayer with Laying on of Hands . . . . . Rev. Wilbur Thomas

Rev. Gentle

Hymn: . . . . . "A Charge to Keep I Have"

The Benediction . . . . . Rev. Carl D. Thomas

The Postlude: . . . . . Mrs. Carl D. Thomas  
(Rev. William E. Thomas, Rev. Wilbur Thomas and Rev.

Carl D. Thomas are brothers.)

Rev. Carl D. Thomas was born in Benbush, West Virginia, on May 9, 1924. He accepted Christ as his personal Savior at the age of twelve. His parents moved to Maryland where he attended Allegheny High School at Cumberland. He served in the United States Marine Corps from 1943 to 1946.

Seeking the Lord's will for his life, Bro. Thomas spent a number of years with the Christian Home League wherein he ministered in some two hundred different churches encouraging family worship in the home.

In 1964 he received a call to pastor the First Brethren Church of Fremont, Ohio, where he has labored for the last four years.

Rev. and Mrs. Thomas and their family are dedicated Christians and are interested only in serving as God would have them serve.

## "LET GOD'S LOVE PREVAIL"

## Ephesians 3:18

# SISTERHOOD

## Devotional Program for October

### Call to Worship:

"... at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11).

### Song Service

### Prayer

### Bible Study:

Junior—The "I Ams"

Senior—Service That Never Stops

### Discussion Questions:

Senior—Discuss a chapter or section of the discussion book of your choice.

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

### Business Meeting

### Something Extra:

Junior Patroneesses: Since this is the Halloween season when the girls will be thinking about dressing up as someone else, ask each one to mentally be a favorite woman from the Bible. Have them tell why that woman is their favorite and what they think she was like.

## JUNIOR BIBLE STUDY

# I AM THE LIGHT OF THE WORLD

John 9:1-25

by MRS. KAY BURG

WE ARE GOING to begin our study of the "I Ams" of John with the most familiar of them all. Three times in this gospel Jesus said of Himself, "I am the light of the world."

Let's examine the situation on one of these occasions. You have just read about the healing of a man blind from birth. Just before Jesus put clay on the man's eyes and healed him, He said, "As long as I am in the world, I am the light of the world." Here we have a man who has never seen. He had no idea what light was. For him life had always been total darkness. How could you explain to a person what light was when he had never seen such a thing? Even at birth a baby can tell the difference between light and darkness, but this man had no concept whatsoever of light.

How marvelous that must have been for him! You and I will never understand the astonishment he must have experienced. Even if we were stricken blind right

now people could still help us "see" by describing new things, but to this man **everything** was entirely new.

Let's follow his actions and thoughts. We read Jesus put clay on his eyes and told him to go wash. He did as he was told and returned **seeing**. When his friend asked him how he received his sight, he replied very concisely. He reported only the barest facts. "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." He said only what he knew from actual experience.

Then we see the Pharisees arguing about who Jesus was. Finally they asked the blind man for his opinion. By this time his faith had progressed a little further and he answered, "He is a prophet." The Pharisees could not accept that so the blind man elaborated, "If this man were not of God, he could do nothing."

Later in this chapter we see Jesus seeking him out and



asking, "Do you believe on the Son of God?" He answered, "Who is he that I might believe on him?" He still didn't realize who Jesus was. However, when Jesus said, "It is he that talks with you," the blind man recognized the voice as being the One that had cured him and responded with "Lord, I believe."

The amazing thing about this miracle is that a blind man who had never seen the light was quick to recognize the "true light of the world" while the Pharisees with all their religious knowledge and experience in the church were blinded to this truth.

There are young girls like the blind man in this story who have never seen the light. They do not come from Christian homes and have never attended Sunday school. They know what it means to live in darkness — all alone, confused and worried about life. When they are introduced to Christ, He sheds His light throughout their lives. His light erases the darkness of sin and unhappiness.

However, most of you girls have probably been attending church all your life. You have heard about Jesus and read Bible stories ever since you can remember. You probably can't remember when you didn't know about Jesus. For you it's kind of like being in a lighted room but not realizing the light is on. Then when it begins to get darker and objects become confused, you don't know where the light switch is. We must be careful that we aren't like the Pharisees. They knew a lot about the Messiah but they never recognized Him when He appeared. We can know a lot about Jesus and all about His miracles and His crucifixion, but we have to meet Him personally. We have to say, "Lord, I believe." "I believe you are the light I need to see me through

the darkness of life."

In the chapter right before the one we read this evening, Jesus gave the promise, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (v. 12). Before the blind man could receive his sight he had to do as Jesus told him and go wash in the pool. He first had faith Jesus could heal him and then he was healed. In the promise we just read Christ said, "If you will follow me, I will light the way." First comes the act of faith and then the blessings He promised. Have you recognized the need in your life for a Savior? Do you believe Christ is the Son of God and able to meet every need? Have you ever accepted Jesus as the King of your life? Please think seriously about these questions and if you don't understand or if it's not clear, ask your Sisterhood advisor or your Sunday school teacher. They want to help you in your Christian life.

The third time Christ refers to Himself as the light of the world is in chapter 12. There he re-emphasizes His purpose for coming to earth. "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

With this thought in mind I would like us to discuss the following questions. There is no clear-cut answer but we can help each other better understand the Christ-lit life by sharing our opinions.

1. Would the blind man have been healed if he hadn't obeyed?
2. Can God's power be released without our obedience?
3. Which is worse, physical blindness or spiritual blindness? How?
4. How can spiritual blindness be cured?

## SENIOR BIBLE STUDY

# SERVICE THAT NEVER STOPS

by MRS. WINIFRED MORRISON

For understanding: Read the book of Esther solely for the purpose of becoming familiar with the obvious story.

ON MY WAY to a publishing company in down-town Dayton, I passed the Salvation Army headquarters. In conspicuous view was this great proclamation: **Service that never stops.**

The impact of that bold statement directed my thoughts toward the book of Esther which is ever in the back of my mind these days. I begin to think of Queen Vashti whose actions brought Esther her opportunity. As you know, Vashti was an extraordinarily beautiful Persian queen, the "official" wife of the unpredictable King Xerxes. It was customary for a Persian emperor to have many wives, but the one in favor with the king became the first wife, politically influen-

tial in private and public affairs, if she were a clever woman. The left-over wives became merely concubines in the king's harem.

Vashti was extremely well suited to be the cherished wife of Xerxes, for she matched him in cruelty, in ambition, in arrogant pride, in ruthless courage. She was one of the first queens of the Bible who dared to disobey her husband, let alone question his commands. Undoubtedly, she was one of the first women of the ancient world to advocate "Women's Rights." Surrounded by the greatest riches a queen had ever known, no wonder Vashti was pampered and aggressive.

The Bible and secular history books especially record the extravagance of the Persian court at this time. Xerxes' power extended from India to Ethiopia, and his palace matched his extensive empire. History gives de-

tailed descriptions of the marble pillars, the beds of gold and silver, the white, green and blue tapestry. Cords of purple linen looped through silver rings to hold in perfect order the fabulous materials of the draperies. Floors and walls of blue, white, red and black marble dazzled the eyes of palace visitors.

Tinted waters in perfumed oval-shaped pools, leisurely creamy milk baths delighted the visiting Women's Clubs who called upon the queen or sought a royal favor. Sparkling drinks from golden goblets and clusters of sweet grapes, some of them weighing almost 30 pounds utterly charmed the feminine guests.

We should mention that King Xerxes was completely in love with himself, Queen Vashti and his empire. He considered himself invincible in love, peace and war. When the book of Esther opens, he had just called a great assembly of nobles, princes and men of importance to plan an invasion against the mighty Greeks, and naturally, during the "talks" he could display his riches before the eyes of his envious guests. Such a feast as Xerxes had planned lasted six months or more, for it took that long to assess his treasures. During the time Xerxes held his hemisfair, Vashti entertained the royal ladies at a separate house party.

Food was lavish at these gatherings. Although there were alcoholic beverages served at the king's "happening," it was not considered good taste nor was it customary for orientals to become drunken. In fact, they were and are extremely strict in prohibiting the careless use of alcohol, and many Eastern religions believe in total abstinence. For some strange reason Xerxes became intoxicated and in drunken stupor and boastfulness, he decided to further impress his guests with a public showing of the beauty of his scantily clad queen. The concubines of oriental potentates were sometimes present at parties of this kind, but the queen's loveliness was not flaunted before the curious, avid eyes of visiting dignitaries.

Now, Xerxes in a loud proclamation publicly promised his guests the presence of his queen in living technicolor, in panoramic CinemaScope. He forthwith sent a committee to fetch Vashti to the banquet. Whether she was too busy doing her own thing to be disturbed, or whether she was cross, bored or insulted by the king's command, we do not actually know. At any rate she flatly and noisily refused the king's summons. The king was dumbfounded. It was as if his favorite pet kitten had clawed his loving hand. He was also terribly embarrassed and angry. To the greatest possible degree at that time, wives were subject to their husbands. For a woman, and especially the queen, to disobey so flagrantly the king was not only personally humiliating to his masculine pride, it was also a bad example for other women of his kingdom.

There was a stunned silence at Vashti's refusal. Quickly Xerxes consulted the wise men. They had no love for the haughty queen, and they particularly disliked aggressive women in the palace. After a brief huddle, this counsel of wisdom suggested to the king that he dethrone Vashti and banish her from his presence forever. Xerxes was reluctant to do this for he loved the willful queen, but action was demanded. Vashti was deposed. Further, an edict went forth throughout the kingdom warning wives that disobedience to husbands was a cardinal offense and would not be tolerated in private or public.

To lessen his sorrow at Vashti's banishment, Xerxes undertook the unfortunate expedition to Greece. To his horror his armies were overwhelmed at Thermopylae. From the time Xerxes' armies tried to become a world power at Thermopylae, no Eastern people have attempted world dominion until Pearl Harbor in our own century.

In his defeat Xerxes longed for the banished Vashti but he, himself had passed the law to dethrone her and even he could not change that law. The worried wise men suggested hopefully that Xerxes choose from the fairest maidens of the land a new queen. "Such a beauty contest brought Esther into our story.

However, it is to Vashti I would draw our attention. In many ways she is like the modern Christian church. She refused the king's command to come out or to discommode herself before the world. Later on, we find in Solomon's writings that again the bride refused to come out at the king's command. Today, some Christians are perfectly content to work within the inner court, in the protected quarters. Rather than venture out into a service that never stops, a service to which we are morally committed, some of us would live, work, hide and do our thing within the confines of our limited personal life just as Vashti, the queen, did.

If Sisterhood meetings suddenly have no spiritual depth, if you have no true fun anymore, or no extended goal beyond your own selves or your own group, could it be that your society has failed to come out in a service that has never begun, let alone stopped?

In Dayton throughout the school year and especially at the end of the semester, requests poured into our high school guidance office for teenage volunteers to help in summer recreational programs for underprivileged children. Other requests came from libraries, churches, community camps, health centers. Such a wide variety of openings and appeals would enable any willing girl to find her place in whole-hearted service. "Projects Motivations" are already planned just awaiting their hands, minds, and hearts of youthful custodians. Yet several times guidance counselors have said woefully "Do you know any girl who will devote some time to this need. We just can't find people to help. The program will die for lack of leaders."

Vashti's refusal to appear before her king ended her reign, her influence, her service. No matter how wrong the motive might have been, and it was wrong, Vashti, in a rash move ruined her future in the kingdom and Esther replaced her.

If we refuse to come out in our day when the king has summoned every daughter in a critical time to critical service, we may be sure He will not be stopped. He will find an Esther to take the place of every Vashti. We may delay God's plan by our inactivity, but we will not cancel it. Unfortunately, there will always be Vashti Sisterhoods in the Christian faith, but thank God there will always be Esthers too who perpetuate, year after year, a service that never stops.

#### What do you think?

What ways can you plan to come out for service that never stops in your home, your church, your school, your community, your future life?

Could you plan one goal for service which is apart from all other goals expected by your national organization?



# Signal Lights Program for October

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "BIBLE FRIENDS"**

**Project: VILLAGE EVANGELISTS FOR NIGERIA**

## Singing Time:

"O Come and Let Us Worship"  
"Showing Love"  
"So Can I"  
(from Primaries Sing)

## Bible Time:

**David and His Friend Jonathan**  
(Post on the bulletin board pictures of David and the sheep, David with King Saul, and David with Jonathan.)

David was a shepherd boy. All day he stayed with his father's sheep. He protected them from the wild animals. He led them to pastures of green grass and pools of clear water. When the sheep rested, David rested, too.

He often played on his small harp and sang. He sang about his sheep. He sang about the beautiful things he saw and heard. Most of all he sang about God's love and care.

King Saul heard of the shepherd boy who played the harp and sang so sweetly. He sent a messenger to David's father.

"The king wants your son David to come to the palace," said the messenger. "He will return with you," said his father.

Another son was sent quickly to the field to watch the sheep. Soon David was traveling to the palace with the king's messenger.

How do you suppose he felt? (Give the children opportunity to express their opinions.)

Yes, I think he was excited. Perhaps he was a little frightened, too. He had never been to the palace before.

When they reached the palace, David was taken to a large bedroom. Here he washed, put on clean clothes, and combed his hair. Then he picked up his harp and went into the hall. A servant led David to the throne room.

King Saul was sitting on the throne. Nearby was his son Jonathan.

"Play your harp and sing for me, David," said the king.

David sang of his sheep. He sang of the lovely things he had heard and seen. He sang of God's love and care. He sang for a long time.

When he stopped singing, King Saul was smiling. "I want you to stay at the palace. I want you to sing for me everyday."

Then Prince Jonathan walked over to David. "I want you to be my friend," he said. "Here, put on this robe." He gave David his royal robe.

"And I want you to have this," he said as he handed David his bow. "Whenever you are in trouble, I will help you."

"I am glad to have you for a friend," said David. "I will always be ready to help you, too."

The two boys never forgot their promise. They were always good friends, willing to help each other at all times.

— Based on I Samuel 16:17-20;  
18:1-4

## Memory Time:

### Proverbs 17:17a

David and Jonathan were friends not just when they were having a good time but even in times of trouble. The Bible tells us this is being a real friend.

(Read the memory Scripture. Have the children read it with you. Review previous verses. Be sure to include the references.)

## Handwork Time:

### A Memory Verse Jack-O-Lantern

(For each child you will need one-fourth of a sheet of orange and black construction paper, a small piece of green paper, scissors, paste, and a pencil. Most of the children should be able to follow your directions and do the work themselves.)

From the orange paper cut as large a circle as possible for a jack-o-lantern. With the green paper make a stem. Paste the stem to the jack-o-lantern.

Now cut eyes, nose, and mouth from the black paper. Put paste along just one edge of each of these. We want them to lift up. Paste them in place.

Under the eye on your left write "A friend." Under the other eye write "loveth." Under the nose write "at all." And under the mouth write "times" (Proverbs 17:17a).

Put Mr. Jack-O-Lantern where you will see him often. He will help you learn this month's memory verse.

## Mission Time:

### Zira Stays Home

Zira walked slowly to the garden. He swung the short handled hoe angrily as he walked.

"It's not fair," he said. "It's not fair at all. Just because Tizhe is older he gets to go to market with father. I have to stay home and hoe the garden. It's not fair!"

By this time Zira had reached the garden. He bent over and began hoeing, grumbling as he went. Many young peanut plants were cut off with the weeds because in his anger Zira was not careful.

When his work was finished, he returned to the compound.

"Come play," called his friend Vandi.

"No," answered Zira crossly. "I'm just going to sit here by the door."

So Vandi went to find another playmate.

"Let's take a walk," suggested his sister Kwanye.

"No," replied Zira. "I'm just going to sit here."

So Kwanye, carrying baby Kwata on her back, started off without him.

Later Zira saw Tizhe and father returning from market. Tizhe began

running when he saw Zira.

"Oh, brother, I have good news," he said excitedly.

"I know," interrupted Zira. "You went to market. You saw many things. Your friends from other villages were there. You bought peanut sticks."

"Yes, yes, I did all that," agreed Tizhe. "But I have more important news. Here's a peanut stick I saved for you."

Zira took the peanut stick Tizhe offered him. As he began to eat it he thought, "If I went to market I would probably eat all the peanut sticks I bought."

"Come, Kwanye," called Tizhe to his sister who was just returning from the village well. "Come, I have good news!"

Kwata was still tied to big sister's back and Kwanye was also carrying a jar of water on her head.

"I'll be there as soon as I take the water to Mother," she answered.

When Kwanye joined her brothers Tizhe handed her a peanut stick.

"Thank you," said Kawnye with a smile. She began eating her peanut stick. "What is your good news?"

"Remember when I was in the hospital?" asked Tizhe.

Zira and Kwanye nodded.

"I told you the doctors talked about One named Jesus. They said He is God's Son."

Again Zira and Kwanye nodded.

I wasn't there long enough to learn much about Him. Just what I told you. Well, today at market I heard one of our own people talking about this same Jesus. The man's name is Sini. He said he will visit the villages to tell us about Jesus. Tomorrow he will come to our village!"

"Tomorrow!" exclaimed Zira.

"Do you think we will get to hear him?" asked Kwanye.

"Yes," answered Tizhe. "I know we will. Father invited him to come to our compound. He will teach the people right here in our doorway."

That night as Zira stretched out on his sleeping mat, he thought, "I wonder what Sini will tell us. I will listen carefully. Tizhe wasn't in the

hospital long. He didn't learn much about Jesus, but he is kinder now. I wonder why? I wonder if Jesus is God's Son. I wonder - - -"

And Zira was asleep.

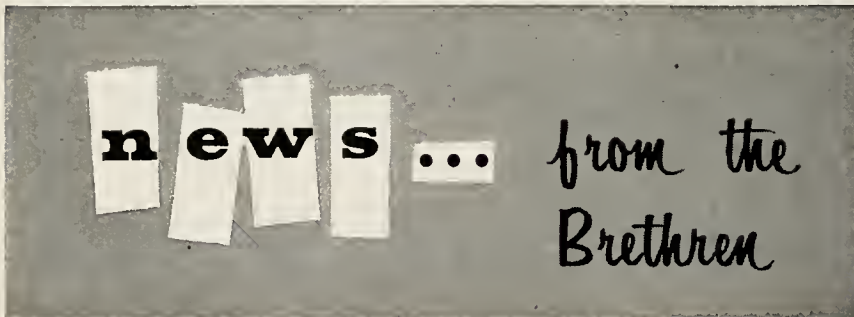
#### Prayer Time:

Let us thank God for the Nigerian Christians who go to the villages to tell the people of Jesus. Let us thank Him that through sharing our money we, too, can help children such as Tizhe, Zira, Kwanye and baby Kwata to learn of Him.

#### Business Time:

1. Signal Lights motto.
2. Roll call and offering.
3. Plan a Thanksgiving tree for next month. Decide what you want to bring — school supplies, mittens, socks, health items (toothbrushes, soap, etc.) or some other small gifts to be sent to Krypton or Lost Creek.
4. Write a letter to the Winfields (Again use an airmail form and have each child write a note on it.)

#### Signal Lights Benediction



**Pittsburgh, Pa.** Recently some 45 people of the church called on 4500 homes in connection with the Billy Graham Crusade which was held in Pittsburgh, according to a recent newsletter.

Also, Rev. Richard Godwin, pastor, has been seriously ill with blood clots in both lungs.

**Cerro Gordo, Ill.** It is reported through the bulletin that Rev. Elmer Keck has been called to serve as pastor for another year and the call has been accepted.

**Mansfield, Ohio.** Rev. Spencer Gentle, pastor, reports that the new church building is coming along very well. The arches are in place and most of the brick work is done. The building will be under

cover very shortly and it is hoped that the first worship service will be held in the new sanctuary early in December.

## Memorials

**MITTEN.** Mrs. Lulu Mitten, aged 79, passed away on Sunday, June 23, 1968, at the Linvill Clinic, Columbia City, Indiana. She was a member of the First Brethren Church, Huntington, Indiana. Memorial services were conducted by the undersigned.

Rev. Robert P. Bischof  
\* \* \*

**SEBER.** Mrs. Elsie Seber, aged 85, passed away on Monday, July 22,

1968, at the Friendly Nursing Home, Huntington, Indiana. She was a former member of the First Brethren Church, Huntington, Indiana. Memorial services were conducted by the undersigned.

Rev. Robert P. Bischof  
\* \* \*

**SOUERS.** Mr. Raymond Souers, aged 79, passed away on Monday, August 5, 1968, at the Friendly Nursing Home, Huntington, Indiana. He was a member of the First Brethren Church, Huntington, Indiana. Memorial services were conducted by the undersigned.

Rev. Robert P. Bischof  
\* \* \*

**FIELDS.** On Thursday, August 8, 1968, Mrs. Artis (Ruth T.) Fields of Suitland, Maryland, a long time member of the Washington Brethren Church, passed away. Mrs. Field was the grandmother of James Fields, student at the Ashland Theological Seminary.

The funeral service was conducted at the Washington Brethren Church with Rev. Jerry Flora, pastor, in charge.

Mrs. Ona Lee Sam  
\* \* \*

**BUGBY.** Memorial services were conducted recently for Mrs. Pear



Bugby, aged 78, at the Bender Funeral Home with Rev. Woodrow Immel conducting the service. Mrs. Bugby was a member of the First Brethren Church of North Manchester, Indiana.

Mrs. Maxine Burton

## Births



Rev. and Mrs. Carl Phillips announce the birth of a daughter on August 9, 1968. She has been named Sandra Kay.

Rev. Phillips is the pastor of the Highland Brethren Church of Marianna, Pennsylvania.

\* \* \*

On August 23, 1968, a daughter was born to Rev. and Mrs. John Young of Vandergrift, Pennsylvania. She has been named Kim Marie.

Rev. Young has been the interim pastor of the Pleasant View Brethren Church since Rev. Richard Godwin resigned until Rev. Arden Gilmer assumed the pastorate.

\* \* \*

Rev. and Mrs. Edward Schwartz of Sergeantsville, New Jersey, just recently adopted a two-week old daughter and has named her Laurie Jean.

Rev. Schwartz is the pastor of the Sergeantsville Brethren Church of Sergeantsville, New Jersey.

Rev. Traver is the pastor of the Firestone Park Brethren Church.

The wedding took place in the New Paris, Indiana, Church of the Brethren. The couple will reside in Akron where the groom is a junior at the Akron University.

\* \* \*

JACKSON-LUSCH. Miss Vicki Ann Jackson and Mrs. Michael A. Lusch were united in marriage by the undersigned at the First Brethren Church of Huntington, Indiana, on Saturday, June 8, 1968.

Mr. Lusch is the son of Mr. and Mrs. DeWayne Lusch and is a member of the First Brethren Church of Huntington.

Rev. Robert P. Bischof

## COMING EVENTS

### Vandergrift (Pleasant View), Pennsylvania

Evangelistic Services

October 13-18, 1968

Rev. Waldo Gaby, evangelist

Rev. Arden Gilmer, pastor

### New Lebanon, Ohio

Revival Services

October 20-27, 1968

Rev. John Terrel, evangelist

Rev. Donald Rowser, pastor

### South Bend (Ardmore), Indiana

Evangelistic Services

October 6-13, 1968

Rev. Quinton Everest, evangelist

Rev. C. William Cole, pastor

### New Paris, Indiana

Evangelistic Services

October 28 - November 3, 1968

Rev. Donald Rinehart, evangelist

Rev. Waldo Gaby, pastor

## MEMBERSHIP GROWTH

Cameron, W. Va. — 1 by baptism

... Vinco, Pa. — 1 by baptism

... Cerro Gordo, Ill. — 4 by baptism.



## BILLY GRAHAM PRAYS FOR NATIONAL 'CHANGE OF HEART' AT GOP PARLEY

Miami Beach (EP) — Evangelist Billy Graham closed the Republican National Convention here with a benediction which asked God to give Americans the insight to see that a "change in our hearts" — and not materialism and more money — will solve the nation's problems.

Rep. Gerald Ford of Michigan, chairman of the convention, introduced Mr. Graham as "a man who is admired and respected by all religious leaders."

The full text of the benediction follows:

"Our Father and our God, we thank Thee tonight for America and all that America stands for.

"And as we face the domestic and foreign problems of our generation, we pray that we will turn to the same God that Washington turned to at Valley Forge, that Franklin turned to in the writing of the Constitution, that Lincoln turned to in the dark days of the Civil War.

"We pray tonight that Thou wouldst lead the American people in the choice of their leadership for the next four years. And that the men of Thy choice — men who believe in God — will be our leaders.

"We pray that Thou wouldst protect the nominees of all parties as they tour this nation and as they debate the issues of our day.

"And we pray that all of us will recognize that our problems cannot be solved by materialism and more money. But can only be solved in a change of our hearts.

"And we pray tonight that a great moral and spiritual awakening shall take place in this country that could sweep the world and bring peace at home and abroad.

And now tonight, we commit to Thee all the people of this nation and especially those men in Vietnam and especially that great American (former President Eisenhower) who has led us in war and peace, who lies ill in a hospital in Washington tonight.

"We pray that if it be Thy will, that Thou wouldst raise him to health and strength.

"And now unto Him who loves us, and washed us from our sins in His own blood and has made us kings and priests, to Him be the glory and the praise and the honor forever and ever. Amen."

## Weddings

CRIFE-TRAVER. Miss Barbara Joan Crife of New Paris, Indiana, became the bride of Dennis Duane Traver on Sunday August 4, 1968. Mr. Traver is the son of Rev. and Mrs. R. Glen Traver of Akron, Ohio.

## Keystone Korner - -

(In a recent issue of the *Brethren Evangelist* Brother Elton Whitted, president of the Publications Board, shared some notes from a meeting of the Board. One of the notes called attention to the fact that "A system of district reporters will be set up in an attempt to secure denomination news and feature stories." This action came about as a result of a frequently expressed desire on the part of readers of the "Evangelist" for more news about Brethren churches and Brethren people. The Pennsylvania District, anxious to share with other Brethren some of the happenings in this district, submits the following "Keystone Korner." — Henry Bates, Moderator, Pennsylvania District.)

ON SEPTEMBER 7th and 8th the members of the Pennsylvania District Mission Board, along with Rev. Virgil Ingraham, met with the folks of the **Levittown Brethren Church**. The Board presented a five-year reduction in support program whereby the Levittown Church should be completely self-supporting in five years. The congregation accepted this proposed program which will help to open the way for the establishment of other churches in the District.

The first **Family Camp** to be held in the Pennsylvania District is now history. This camp, held over the Labor Day weekend, was attended by 79 campers — some being present for the entire camp, others being there for part of the weekend. Twenty-one families were represented in this new venture sponsored by the Board of Christian Education. On Sunday afternoon 45 of the weekend campers went by bus to Pittsburgh to attend the Billy Graham Crusade service.

On Tuesday evening, September 3, two bus-loads of Brethren from the **Vinco Church** plus a few from the **Second Brethren Church** (Johnstown) attended the Greater Pittsburgh Billy Graham Crusade. The **Pleasant View Church** and the **Pittsburgh Church** took their buses to the service each evening of the Crusade.

The **Calvary (N.J.) Brethren Church** lost one of her charter members, Sister Melisa Hackett, on August 20, 1968. Mrs. Hackett had been the oldest living member of this congregation, and had served the Lord faithfully for many years.

A **Pennsylvania District Youth Rally** is scheduled for November 2, with the young people of the Pittsburgh Church serving as hosts.

Rev. Rockne Schaal is now pastoring the **Raystown Brethren Church**. Recently the Solomons presented a missionary program at this church which is Jeanette's mother's home church.

Sister **Jessie Jones**, who with her late husband, Brother George H. Jones, served a number of churches within our denomination — especially in the Pennsylvania Dis-

trict — has been a resident for a number of weeks at the Neilcliff Nursing Home in Johnstown, Pennsylvania.

**Rev. Richard Godwin**, pastor of the First Brethren Church, Pittsburgh, was admitted to the St. Francis Hospital on September 10 with blood clots in both lungs. Doctors tell Brother Godwin that he will be in the hospital for at least four weeks. Remember him in your prayers.

**David Radcliff**, who is well known as a youth leader both in the Pennsylvania District and at General Conference, left recently for Hesston, Kansas, to begin his preministerial studies. David is the son of Rev. and Mrs. Jerald Radcliff of the Masontown Brethren Church.

## MARIANNA, PENNSYLVANIA

ON SEPTEMBER 8, 1968, the Highland Brethren Church of Marianna, Pennsylvania, and the Ten Mile Church of the Brethren held their annual home coming services. Rev. James Sluss of Krypton, Kentucky was the guest speaker for Highland.

This year, the homecoming services were of special significance to the community in that the program included the dedication services for a building development program that had been in progress for the past seven years in the Highland Brethren church.

Mortgage papers for the parsonage were burnt and among other things accomplished was the complete redecoration of the interior of the church. New hymnals were purchased, a new carpet laid, and new altar, table and chairs were installed as well as other improvements.

During all of this construction the spiritual needs of the community have not been neglected. On August 4, 1968, ten converts were baptized, the largest group in several years. Two were from the Ten Mile Church and eight from the Highland Church.

There are still plans for further development. We only trust and pray that there will always be a need for larger and better facilities to accommodate a growing congregation.

## LATHROP, CALIFORNIA

WE HAVE just recently remodeled our sanctuary. The entire front stage and half of the sides and back were paneled in walnut. The walls were painted white, new railings and pulpit, built by Brother Vester Cox, were donated by the Junior Girls Club. Brother Cox did a beautiful job and we thank our Lord for his talent.

We had Daily Vacation Bible School during the week of July 22-26. There were five classes with a total aver-



age attendance of 45 students daily. The theme was: "Venturing with God into the Unknown." Brother Donald Mullins was the director.

Lathrop hosted a district picnic at Dad's Point in Stockton. Fun and Christian fellowship prevailed as about 85 persons from our California churches attended.

During the month of August we were privileged to have with us Miss Marie Keppel and Miss Carol Harkness who added to our services with their beautiful hymnals. The young ladies were visiting with Marie's parents, Mr. and Mrs. Walter Keppel of Manteca, California. Marie is a graduate of Ashland College and Carol is a graduate of Capitol University of Columbus, Ohio. Both girls are now teaching music in Ashland County, Ohio, schools.

On the first Saturday of each month we host a youth rally. The purpose of these rallies is to give our youth a place to go one Saturday night a month. The rallies have been a real blessing. Our August rally was conduct-

ed by Rev. Alvin Shifflett of the Stockton Brethren Church. Along with Rev. Shifflett was Miss Claudia Kennedy. Claudia, a recently new Christian, presented her testimony and message through folk songs.

We have an active visitation program to reach out to the community. We have eight persons going out each Thursday night.

Since our church will host the 1969 District Conference, we are in the process of getting ready by purchasing new chairs to replace our old worn out benches.

Last, but certainly not least, we have a new addition to our church. Rev. and Mrs. Buck Garrett and family have arrived from Cheyenne, Wyoming, to become the first full-time pastor in the one-hundred-year-old history of the Lathrop Brethren Church. We truly thank and praise our Lord for supplying us with the Garrett family. We have purchased a new parsonage and they moved into it early in September.

Mrs. Maryann Kullman

## PENNSYLVANIA DISTRICT CONFERENCE



THE 78th Pennsylvania District Conference was held at the Pleasant View Brethren Church in Vandergrift, Pennsylvania, on July 29-31.

The accompanying photo, taken by the **Vandergrift News-Citizen**, shows some of the leaders and guests of the conference. From left to right you will see Rev. M. Virgil Ingraham, General Secretary of the Missionary Board of the Brethren Church; Rev. John T. Young, host pastor and statistician of the conference; Rev. Spencer Gentle, Editor of **The Brethren Evangelist**; Rev. Henry Bates, Chairman of the Pennsylvania Ministerial Exam-

ining Board; and Mr. John Golby, Vice Moderator of the Conference.

The newly elected officers are: Rev. Henry Bates, Moderator; Rev. Robert Hoffman, Vice Moderator; Rev. Thomas Kidder, Secretary; Mr. Norman Grumbling, Assistant Secretary; Mr. George Leidy, Treasurer; and Rev. John Young, Statistician.

The 1969 district conference will be held at the Levittown-Fairless Hill Brethren Church in Levittown, Pennsylvania, August 4-6.

# MISSIONARY NEWS



## Board Highlights

August Meeting — 1968

**ELECTION** of Officers for year 1968 - 1969 as follows:

President .....	Donald E. Rowser
First Vice President .....	Woodrow Immel
Second Vice President .....	Waldo E. Gaby
Third Vice President .....	Thomas Stoffer
Treasurer .....	Mrs. Dorman L. Ronk

**NEW** Board Members elected by General Conference are:

Reverend Robert P. Bischof  
Mr. John W. Porte  
Reverend Jerald D. Radcliff  
Mr. Robert Guenzler

**SEATED** Mrs. Dorman Ronk and Mrs. Galen Sluss as the Woman's Missionary Society representatives.

**DESIGNATED** Donald Rowser and Waldo Gaby as representatives to Central Council, with their respective alternates being James Eck and Woodrow Immel.

**HEARD** Financial Report for the fiscal year, which reflects a net decline of 14%. Increased giving to missions is strongly urged.

**CITATIONS** were presented expressing appreciation to retiring missionaries Robert and Beatrice Bischof and Harold and Shirley Bowers and Krypton mission workers, Joseph and Elda Tracy.

**DESIGNATED** the January, 1969, Ten Dollar Club Call for the Chandor Brethren Church at Herndon, Virginia. This second call for the Chandor Church will enable the local congregation to assume financial re



sponsibility for the loans made for building the first unit of the church.

**REPORTED** from the Kentucky Committee that work parties had installed some plumbing in the Faculty Residence and accomplished considerable building maintenance and painting in other areas of the Riverside Christian Training School.

**REVIEWED** progress of Home Mission Churches and met with Home Mission pastors; Bowman, Fells, Godwin, Hollinger, Keplinger, Kuns, Lersch, Moore and Shifflett.

**REVIEWED** the need for a missionary home to be located in Rosario, an industrial city with a population of over 600,000. The endorsement of the missionaries and leaders of the Argentine Church has started a search for a suitable residence, located where a new work might be started.

**STUDY** of the Revolving Fund investments, banking and loans indicated a need for increasing the interest rate to 6% for loans to all churches making application hereafter and extending higher interest on long-term loans to the Revolving Fund. The Board voted to accept the recommendations made.

**COMMENDED** the Board of Christian Education for their "Talk-In" arranged in June and their future plans for Life Work Recruits with the endorsement of our Board to cooperate in such a program.

**REPORT** on their deputation work in the churches, district conferences and camp programs was made by Kenneth and Jeannette Solomon.

**PERMISSION** granted to Kenneth Solomon to continue his education at Southern Baptist Theological Seminary at Louisville, Kentucky, to provide additional training for his teaching assignment on the field.

**SET** date for the Winter Board Meeting tentatively for February 10, 11, and 12 and the Budget Meeting for May 12, 13, and 14 at the call of the President.

## **BOLINGER AND WINFIELD ADDRESS ADDITION**

A directive has been sent out requesting that State Names should now be used on Nigerian mail. Note the change in the addresses for the Bolingers and Winfields.

Richard C. Winfield

Larry L. Bolinger

c/o C. B. M.

Box 626

Jos, Benue-Plateau State

Nigeria, West Africa

## ARGENTINE CHURCHES AT WORK

We bring to you some translations from the Argentine Church's publication, *Testigo Fiel* so that you might know about some of the activities in the churches there. Having a better understanding of their program will assist us in our prayers on their behalf.

**Bombal** — on the 14th day of July we celebrated the Lord's Supper and were richly blessed by the presence of the entire Puch family from the Cordoba Church and Reverend and Mrs. Tomas Mulder with their three children (Note: Tomas Mulder is the present Director of the Bible Institute at Eden.)

The W.M.S. arrived at its projected goal for the Bible Institute and also has elected new officers for the coming year.

Since June we have been actively engaged in a new program in the village. Each Saturday we present a specially prepared program over the loudspeakers that are located in strategic parts of the town and also in certain main business establishments. Even though we are granted only a few minutes of time on this public broadcasting system we are most optimistic as to the results for it has a large listening audience.

Up to now we have not seen any visible results, other than that of the interest manifested by the owners of the publicity establishment who have purchased Bibles, but we trust that God, in His good time, shall answer our prayers on behalf of this new evangelistic outreach in the community.

**Victoria** — We are very grateful to the Lord for the great blessings received. In the last few months we have had various baptisms, and every Saturday afternoon we are overjoyed because of the results of our weekly jail ministry in which we are experiencing a very favorable response. Also, there are the various Child Evangelistic Classes that, even though we do not have as yet large numbers attending, never cease to be a source of joy and blessing.

**The Church of the Redeemer** — (Villa Constitucion) That for which we have all anxiously awaited for so long, and toward which we have for so long been working and praying, finally became a reality on the 14th of July. On that day, along with the Brethren from Central Church, we celebrated the completion of our new church, having finally been able to complete the construction of the roof.

On the 19th and 20th we were greatly blessed by special meetings held for us by Reverend David Constance, Professor at the Buenos Aires Bible Institute and a Christian and Missionary Alliance missionary. We give thanks for his fine messages of inspiration for believers.

**The National W.M.S.** — The first conference for the National W.M.S. was celebrated at the Eden Bible Institute in August. The theme was, The Responsibility of the Christian Woman to (1) The Home, (2) The Church, and (3) The World.

**Cordoba Church** — The construction of the church is again in progress with a renewed spirit of giving. Our aim is to finish the remaining wall with windows by late October. We are planning several weekend campaigns for October and November.

## BOLDNESS OF THIEVES

ANYONE who has lived in Argentina can attest to the difficulty they have with thievery and the boldness of the offender. Economic conditions seem to tempt man to steal what he cannot afford to buy, and then, too, we see a predominance of this in countries which are not Christian.

During the week of August 12, Bill Curtis went to Buenos Aires to help John Rowsey prepare the Audio Visual Trailer for the following week's campaign. On Tuesday morning of that week, while Fran Curtis was out of the house, a thief entered right through the front door and carried off \$300 worth of things. He broke the lock of the door not hidden from street viewing.

Needless to say, Fran was quite afraid to enter when she arrived home and found that the lock had been forced. Members of the church who live nearby helped her out in the absence of Bill.

There have been many burglaries in that area lately and that same week Dr. Norman Romanenghi's house was entered and among the things taken was a pocket watch which was given him by his grandfather, Dr. Yoder. He was really sad to lose it. The keepsakes are always missed the most. Fran lost her class ring and her mother's watch.

This experience surely makes one think on Christ's exhortation to lay up treasures in Heaven.



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for October

### Topic:

## BEWARE OF THE SOCIAL GOSPEL

Scripture: II Timothy 4:1-6

### Introduction:

I see in the life of St. Paul, the Christian who follows up his man. In the letters he wrote he always admonished his young men to live and preach the Word. We see here his deep concern for the young preacher Timothy. As we study these verses let us constantly endeavor to get some good out of it for ourselves. You will notice the topic "Beware of the Social Gospel," which means a man made gospel to please the lusts of the body.

## DISCONTINUATION OF RECEIPTS

THE Missionary Board office will no longer be sending receipts for contributions made to the Ten Dollar Club Calls when payment is made by check. Your cancelled check is an adequate receipt for your records. However, if payment is made in cash, you will receive our receipt. Also, if you request a receipt, even though making payment by check, we shall be glad to forward one.

### Topics by verses:

#### 1. The charge. Verse 1

This was a charge to a young minister before God and the Lord Jesus Christ Who shall judge both the quick and the dead at His appearing. The record will be there and every one will be judged, held accountable, for his preaching. The life of every Layman should be a preaching life. The life that speaks so loud people can't hear what you say.

#### 2. Preach the Word.

"Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." What was the word? Has it been changed. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Burkitt says, "Not the fancies and inventions of men, but the wholesome word of God." "... and the whole word of God, both law and gospel — the one to keep men from presumption, and the other from despair; to be instant and active, urgent and zealous, in the discharge of his duty." The time to do it is in season and out of season, that is, to take all occasions and to be thankful to God for all opportunities, of the preaching of his Word. The lazy man may find a thousand excuses, but willing minds know no difficulties.

#### 3. Verse three and four.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be

turned unto fables." Here Paul stirs up Timothy to a careful discharge of his duty; namely, in regard to the apostasy of the times. The ground for this apostasy; man's hatred of the truth. They will not endure sound doctrine, that is, they will reject and abhor it; they love their lusts above God's Law. A second ground of their apostasy is a delight in false teachers. Surely we are living in the last days, when we see these very words being fulfilled. Never were men so eager to hear something different as now. The social gospel, as your writer wishes to call it, is the gospel that gratifies the lust of men. Sometimes called "the new morality," but the old

word is sin. God has not changed his law. Sin is sin. "The soul that sinneth it shall die."

#### 4. Verse 5

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." **Watch!! Let Christ Be Lord** (Phil. 2:11). Ministers of all men need courage. Now read II Timothy 4:6-8. Close with, "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

## BOYS' BROTHERHOOD PROGRAM FOR OCTOBER —

by Rev. Bradley Weidenhamer

## BROTHERHOOD BIBLE SURVEY

### Chapter II

## "THE PENTATEUCH"

**FOR THE LEADER:** The series of programs for Brotherhoods this year are presented in the hope that each Brotherhood member might gain an overall view of Scripture and what the major divisions of Scripture contain. The lesson appears in question and answer form. I would recommend that the leader make copies of this program for each member and distribute them to members so that they can fill in the answers to the questions for themselves and keep a record of their work. Most of the answers will appear in the program with the questions. This program is designed to promote discussion and questions from the members; therefore, each leader should be watching for questions which are raised while the topic is being studied.

1. Q: The first section of the Old Testament is called the \_\_\_\_\_ or \_\_\_\_\_.  
A: Law or Pentateuch
2. Q: The word "Pentateuch" means \_\_\_\_\_.  
A: Five Volumes
3. Q: The books of the Pentateuch are what?
4. Q: As far as we know, \_\_\_\_\_ wrote the books of the Pentateuch.
5. Q: What did Jesus say about Moses?  
A: John 5:46
6. Q: The Pentateuch cover what period of time?  
A: From the creation of the world to the Israelites' entrance into the promised land about 1250 B.C.
7. Q: The Pentateuch is concerned with the development of what people?  
A: The Hebrew People

8. Q: The history of man in the Pentateuch begins with \_\_\_\_\_ and ends with the \_\_\_\_\_.

A: the creation of Adam and the death of Moses.

9. Q: The Pentateuch shows the rise of the Hebrew people. Draw a line connecting each book with its message.

their worship	Genesis
their deliverance	Exodus
their wanderings	Leviticus
their preparation	Numbers
their beginning	Deuteronomy

10. Q: The book of Genesis deals with how much history?

A: from the creation of the world to the death of Joseph

11. Q: What are some of the beginnings recorded in Genesis?

A: Genesis 1:1 — beginning of the universe  
 Genesis 1:27 — beginning of man  
 Genesis 3:23 — beginning of Sabbath  
 Genesis 2:22-24 — beginning of marriage  
 Genesis 2:16, 17 & 3:6 — beginning of sin  
 Genesis 3:9, 15 — beginning of redemption  
 Genesis 7:4 — beginning of judgment  
 Genesis 12:1-3 — beginning of Israelites

12. Q: List the divisions of Genesis.

A: Chapters 1&2 : Creation  
 " 3-5 : Fall  
 " 6-9 : Flood  
 " 10&11 : Nations



- Chapters 12-20 : Abraham  
 " 21-26 : Isaac  
 " 27-36 : Jacob  
 " 37-50 : Joseph
13. Q: Genesis 3:15 tells us what?  
 A: The woman's descendent, Jesus Christ, would be bruised, but Satan's power would be crushed.
14. Q: The book of Exodus deals with the life of what man?  
 A: Moses
15. Q: Exodus is a narration of the Israelites' escape from (Egypt) and the giving of the (Law). List the divisions of the book.  
 A: Chapters 1 - 18: Redemption from Egyptian bondage  
 Chapters 19 - 40: The Law, Tabernacle and Priesthood
16. Q: What was the tabernacle?  
 A: Exodus 25:6 — a movable tent. Sacrifices were to be offered to God within the tabernacle. God's presence dwelled in the Holy of Holies within the tabernacle.
17. Q: The book of Leviticus deals with what?  
 A: How the Hebrews are to worship God
18. Q: List the divisions of Leviticus.  
 A: Chapters 1-10 : Approach to God  
 Chapters 11-16 : Ceremonial Cleansing  
 Chapters 17-22 : Holiness of God's People  
 Chapters 23-27 : Sacred Seasons and Vows
19. Q: What were two necessary items for approaching God and how does the Christian satisfy these?  
 A: They were sacrifice and priesthood. The Christian has Jesus Christ as the sacrifice for his sins and has Christ as his High Priest.
20. Q: The book of Numbers deals with what?  
 A: It tells about the two numberings of the Hebrews and their wanderings in the Wilderness for 38 years.
21. Q: List the divisions of Numbers.  
 A: Chapters 1-12: From Sinai to Kadesh-Barnea  
 Chapters 13-19: From Kadesh through Wilderness and back  
 Chapters 20-36: From Kadesh to the Jordan River
22. Q: Why did the Hebrews wander through the Wilderness for so many years?  
 A: Numbers 14:20-38; Because of their repeated disobedience to God
23. Q: In Deuteronomy Moses tells the people to \_\_\_\_\_ over their history, \_\_\_\_\_ and remember God's laws, and \_\_\_\_\_ for the promised blessing.  
 A: Look back, look up, and look ahead
24. Q: List an outline of Deuteronomy.  
 A: Chapters 1-4: A review of history  
 Chapters 5:26: A resume of the Law  
 Chapters 27-30: Institution of the Palestinian Covenant  
 Chapters 31-34: Close of Moses' life
25. Q: Much of Deuteronomy includes speeches by Moses. What does this teach us when we remember Moses' early reluctance to lead the Hebrews?  
 A: It shows us what God can do through a man who is willing to serve Him.

## Boys' Brotherhood Study Article — God's world in the Bible

### "PLAGUES OF EGYPT"

by VIRGIL L. BARNHART

THE PLAGUES OF EGYPT, ten in number, were the means by which God induced Pharaoh to let the Israelites leave Egypt. A series chiefly of natural happenings, unusual in their severity and also in the fact that they all occur within one year. It is also of great interest for us to realize the accurate timing of these events, and to acknowledge the evidence of God's control over these occurrences. God overcame the opposition of Pharaoh, discredited the gods of Egypt (The Nile and the sun), and defiled their temples.

The northeast section of the Nile delta region is usually termed "the land of Goshen." Here the Israelites

under Jacob settled, while Joseph was prime minister (Genesis 46). The district is not large, having an area of some 900 square miles, but because of irrigation is considered some of the best land of Egypt, excellent for grazing and for certain types of agriculture. The district has two principal cities, both built for the Pharaohs by the Hebrews. The one of greater importance had, at various times, at least three and possibly four names. Zoan, Avaris, and Tanis were certainly its names, and archaeologists do not agree as to whether it also bore the name of Raamses. The other city, Pithom, is particularly interesting to the student of Biblical archaeology

because here is found a proof of Exodus 5:7-13, where the labor overseers were told to refuse the Hebrew workmen straw for making bricks, yet they were forced to continue making the same quota of bricks. In a building at Pithom are found three types of bricks, beginning at the foundation where straw was used. After the refusal of straw, the Hebrews desperately gathered all bits of straw stubble they could find, and such bricks are found higher in the building. It was completed with bricks devoid of straw.

Recent excavations at Tell Mashkutah near Succoth have uncovered bricks made without straw in the upper layers, bricks made with stubble and weeds pulled up by the roots on the middle level, and at the bottom of the walls are bricks made with good, clean straw. Whether Pithom is at Tell Mashkutah or Tell er-Retabah, it must be in the neighborhood, and the archaeological evidence mentioned above illustrates its construction by Israelite slaves.

**Water becomes blood** (Exodus 7:14-25). When the Nile is at flood in June, its water turns red from soil brought down from Ethiopia, but is still fit to drink, nor do fish die. However, when the river is at its lowest (in May), the water is sometimes red, not fit to drink, and fish die. The Egyptians had to dig wells, into which river water could filter through sand. God directed Moses to lift up his rod at the right time. Once the time is disclosed, the Egyptian magicians could do likewise. (Zondervans Pictorial Bible Dictionary).

**Frogs** (Exodus 8:1-15). When the flood waters recede, frogs spawn in the marshes, and invade the dry land. God directed Moses to lift up his rod at such a time. This sign the Egyptian magicians also claimed to produce.

**Lice** (Exodus 8:16-19). What insect is meant is uncertain; RSV has "gnats," ASV has "sandflies or fleas." There are so many biting, stinging pests in Egypt that people might not be correctly naming them. It is very emphatic in this Divine record that the magicians failed, by their own admission, to reproduce this plague. They also recognized in this plague "the finger of God," but Pharaoh would not listen to them.

**Flies** (Exodus 8:20-31). The rod is no longer mentioned. Swarms of flies came over Egypt in unusual density. God directed Moses as to the time. The magicians no longer compete with Moses. Pharaoh tentatively offers to let the people go to sacrifice to their God, only in the land of Egypt. Moses protests that their sacrifice will be an animal which the Egyptians think improper to sacrifice, and insists that they must go three days journey into the wilderness. Pharaoh assents, provided they do not go far, and the plague is removed at the intercession of Moses by his intreating the Lord (verse 29). The plague gone, Pharaoh again refuses to let the people go.

**The Plague of Murrain** (probably fever) upon cattle (Exodus 9:1-7) This is announced with a set time (tomorrow, v. 5-6) for its occurrence. There is no record of its removal; presumably it wore itself out. The Israelite cattle are spared, evidence of God's favor and power.

**Boils** (Exodus 9:8-12). Moses was told to take ashes (ASV - soot) from the furnace (RSV - kiln) and sprink-

le it in the air. Whether a symbolic act or the physical cause, the air over Egypt was filled with dust, and it became boils breaking out on man and beast. The magicians, still watching Moses, could not stand before Moses because of the boils (v. 11). From the specific mention that the plague was upon "all the Egyptians" we may conclude that the Israelites were not attacked. This plague was not recalled, presumably it wore itself out.

**Hail** (Exodus 9:13-35). God directs Moses to stretch forth his hand, and hail (which rarely occurs in Egypt) will descend in unusual violence. Egyptians who feared the word of the Lord — and after such displays of power there may have been many — brought their cattle in out of the coming storm. Those who did not, lost them in the violent hail. Only in the land of Goshen (v. 26), where the Israelites lived, there was no hail.

**Locusts** (Exodus 10:1-10). After seven plagues, even a frequently recurring one (such as locusts) is so dreaded that Pharaoh's servants use bold language in advising that the Israelites be let go. Still Pharaoh is hard-hearted and obstinate.

**Darkness** (Exodus 10:21-29). A sand storm, accentuated by the dust bowl conditions of the land, and borne on the west wind which drove off the locusts, brought a choking darkness. The patience of God is at an end. Pharaoh will see the face of Moses no more. Three days the darkness lasted, but the children of Israel had light in their dwellings.

**Death of the first-born** (Exodus 11:1 to 12:36). This final and convincing demonstration of God's power broke down the resistance of Pharaoh long enough for the Israelites to escape. The Israelites are directed how to protect their first-born with the blood of the Passover Lamb, that they may not be slain along with those of the Egyptians. They were loaned valuables of the Egyptians (12:36) and allowed to leave. Egypt has had enough. Even if the deaths were due to bubonic plague, as many think, the incidence upon the first-born is not thereby explained. Bubonic plague is said to take the strongest, but the first-born would not include all of these. **The character of this plague is clearly that of divine judgment upon worldly obstinacy.**

Perhaps we need to be very careful of our attitudes and actions concerning our daily life. Are we yielding to **Divine teaching** or **following worldly desires**? Read Psalm I and Proverbs 3:5-6.





# A PROPHECY OF DOOM

## Revelation 18:1-24

### Part XXXVI

by REV. R. GLEN TRAVER

CHAPTER 17 pictures for us the fall of "Babylon," in its religious form, and its destruction at the hands of the Antichrist and his world powers. Chapter 18 now centers our attention upon the fall of "Babylon," in its political form — a prophecy briefly mentioned in 17:14: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Here in chapter 18, the details of this judgment upon Antichrist and His world empire are revealed to us within the framework of the Old Testament prophecies, especially those of the prophets Isaiah, Jeremiah and Ezekiel, which dealt primarily with ancient Babylon and its surrounding nations.

We have already seen that John uses this term "Babylon" as a symbol of the then existent and decadent Roman Empire and of its capital city at Rome. We have also noted that most likely John expected the fulfillment of these prophecies, given to him in vision form, during his own life span. (There would be no reason for him to doubt this, for, every generation of Christians since Pentecost have held to this same hope.)

For us, however, these prophecies take on even greater significance as we study them in the light of our own times and the fast moving trend towards a one world political and economic superstructure, to be headed up by one man and/or organization. Men like Winston Churchill and Wendell L. Wilkie, as well as many more, have championed this very dream in recent times, and there certainly is no reason to doubt but that the present United Nations and its over-all program serves as a monument to this hope and dream of most men and nations who today are caught up in the shadows of hydrogen holocaust.

It seems most certain that this "Babylon" of John's visions symbolizes end-time religious and political powers which are to be diametrically opposed to Christ and His true Church during the time of the Great Tribulation — powers to be ultimately defeated and destroyed at the last battle of all history, at a place called "Armageddon" (Rev. 16:16, 17:14; 19:19-21).

This chapter, as no other in the entire New Testament, stands out as the leading prophetic song of doom. It seems to follow the same pattern of feeling as that of Isaiah's "burdens," recorded in many of his prophecies (e.g., Isaiah 21). Such a grim fore-telling of judgment and doom comes to us couched in great poetic passion and intense feeling of heart and spirit. Whether the

prophet is Isaiah, Jeremiah, Ezekiel or John — such writings imply men in desperate plight, yet men who hold on confidently to their faith in the future and in God's ultimate balancing of all accounts and righting of all wrongs.

The details in these prophecies probably are not meant to be taken literally (although there are many commentators who would disagree with this). Rather, God seems to use this method of approach for the purpose of dramatizing truth concerning His avenging hand upon His enemies — those who oppose both Himself and His true Church. We need to note also that John speaks primarily in the past tense, which implies the certainty of these prophecies' fulfillment. John had no doubt as to the outcome of the Church's struggle with Satan and sin. Indeed, in the great eternal mind of God, the end result is already past history and the only question is where we individually will fit in to this finished fact (cf. Dan. 9:27 and Rev. 17:17).

It is with these thoughts in mind that we now want to look in detail to the content of this tremendous "prophecy of doom." We will do so by considering the following three-fold division:

1. God's avenging judgment
2. Man's consequent dilemma
3. A contrast of emotions

#### God's avenging judgment (1-8).

John begins this vision with the familiar words, "and after these things," which here refer to the vision of chapter 17, dealing with the destruction of the apostate superchurch (described as "the great whore that sitteth upon many waters" (17:1) and the woman sitting "upon a scarlet colored beast" (17:3). As we have already noted, this destruction is to take place at the close of the first half of the great tribulation, spoken of by Daniel as the middle of the "seventieth week" (Dan. 9:27).

The "angel," mentioned here in verse 1, could very well be Christ himself, for, we read that he hath "great power," and also that "the earth was lightened with his glory." The "power," here, could well imply the destructive force and might of our Lord's judgment and wrath upon all sin. The "glory" may also allude to the **Shekinah** glory of God which filled the Old Testament holy of holies with His divine presence and power. Thus, this "angel" at least suggests, if not actually refers to, Christ the very power and glory of God Who shall share with Him in this dispensing of final judgment and doom.

The message proclaimed is that which concerns the certain destruction of "Babylon." The proclamation is declared "mightily with a strong voice" (2), which implies both the certainty and the immensity of such a destruction (the repetition of the words, "is fallen" also implies this). Probably to John, this again confirmed his faith in the soon fall of Rome and its corrupt imperial rule. We, however, view this prophecy in the light of the ultimate destruction which will come to Antichrist and his followers at the time of the great battle of Armageddon (Rev. 16:16; 17:14; 19:19-21).

The completeness of such destruction and doom is pictured in verse 2 in terms of the ignominious end to the ancient city and empire of Babylon which became as a refuse dump for demons and spirits and wild birds. The picture described here is evidently another poetic expression of divine truth concerning the complete destruction of this "Babylonian" political and economic system. Even as ancient Babylon fell from her place of luxurious power and influence and was reduced to a mere refuse dump, even so shall God invoke His judgment and wrath upon her diabolical counterpart and its Antichrist system.

Verse 3 tells us why God has to completely destroy this "Babylon." The reason given is that of her corrupting influence over men and nations, having seduced them with her luxury and wealth (cf. 17:1-4). Verse 4 tells us that all those who shared with her in her illicit and adulterous relationships were also to share in her ultimate destruction and doom. Again, we need to heed the words of Christ, when He admonished His disciples to, "Remember Lot's wife" (Luke 17:32) and separate ourselves from all spiritual uncleanness and contamination with the world and its way of life. Indeed, verse 4 is very emphatic at this point, for, it firmly declares that only those, who will keep themselves pure and unspotted from the sinful practices of this Antichrist and his rule, shall escape the consequent sharing in his doom. What is true of the last period of history is also true of every age and time — God ever demands a pure and a holy people (II Cor. 6:14-15; I Tim. 5:22; I John 2:15-17, etc.).

Verse 5 presents a further note of warning through the declaration that God keeps very accurate records and will remember all the iniquities of this "Babylon" and hold her accountable. God cannot be mocked and whatever we sow, that we shall also reap (6): "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (cf. also Gal. 6:7-8).

The pride and arrogance of this "Babylon" is pictured for us in verses 7-8 where we are told that God will bring all such down to complete humiliation and destruction, "for strong is the Lord God who judgeth her" (8b). We know from history that it was the wealth and prosperity of Rome which corrupted her way of life and ultimately led to her downfall and ruin. Such a condition often leads one to feel he does not need God and brings a false sense of self-sufficiency and an arrogant spirit of complacency. God's Word warns that such pride often "goes before destruction" and such a haughty spirit "before a fall" (Prov. 16:18)!

#### Man's consequent dilemma (9-19).

Verses 1-8 speak of God's avenging judgment upon all sin and pride. Now we want to consider verses 9-19 which deal with the consequent dilemma man finds him-

self in when he puts his faith and trust in anything or anyone other than God and His will for his life. Such truth is presented here in terms of the poetic description of the condition of all the nations who have aligned themselves with the Antichrist and drunk from his cup of fornication.

Verses 9-10 mention the lament of these kings (rulers of the earth as they behold their false hopes and alliances crumble in the dust of "Babylon's" fall. No longer is her luxury and wealth their hope and stay, for, all is now stripped away and forever gone! This is followed in verses 11-19 by the lament of the merchants, ship masters and traders. It is interesting to also note that their laments are not because of "Babylon's" predicament but, rather, their own dilemma in losing the very source of their wealth as a result of her fall. The lament also comes as a result of the suddenness ("in one hour") of "Babylon's" fall which gives them no time to prepare for the same (cf. vs. 10, 17 and 19).

The main lesson for us in this picture is the folly of trusting our present and our future to man or nation for either our prosperity or our security. Only in the eternal God of glory can we find the One Who is worthy of our trust and confidence. Only He, through Christ, can provide us an anchor, tried and true, which will hold us safe and secure through all the storms of life (cf. Heb. 6:19).

Whether there will actually be men and nations left to lament the downfall of this "Babylon" is open to question, for, the Scripture is quite clear regarding the mutual sharing of judgment and doom by Antichrist and all who align themselves with his nefarious reign (Rev. 14:9-11 and 17:14). It is better to consider this entire chapter as a poetic presentation of truth concerning the futility of trusting in men or things for either today's need or tomorrow's security. All such hope is to perish in the very "smoke of her burning" (vs. 9 and 19).

#### A contrast of emotions (20).

While the nations and their rulers weep and wail over their own judgment and doom (foreshadowed in this picturesque "Babylonian fall"), the people of God are exhorted to rejoice in His vindication of all their suffering and tribulation at the hands of the Antichrist and his world-system. This rejoicing is not a mere sub-Christian gloating in the suffering and destruction of the enemy, but, rather, the rejoicing of those whose confidence in God is now vindicated.

What, to the enemies of God, appears to be judgment and doom, appears to His faithful ones as vindication and blessing. The end result of all God's ways will depend on our acceptance or rejection of His present will and purpose. To align ourselves to His redemptive purposes (through love and service to His Christ), guarantees us that He will right all wrongs, balance all accounts, reverse all injustices, and fulfill all hopes and expectations. Thus, whether God's judgment and doom brings from us lament or song will depend upon our personal relationship with Him while a member of Adam's race. If that relationship has been love and service, there will be the emotion of joy. If, however, that relationship has been rejection of His claim upon our lives, then it will be the contrasting emotion of grief.

#### In conclusion (21-24).

Verses 21-24 serve as recapitulation of these truths already presented in verses 1-19. Verse 21 prophesies



once again "Babylon's" violent destruction and doom (like a millstone cast into the sea and sinking from sight). Verses 22-23 re-emphasize this same truth in terms of finality and completeness (note the words, "no more" and "any more").

Verses 23b-24 present, in the form of an indictment, the full justice of such destruction and doom, mentioning three reasons for God's action upon "Babylon":

1. The prostitution of wealth and luxury upon herself ("for thy merchants were the great men of the earth")
2. The seductive power of her riches which corrupted the nations ("for by thy sorceries were all nations deceived")
3. The utter disregard for the life and welfare of God's saints ("and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth")

The relevancy of such a chapter as this for us today hinges upon our own personal relationship to the "Babylon" of this present world. If we fail to separate our-

selves from its licentious and idolatrous practices, then we must share in God's judgment and wrath upon the same. For John, "Babylon" meant Rome with its emperor worship and sensuous practices. For us, "Babylon" means all that is pagan, corrupt, apostate and opposed to God and His Christ, in this present world.

To live separated lives, keeping ourselves pure and unspotted from the world around us, is the only way to escape from God's certain judgment and doom. Such separation also guarantees that we shall share in all of the future blessings and glories awaiting the tried and true (such blessings to be further described and amplified in the closing chapters of this tremendous book).

The question of utmost importance, then, is that which concerns our personal relationship to God and to this present "Babylon-world." Upon the answer to this question hinges our very eternal destiny — whether that destiny be the sharing in the blessings of eternity with God's elect, or, sharing in the fulfillment of this prophecy of doom.

# World Religious News in Review

Second most cited was Psalm 23. The text in third place was the first three verses of John 14.

## BRITISH HUMANISTS QUESTION SACRED NATURE OF MARRIAGE

Loughborough, England (EP) — Marriage was rejected as a sacred or indispensable part of society in a statement received at the annual conference of the British Humanist Association here.

The document also deplored the custom of regarding marriage for women in much the same way as an important career promotion for men and suggested that the titles "Mrs." and "Miss" be abandoned.

It also said that many people would do better to seek personal fulfillment in some other way than through marriage which, in certain circumstances, it charged, could become a millstone around persons' necks.

Further, it declared that love-making with third parties should not be frowned on if mutually acceptable.

## DISILLUSIONED PASTOR LEAVES PULPIT

Seattle (EP) — Convinced that the parish pulpit is an outdated platform from which to attack society's problems, a Lutheran pastor here has decided to take a municipal job instead to work in the ghetto.

The Rev. Duane H. Emberg, pastor of St. Matthew's Lutheran Church in suburban Renton, said the city

## SOUTHERN BAPTISTS CONTRIBUTE \$35 MILLION FOR WORLD MISSIONS

Nashville, Tenn. (EP) — More than \$35 million was contributed by Southern Baptists to their Convention's world missions during the first seven months of 1968.

The total included \$15.3 through a Cooperative Program united budget plan and \$18.6 in gifts designated to specific mission causes.

## ABERNATHY SAYS THE POOR CONSTITUTE A 51ST STATE

Miami Beach (EP) — There is a 51st state — the state of poverty — in the nation, the Rev. Ralph David Abernathy declared here as he suggested that participants in the Poor People's Campaign be seated at the Republican Convention as delegates from that state.

The president of the Southern Christian Leadership Conference and some 100 representatives of the poor were in Miami Beach to demonstrate during the GOP national convention.

Their activities were designed to dramatize the plight of the poor and

to stimulate the party to take steps to alleviate poverty. Mr. Abernathy said that a similar demonstration would be held at the Democratic Convention here, a mule-drawn wagon and a line of marchers paraded in front of Convention Hall. Mr. Abernathy and 50 demonstrators entered the spectators' section of the hall to observe the proceedings.

The delegation was blocked at first by guards. Two guest tickets were reportedly furnished by Sen. Charles Percy, of Illinois. These were given to Mr. Abernathy with "compliments of Rockefeller."

## ADVENTISTS SURVEY BIBLE READING IN AUSTRALIA

Sydney, Australia (EP) — A survey among 20,000 persons here showed that the favorite Bible text is one that promises "everlasting life" to those who believe in Jesus Christ.

The text is John 3:16, which states: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life."

with its problems of race and poverty is "where the action is" and that he is hopeful of a new career connected with urban social enterprise.

The 35-year-old minister predicted a crisis in the parish ministry during the next decade. He is convinced the church "will not reform itself to meet modern needs in the city." He said the parish church is tied historically to a territorial concept which limits its service.

#### **1968 NATIONAL BIBLE WEEK, WORLDWIDE BIBLE READING, SET**

**New York (EP)** — An interfaith program co-sponsored by the American Bible Society and directed by more than 100 top business executives in the U.S. is seeking a return to Bible reading again this year.

National Bible Week, October 20-27, 1968, is chaired by Wallace E. Johnson, president of Holiday Inns of America, Inc. The self-made multimillionaire from Memphis, Tennessee who began his extraordinary rags-to-riches career with a \$250 loan, is also chairman of the Bible Society's Worldwide Bible Reading program October 20 through Thanksgiving. "People around the world will read suggested selections printed on 300 million free bookmarks by the Worldwide Bible Reading committee.

#### **1969 LATIN AMERICA EVANGELISM CONGRESS ANNOUNCED**

**San Juan, Puerto Rico (EP)** — A Congress on Evangelism in Columbia was announced here by Dr. Clyde W. Taylor and the Rev. Efrain Santiago following their 16-day trip throughout Latin America.

Dr. Taylor, head of the Evangelical Foreign Missions Association, said the November 1969 congress will have an international, interdenominational sponsorship committee made up of Latin Americans from all areas. Dr. Taylor will be co-chairman of the gathering, along with Dr. Charles Juan Lastra, a former Secretary of State of Puerto Rico.

Rev. Efrain Santiago, a representative in Latin America of the Billy Graham Association, has been named Congress Coordinator.

The congress "will highlight the concern of evangelicals all over Latin America for evangelization of this great region that now has more than 260 million inhabitants," Taylor said.

Bogota, ancient capital of Columbia, has been chosen as the site for the congress. One reason for the choice was the construction of hotels and meeting places for the Eucharistic Congress of 1968 during which the Pope is scheduled to visit Bogota. These arrangements will assure adequate accommodations for the large number expected to attend the Congress on Evangelism.

#### **JAMAICA GOVERNOR-GENERAL STRESSES CONVERSION TO INTERNATIONAL CE GROUP**

**Kingston, Jamaica (EP)** — "We will not ask you what country you come from, but are you washed in the blood of the Lamb?"

So spoke Sir Clifford Campbell to delegates from Christian Endeavor areas in 14 countries at the Diamond Jubilee Convention of Jamaica CE Union.

"Tonight," the Governor-General added, "we are asking God to teach us His way so that we may walk in the paths of righteousness." Lady Campbell was also in attendance.

The occasion was the August 8-11 Fifth Area Conference of the World's Christian Endeavor Union, Area 1, meeting under the theme "Forward — For Christ and the Church."

#### **CATHOLIC CHURCH SMARTS FROM WOUNDS, WARNS COMMUNIST PARTY GAINING**

**St. Louis, Mo. (EP)** — The Communist Party is "gloating over the disordered and weakened organization of its hitherto implacable enemy, the Catholic Church," according to the Rev. John J. Kelly, O.S.A. writing in the Mindszenty Report, September 15, 1968.

The Catholic clergyman says Marxists in America are pushing dialogue with Christians in the United States because "parties to the dialogue must use a common terminology," even though Christians have "no common terminology with dialecticians who proclaim peace while waging war, who proclaim peaceful coexistence while insidiously subverting a nation."

Li Wei Han, an "agitproper" (expert subverter), was quoted by the writer to substantiate his viewpoint. Said the Chinese Marxist:

"We shall be able to destroy the Church. But if we were to attack it frontally and strike it overtly while

we are still ill-equipped and have not educated the masses properly, the only result would be to give the Church a greater sway over the masses . . . The line of action to be followed consists of instructing, educating, persuading, convincing, and little by little awakening and completely developing the political consciousness of Catholics by securing their participation in study circles and political activities. We must set about the dialectical struggle within religion through the work of our activists. We shall progressively replace the religious element by the Marxist element, we shall gradually transform the false conscience of the Catholics to the true conscience, so that they will eventually come round to destroying, by themselves and for themselves, the divine images which they had themselves created. This is our line of action in the struggle for victory against the counter-revolutionary Catholic Church."

Students of Communism freely admit that the greatest bulwark of defense against their militant atheism is the Catholic Church, said Father Kelly. He said Catholics pray for Communists "that they might abandon their evil philosophy and their materialist strategy of world domination, and that they be converted to God."

"It is essential not to be deceived about dialogue with professional Marxists," he added. "Their purpose is to compound the confusion of the faithful, to make a shambles of the Catholic Church."

#### **METHODIST AGENCY MAKES GHETTO LOANS IN SEATTLE AND CHICAGO**

**New York (EP)** — The United Methodist Board of Missions here announced allocation of \$100,000 in loans and investments to two all-Negro enterprises in Seattle, Washington and Chicago.

The capital was made available from a \$3 million fund set up last year by the board for self-help programs. The agency is called the Mission Enterprise Loan and Investment Committee (MELIC).

A loan of \$30,000 was made to the Central Area Committee for Peace and Improvement in Seattle which is establishing a cooperative supermarket. MELIC also approved the purchase of 7,000 shares, at a cost of \$35,000 of stock in the business.



# Going where the people are

## 'PREACH IN' on the SUNSET STRIP

TO THE TOURIST driving slowly along the famed Sunset Strip of Hollywood, California, the hairy, bearded hippies are curiously amusing. To merchants, the flower children are an exasperation, clogging their doorways and harassing customers. To weary police they are a source of frustration.

But to a 27-year-old Southern Baptist minister, the hippies of Sunset Strip are his parish where he finds an abundance of spiritually hungry drifters of the "now" generation.

Last week the big (six-two) clergyman, the Rev. Arthur Blessitt, was handcuffed and sent to jail in the course of his night-time witness. The Los Angeles County Board of Supervisors, to help the troubled merchants along Sunset Boulevard, passed an or-

dinance forbidding anyone to stand on the streets and sidewalks of the busy thoroughfare. This new law, said the police officers, applied to Arthur Blessitt who was seized as he went about his daily ministration of witnessing to the hippies.

Blessitt, director of a Hollywood gospel night club dubbed "His Place," will be tried October 1. The unusual case has been taken by the American Civil Liberties Union. Meanwhile, the minister moves among the masses on their own level to preach where he can and heal where he must.

The four-year-old Arthur Blessitt Evangelistic Association employs some eight people for His Place. The building draws from 500 to 1,000 young people every night. An average of nine respond to the claims of Jesus Christ in services which begin at midnight. Blessitt often holds a second service at 2 a.m. The congregation moves freely from pool room to art gallery to prayer room.

"Next Monday we plan to open a home for converted drug addicts at 1933 Oxford Street here in Hollywood," he told EP News Service.

Each night His Place persuades an average of five runaway kids to return home, after they've filled their stomachs with the free food and drinks.

The problems and inconveniences which take a big toll of Arthur Blessitt's time from his wife, Sherry, and baby son and little daughter, are not the first things that come to his mind. Neither is the impending jail sentence.

"We desperately need more counselors," says the soft-spoken young graduate of Golden Gate Seminary. "When Jesus brings reality into the lives of these troubled young people they can throw those psychedelic playthings away!"



## Board Highlights



**D**URING the busy General Conference week, the National Board of Christian Education met on Wednesday, Thursday, Friday and Saturday to transact business. The following paragraphs are summaries of board meetings and decisions.

### NEW MEMBERS:

- 1969—**Mrs. Pauline Benshoff**, elected to fill the unexpired term of Rev. Cecil Bolton
- 1972—**Rev. Bradley Weidenhamer**, elected to fill the unexpired term of Rev. Thomas Shannon
- 1973—**Mr. Fred Finks**  
           **Rev. Don Rinehart**  
           **Rev. Jerry Flora**  
           **Rev. Richard Allison**  
           **Rev. Richard Kuns**

### OFFICERS 1968-69:

- \*President: **Rev. Carl L. Barber**
- 1st Vice President: **Mr. Richard Best**
- \*2nd Vice President: **Rev. Charles Munson**
- Secretary: **Mrs. Paul Steiner**
- Assistant Secretary: **Rev. Richard Kuns**
- Treasurer: **Rev. Alvin Shifflett**
- \*Central Council Representatives

### BUDGETARY NOTES:

Despite increasing support, the board operated at a loss of approximately \$5,000.00. Discussion led to a motion that the total work of the board be reviewed and priorities established for future programming and budgetary consideration.

### CAMP SUBSIDY:

for 1969 will be \$200 per camp plus \$ .75 per camper for the previous year pending presentation of the statistical report and use of suggested camp

curriculum. After 1969, the board intends to discontinue the camp subsidy since this constitutes an expenditure of over \$2500.00 per year and since findings indicate that most camps do not really need this assistance.

### THE FISCAL YEAR:

has been changed from October 1 - September 30 to July 1 - June 30.

### THE STANDARD OF EXCELLENCE:

has been revised and as of 1969 will be known as the "Standard of Excellence for Brethren Church Schools."

### THE YOUTH CONFERENCE:

has voted, upon recommendation of the Executive Committee of The Board of Christian Education, to assume the expenses of the annual youth conference.

### CHRISTIAN EDUCATION DAY:

at General Conference (Wednesday, August 20, 1969) will present a new look — more opportunities to attend specialized workshops. Watch for more information coming soon.

### BIBLE QUIZ:

program has been dropped for 1969 due to poor participation on the local church level.

### STUDIES IN YOUTH WORK:

are continuing along new lines: (1) Suggested Holiday Retreat for college age and mature high school juniors and seniors, (2) Development of a Life Work Recruit follow-up program, (3) Promotion of district Life Work Recruit programs, and in many other areas.



# Happenings at Youth Conference



## BIBLE QUIZ AND SWORD DRILL WINNERS

Front row (l. to r.) — Ardmore Junior team and Chandon Junior team

Second row (l. to r.) — Ardmore Jr. High team and Muncie Jr. High team

Back row (l. to r.) — Ardmore Sr. High team and Canton Sr. High team

The Ardmore entries swept to victories in all the divisions of the 1968 Bible Quiz finals. However, they were involved in some close matches and just managed to beat out some fine teams.

Sr. Division Runner-up — Canton, Ohio

Jr. High Division Runner-up — Muncie, Indiana

Junior Division Runner-up — Chandon, Virginia

## SENIOR DIVISION SWORD DRILL FINALISTS



Left to right: Bruce Ronk, Ashland Park Street, Ohio — 3rd  
Douglas Klopfenstein, Mulvane, Kansas — 2nd  
Wade Michael, Gratis, Ohio — 1st

## SOFTBALL TOURNAMENT



The **Hoosier** team closing in on an unfortunate base runner (Note: Umpire J. B. Mills, of Oak Hill, has his eye on the ball!)

The slow-pitch softball tournament was set up as a double elimination contest. After several close contests, the Ohio District team won out. Indiana finished second and Pennsylvania, third. The trophy presented to the Ohio District team as "National Champs" has found a permanent home at Camp Bethany.



**Dennis Yoder**, of New Paris, puts one in orbit. (Note the look of grim determination and the bulging muscles!)

One Ohioan was heard to say that his team was undoubtedly the best and would probably win again next year! What do the other districts say about that?



## "THE HAPPENING"

These girls were among many youth who worked with Rev. and Mrs. Don Rinehart to develop a truly distinctive youth program on Saturday evening.



The "Happening" included group singing, original compositions (songs and poems), a dramatic presentation, thought provoking art displays and an exotic atmosphere (total props: two stepladders!).

The "Happening" was enjoyed by all the young people and we hope they will come up with some new ideas for 1969!

## INSPIRATION AND CHALLENGE



Mr. James Burke

Following the project ingathering on Saturday morning, Mr. James Burke of Tucson, Arizona, delivered an inspirational message to the assembled youth. Certainly his message as a layman and athlete gave all who were in attendance much to think about with regard to our Christian lives.

Jim hopes to be back next year to continue working with Brethren Youth.

# 1968 YOUTH CONFERENCE DELEGATES

Two hundred fifty-five Brethren Youth registered for the 1969 edition of the National Youth Conference. Those who were interested in participating in the program generally found that there was more than enough to do and that Conference can be fun. Others tried — the patience — of everyone. In other words "situation nearly normal."

The 1968 Youth Conference was held August 12-18 at Ashland, Ohio and the following young people were registered delegates as listed by districts:

## FLORIDA

David Benschhoff — Sarasota  
John Lersch — St. Petersburg  
Louise Benschhoff — Sarasota  
Sharon Westmoreland — Sarasota  
Joan Hamel — Sarasota  
Melinda Robbins — Sarasota  
Nancy McFarland — Sarasota  
John Hamel — Sarasota  
Russell Robbins — Sarasota  
Janet Hamel — Sarasota

## SOUTHEASTERN

Martha R. Hough — Linwood  
Beverly Hall — Oak Hill  
Larry Wood — Washington  
David E. Benschhoff — Hagerstown  
Bill Brady — Washington  
Danny Moyers — Bethlehem  
Lillie Bush — Lost Creek  
Greg Bowling — Oak Hill  
Jessie Harkness — Chandon  
Brenda Hutzell — St. James  
Linda Humelsine — Hagerstown  
Debbie Bowling — Oak Hill  
Michael Finks — Maurertown  
Caroline Mills — Oak Hill  
Dennis Shank — Maurertown  
Debbie Johns — Hagerstown  
Beth Barnett — Lost Creek  
Donald Woodcox — Lost Creek  
JoAnne LeBlanc — Washington  
Donna J. Shank — Maurertown  
Stephen H. Barnett — Lost Creek  
Stephanie Harkness — Chandon  
Dale Lynn Fields — Washington  
Nancy Geaslen — Washington  
Debbie Brady — Washington  
Keith Kendig — Chandon  
Brian Dooling — Chandon

## PENNSYLVANIA

Earl Crissman — Brush Valley  
Cathy Giles — Vinco

Brian Bobenage — Vinco  
John Shultz — Berlin  
Harold Moore — Highland  
Amy Metheney —  
guest of Masontown  
Ron Brown — Brush Valley  
Miles Krotzer — Pleasant View  
Carol Welty — Fairless Hills-  
Levittown  
Robert Sites — Wayne Heights  
Don Leckey — Vinco  
Walter Clever — Pleasant View  
Don Swenk — Pleasant View  
Doug Boyer — Johnstown II  
Anne Gourley — Pleasant View  
Jeannie Weaver — Pittsburgh  
Michael Radcliff — Masontown  
Kathy Miller — Johnstown II  
Glenn Gift — Wayne Heights  
Karol Magness — Pleasant View  
Eric Phillips — Highland  
Donna Weaver — Pittsburgh  
Sharon Kidder — Brush Valley  
Roxie Heiple — Berlin  
Brad Boyer — Johnstown II  
Donald E. Lynch — Pittsburgh  
Brenda Sue Murphy — Cameron  
Mike Temme — Pittsburgh  
Robert A. Hoffman — Meyersdale  
Beth Metheney —  
guest of Masontown  
Debra Alton — Sergeantsville  
Bonnie Radcliff — Masontown  
Roy Phillips — Highland  
Jim Miller — Johnstown II  
Thomas Kidder — Brush Valley  
Freddy Williams — Cameron  
Bill Marsh — Pittsburgh  
Tom Keplinger — Fairless Hills-  
Levittown  
Dave Radcliff — Masontown  
Norma Grumbling — Johnstown II  
(not a delegate)  
William D. Crosby — Pleasant View  
Craig Boyer — Johnstown II

## OHIO

Dennis Oburn — Pleasant Hill  
Ronald W. Waters — Gretna  
Sherry Barnhart — Gratis  
Don Rusk — New Lebanon  
Steve Roesch — New Lebanon

Susan Stover — Louisville  
Paul Deardurff — Gretna  
Ron Blake — N. Georgetown  
David Deeter — Dayton  
Lu Summy — Garber  
Roger Water — Gretna  
Mark Holsinger — Garber  
Michelle Romigh — Louisville  
Cathy Harding — Park Street  
Nancy Ronk — Park Street  
Ben Solomon — Park Street  
Deborah Munson — Park Street  
Dale Stoffer — Canton  
Paul E. Carey — Pleasant Hill  
Elaine Clapper — Louisville  
Joyce Combs — Gratis  
Connie West — Canton  
Debbie Spence — West Alexandria  
Wanda Eubanks — West Alexandria  
Phil Summers — New Lebanon  
Ted Sizemor — New Lebanon  
Terry Romigh — N. Georgetown  
Elaine Deeter — Dayton  
Jeff Eck — New Lebanon  
Wade Michael — Gratis  
Dave Barnhart — Gratis  
Raymond Clapper — Louisville  
Marianne Warner — Pleasant Hill  
Jan K. Kraus — Pleasant Hill  
Cris Harding — Park Street  
James Breymaier — Canton  
Cathy Bowser — West Alexandria  
Doug Drushal — Smithville  
Betsy Kraus — Pleasant Hill  
Bruce Ronk — Park Street  
Becky Solomon — Park Street  
Dianna Rohrer — New Lebanon  
Kristi Smith — New Lebanon  
Jenny Klinger — West Alexandria  
Sue Stoffer — Canton  
Robin Moodie — West Alexandria  
Terri Schaub — Louisville  
David Garber — Canton  
Joan Holsinger — Garber  
Jon Lindstrom — Louisville  
Charles Blake — N. Georgetown  
Larry Starkey — Canton  
Sharon Stoffer — Canton  
Jeff Weidenhamer — Park Street  
Debra Grippo — Garber  
Linda Waters — Gretna  
Rebecca Sue Solomon — Park Street



Bryl Shaver — Park Street  
 Joel Eck — New Lebanon  
 Mike Shaver — Park Street  
 Deanna Solomon — Park Street  
 Wendell Fleming — Smithville  
 Vicki French — West Alexandria  
 Candy Winfield — Dayton  
 Connie Subler — Dayton  
 Debi Willis — Gratis  
 Patty Smith — New Lebanon  
 David Long — Park Street  
 Dennis Barnes — Canton  
 Susan Michael — Gratis  
 Timothy Solomon — Park Street  
 Carol Solomon — Park Street  
 Don Dravenstott — Smithville

## INDIANA

Cathy Best — Nappanee  
 Pam Masterson — Nappanee  
 Steven Zerbe — Loree  
 Wendy Wegmiller — Nappanee  
 Darlene Davis — Bryan  
 Jill Stillson — Nappanee  
 Melinda Newcomer — Nappanee  
 Susan Rusk — Bryan  
 Cindy Harrington — Bryan  
 Tammy Sheets — Nappanee  
 Barbara Jane Bischof — Huntington  
 James Vandermark — Ardmore  
 Barbara Basham — Ardmore  
 Kay Ellen Bargerhuff — Loree  
 Dave Allison — Goshen  
 Joyce Cole — Ardmore  
 Sheryl Stogsdill — Teegarden  
 Becky Barker — County Line  
 Kelly Green — Huntington  
 John Corwin — Bryan  
 Frank Bargerhuff — Loree  
 Greg Hooley — New Paris  
 Randall Smith — Goshen  
 Susan Thomas — Nappanee  
 Nancy Maust — Nappanee  
 Sue Payne — Burlington  
 Kathy Stump — New Paris  
 Rosalie Behrends — New Paris  
 Wanda Robbins —  
 guest of Burlington  
 Kathy Brown — Ardmore  
 Carol Boggs — Ardmore  
 Sharon Rose — South Bend  
 Jerry Gray — Bryan  
 Kristi Ann Johnson — Peru  
 Rebecca Lee Whitcomb — Peru  
 Karen York — Loree  
 Paula Tinkel — Warsaw

Jan Swartz — New Paris  
 Pat McKinley — Peru  
 Gerald Chopt — Ardmore  
 Bruce Dodds — Bryan  
 Daniel Swihart — Roann  
 Wendy Kring — Ardmore  
 Eddie Trojanowski — Ardmore  
 Diane Miller — Loree  
 Donna Geiger — New Paris  
 Debby Brown — Ardmore  
 James Campbell — Muncie  
 Dennis Van Duyne — Tiosa  
 Kathy Demien — Ardmore  
 Pat Mitchell — Burlington  
 Jerilyn Garrison — Burlington  
 Connie Mayhugh — Warsaw  
 Sara Kiefer — Warsaw  
 Grant Geiger — New Paris  
 Wayne Grumbling — Muncie  
 Keith Immel — N. Manchester  
 Linda Zerbe — Loree  
 Betsy Best — Nappanee  
 Cheryl Tinkel — Warsaw  
 Bobbie Keopf — Goshen  
 Bradley Gaby — New Paris  
 Steven Campbell — Muncie  
 Mark Baker — N. Manchester  
 Mickey VanDuyne — Tiosa  
 Greg L. Shirar — Burlington  
 Charles Garrison — Burlington  
 Rebecca Sue Grumbling — Muncie  
 Jeffrey Lee Jackson — Teegarden  
 John Smith — New Paris  
 Linda Harrison — Burlington  
 Mary Beth Arch — Nappanee  
 Jim Thomas — Peru  
 Jane Morrison — Oakville  
 Patricia Morrison — Oakville  
 Linda Kern — Oakville  
 Kathy Draper — Roann  
 Bob Kindlesparker — Peru  
 Bob Morrison — Oakville  
 Bethy Gilmer — Roann  
 Michael Coleman — Burlington  
 Phil Payne — Burlington  
 Debbie Moiford — Roann  
 Billie Surguy — Ardmore  
 Brad Basham — Ardmore  
 Joyce Payne — Burlington  
 Bill Siewart — Oakville  
 Dennis Yoder — New Paris

## CENTRAL

Donna Taylor — Cerro Gordo  
 Bob Black — Waterloo  
 Marty Moore — Waterloo

## MID-WEST

Richard Klopfenstein — Mulvane  
 Steve Barber — Mulvane  
 Doug Klopfenstein — Mulvane  
 Gwen Carmichael — Derby  
 Tammy Grieve — Derby  
 Sheryl Pray — Derby  
 Marie Grieve — Derby  
 Carol Klopfenstein — Mulvane  
 Carolyn Landes — Morrill  
 Debbie Barber — Mulvane

## ARIZONA

Gerald Dickson — Papago Park  
 Jill Carson — Tucson

## GUEST

Mary Ann Boyer

## BIAFRAN TRAGEDY

### ACCELERATES CHRISTIAN-JEWISH COOPERATION

**New York (EP)** — The deputy director of UNICEF blurted out what had been on the minds of most of the people sitting around the conference table to discuss the Biafran situation.

"Thank God for the religious groups. I shudder to think of how much greater would have been the human tragedy in Nigeria and Biafra had they not been there!"

The horror and the magnitude of the daily suffering in Biafra is so enormous, that one naturally is reluctant to think in terms of praise or compliments; whatever is being done is so incredibly inadequate in the face of the need. Nevertheless, for the sake of the historic record as well as for the future self-understanding of the religious communities the judgment made by the UNICEF official must not be lost.

The response of the religious communities in the United States and overseas to the plight of the victims of the Nigerian-Biafran struggle has been moving and marvelous; it is a landmark in the quest of the relevance of religion to life.

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**TEN DOLLAR CLUB?**

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*The Brethren*

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Ashland, Ohio



*see page 9 - -*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Challenge of Change" .....	3
Education Day Offering Promotional Materials ..	5
Sisterhood .....	11
Report from Churches .....	11
Ordination of Mr. Dale J. Long .....	13
"A Call to Separation" by Rev. R. Glen Traver .....	14
The Brethren Layman .....	17
The Minister and Preaching on Political Issues" by David Case .....	18
"What Happened to the Unicorn?" by Rev. Thomas A. Schultz .....	22
The Missionary Board .....	25
The Board of Christian Education ...	29

## NOTES and COMMENTS

### SISTERHOOD GIRLS

#### Please Note!

ON PAGES 11 and 12, at the top of the page, you will find some information that needs to be pasted in your program booklet. This material is so arranged on these pages that you can clip them out, fold it and paste it in the booklet without much trouble.

It is advisable to take care of this as soon as possible before it is lost.

### Material for the ANNUAL

ALMOST all material for the Annual is in however there is some that is not. Some churches have not mailed in the names of Church Secretary, W.M.S. and Laymen Presidents, Sisterhood Patronesses, and other information that needs to be included in the Annual.

If you have not done this as yet, please do so without delay! Almost all of the material received has been set, ready for printing, and we will be going to press very shortly after October 15!

This is your last notice!

### THANK YOU FOR YOUR PATIENCE!

YOU WERE very patient in bearing with us in the mailing of the **Brethren Bible Class Quarterly** for the current quarter. We appreciate this! We did manage to get a lot of them mailed by Monday, September 30. We realize, however, that many of you would have liked to have had them earlier. This was impossible due to not receiving material from the writer in time.

The men in the shop did quite a bit of overtime in getting these ready for you. Many of the quarterlies were also mailed to you at book rate instead of the usual perm rate, which cost considerably more. We sincerely trust that this delay did not inconvenience you too much.

We think that you will find this quarterly to be most helpful and will be used often in explaining the teaching of our church to non-Brethren people.



# A *Gentle* REMINDER...

## *Challenge of Change*

AS I LOOK out of my office window I see change! Ashland College campus has completely changed since I first arrived as a student in 1945. Instead of the four basic buildings on the campus proper at that time there are now several times more. No matter which direction I look I see new buildings either completed or being erected. The challenge of changing times has been met by the Administration at Ashland College as far as the physical plant is concerned.

Then I take a good look at the student body. Again, in 1945, there were approximately 200 students enrolled. Today there are over twelve times that many! There are over three times that many freshmen enrolled this year! By the foresight of the Administration plans and changes were made for the increased population of our times.

Many and great changes have been made in the Seminary in which all Brethren are interested for the future of the Brethren Church depends upon the ongoing program of the Seminary. In 1945 the Seminary classes were conducted in the same buildings as the college classes. We now have a separate building where all Seminary classes are held separated from the college.

In 1945 the Seminary library was a part of the college library (a room off by itself); today we have a beautiful new library with all modern facilities; with adequate staff; and with thousands of more volumes of books.

Even with the limited housing for seminarians today, it is much better than even ten years ago! Plans are in the making for better housing for the seminarian and his family. Again, the challenge of changing times is being met!

In 1945 the faculty was very limited. Today there are over 200 faculty members in both the college and Seminary. The faculty-student ratio

is small compared to other colleges, and this is good! Again, the challenge of a more and better qualified faculty has been met.

Along with all this change there has been another change; that is the change in costs. The tuition and fees (not including room and board) for the first semester of this year for my son was more than I paid for the whole five years I was a student here! But this, too, reflects the changing times in which we live. Let us also remember that the college is now operating in the "black" where this was not true 23 years ago!

In passing, let it be said here that the quality of student here on campus is much higher than on other college campuses across our country. We do not have the hippie-type student! To be sure, with a student body as large as this one, there are a few who do not conform, but very few. We have reason to be proud of our students.

Also, I would like to give my personal opinion of the education that a student receives at this college. Our eldest son graduated last June with a degree in languages. We feel that he could not have received better training anywhere else. Our second son is now a junior, majoring in math. He is receiving the best in this field that is offered in any college! This can be said of almost all courses that are offered here!

The challenge of better education has been met by the Administration!

The Brethren church has not always done her share in meeting these challenges. We need to give our support more freely to our college and Seminary.

Be sure to read the information in this issue relative to our campus then support the Education Day Offering accordingly.

# Challenge of Change to the Church

**Dr. A. T. Ronk**

Church Historian and Archivist

CHANGE, as a functional element of life, incessantly moves in the affairs of humanity. Its import is manifold in the concerns of twice-born men and women. The universality of change, in affecting the saints, challenges the Church in no uncertain terms, and the thrust necessitates exceptional diligence.

Although change is constant, like the moving of a tide, to the human eye it gathers in waves and billows and breaks intermittently on the rocks of recognition. The present hour is struck with a tidal wave that shocks every stratum of our society. Although the Church is not of the world, it is in the world and is affected by the rising crescendo of voices demanding a greater relevance to conditions that have overtaken her. The Brethren Church stands eyeball to eyeball with the challenges, and the urgency demands attention forthwith.

If the Brethren Church is to meet the challenge of change in general, it must reexamine the whole structure of its institution. It, too, must prepare itself

*continued on page 10 . . .*





# The Challenge of Change in our Community

**Professor Charles Munson**

**Professor**

**Ashland Theological Seminary**

IT HAS been said that no one steps into the same river twice. That is also true of communities; you can not go back to **your** home town. But we would not be satisfied with a community which did not challenge us by its constant change and progress.

It might also be said that no one pays the same price for an item twice. While the implications of this are serious, we have come to expect costs for services, material necessities, and food to increase. Now let it be understood that these same forces are at work in college

education as well. The horse and buggy days are gone.

Ashland College gives quality education at a cost lower than half of the other colleges in Ohio. Nevertheless we are not giving cheap education, for which we are thankful. But quality education, in a college community small enough for a student to be a person and not a number is worth supporting.

The cost of this quality education with a Christian background is shared by you in the Educational Day Offering. Increase your contribution this year — you will for all the other good things.



# The Challenge of Change in Financial Sources

**Rev. Virgil E. Meyer**

Director of  
Religious Affairs  
Ashland College

ADLAI STEVENSON once observed that the expression, "We live in a changing world," was uttered for the first time by Adam as he and Eve were being evicted from the Garden of Eden.

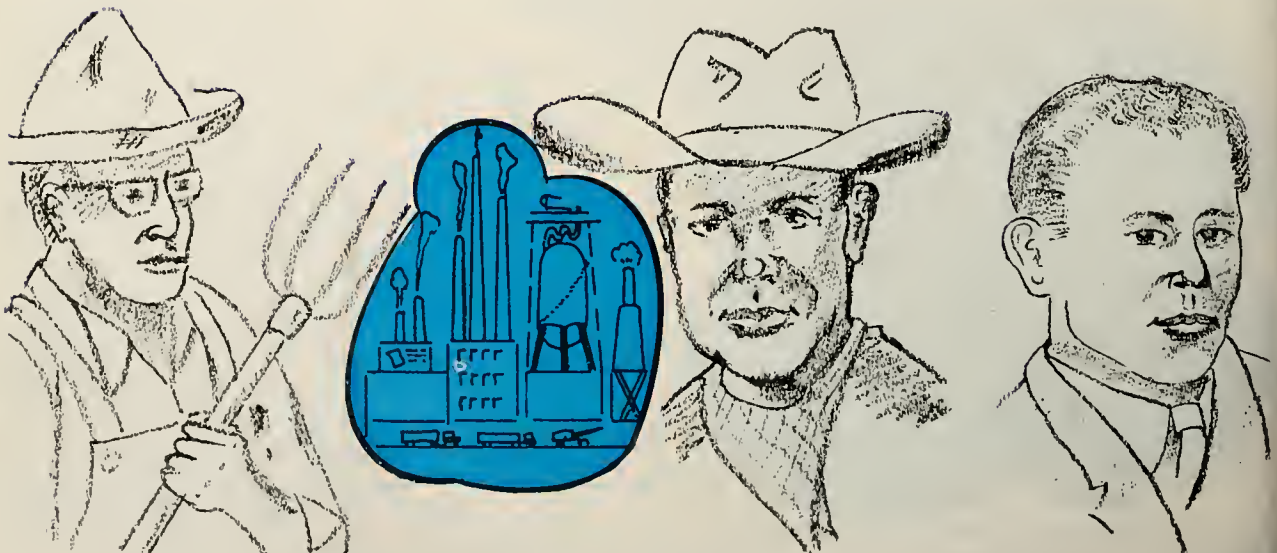
Our literature reminds us over and over again that change in the last half of the Twentieth Century will be increasingly rapid. In fact, it says that man will be hard put to keep abreast of change.

One only has to visit the College or Seminary campus to see that change has been both extensive and rapid. With all of the change, a great question still remains, "Will we be able to secure the financial resources which are needed to carry on the task which God has given us?"

Without doubt, the vast majority of the members of the Brethren Church feel that the Church has a challenge before it to bring Christian education to a growing number of college students. It is hard to imagine anything more meaningful than the privilege of meeting this challenge.

The challenge of supporting theological study in the Seminary is equally important, for there will be no Christian education unless there are also highly trained ministers and teachers who are proclaiming the Word. We have many demands on our financial resources but only God's people will do God's work.

Your gifts to Ashland College and Seminary on the occasion of the annual Educational Day Offering will help to meet this almost overwhelming challenge.





# The Challenge of Change in National and Social Life

**Dr. Owen Alderfer**

Professor

Ashland Theological Seminary

NEW dimensions in the nation and society arise out of new conditions in which we exist. Modern America is a city-dwelling people whose lives are dominated by mechanical devices. Automation has given us more time to ourselves to play with our machines. There are more of us. It is the age of magalopolis, massiveness, and multiplexity.

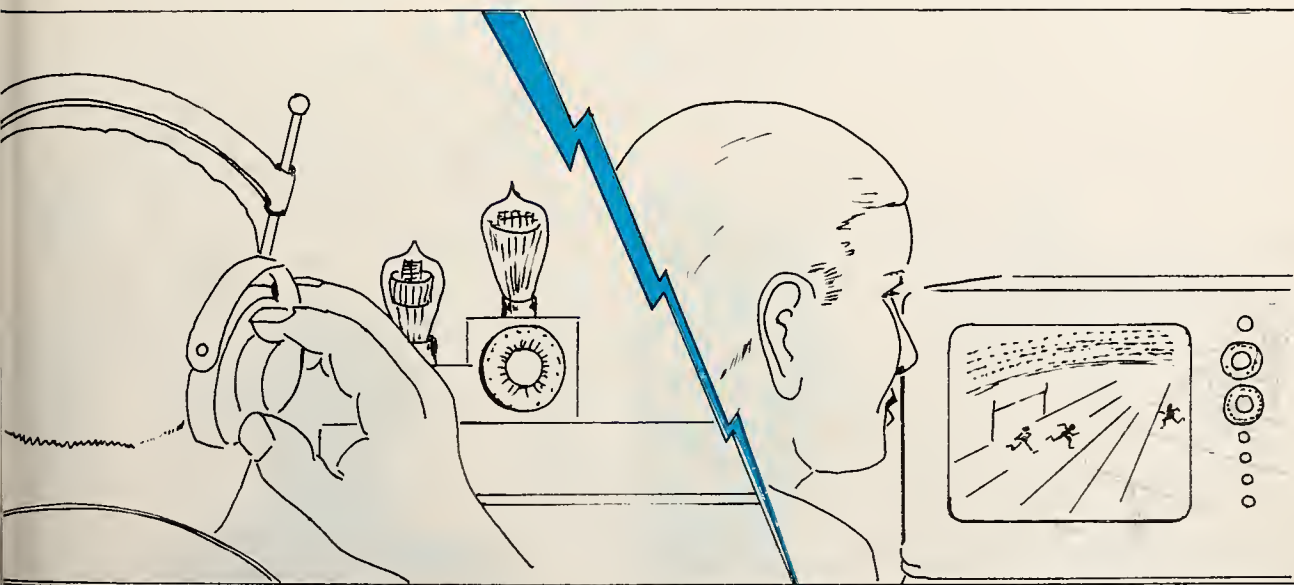
The complexity is so demanding that leadership is beyond human capacity. Many who seek to lead are sincere and moral; many are pragmatic and expedient. Because of either the dishonesty or ignorance of leadership many have become disillusioned with "the establishment." They will have change — even at the cost of the destruction of the present way of life.

The structure of contemporary society is part of the reason for the complexity of the situation pictured above. The old foundations are gone. The Christian beliefs and principles that made for stability no longer remain as the ballast that steadies the social structure. For many, indeed, God is dead. Nothing has arrived to take

the place of the old loyalties. This leaves an enormous vacuum in the souls of many. What is left is a multicolored pluralism which includes shades from theism to nihilism.

In the situation the predominant interest is freedom resulting in a new morality. The basis of this is love basing fully upon horizontal relationships. Interestingly, the situation makes for a kind of honesty in terms of freedom from hypocrisy: there is no longer anything to hide, for everything is permissible. With this there is developing a new idealism. Fed up with the hypocrisy of all the institutions of which they have been a part - government, church, school, home - many bright young people are turning to off-beat movements in hopes of finding something genuine.

If the church is to minister to such a time, it will have to speak with an authoritative voice. By this I mean that it will have to live up to the message it presents in terms of genuine giving, sweating, hurting, bleeding love. Its members will have to transcend the confusion of the times to live meaningfully and satisfyingly in the frame of reference of their declared allegiance. It will have to be the church out in the world, for the world is not going to come to the church. The call to the church is the vacuum in the souls of men. As always, the fields are white unto harvest.



# The Challenge of Change in Theological Education

**Dr. Joseph R. Shultz**

Dean

Ashland Theological Seminary

**G**OD alone is immutable. The Gospel of Christ is the sole means to eternal life — never altered. The living Spirit of God is the life and power for every generation. These self-evident doctrines and all other essentials of the Christian faith are resident in God, the "alpha and omega."

A veritable revolution, however, is taking place in our society and world, including the Church. The theologian Karl Heim states, "The Church is like a ship on whose deck festivities are still kept up and glorious music is heard, while deep below the water-line a leak has been sprung and masses of water are pouring in, so that the vessel is settling hourly lower though the pumps are manned night and day."

In theological education not only the forces of social change but also the power of spiritual revolution is being experienced. Theological education is "a part of the landscape." Some of the specific changes which are challenging the Seminary are:

1. The mobility of population, 25% each year, changes the ethos of our old church communities whereby a "Brethren cultural Christianity" is steadily shrinking. Cultural customs and traditions, good or bad, are disestablished and people no longer survive by "family roots."

2. Principles and precepts which previous generations accepted as valid are examined and tested by the present generation. For the first time in a major way the morality of the government is being questioned.

3. Psychological concerns clearly take precedence over the food, clothing, and shelter problems in our affluent society. Mental, marital, alcohol, dope, and child delinquency problems inflict many families.

4. Inflation of the economy increases at even a higher rate than anticipated. The cost of theological education for all denominations has doubled during the past eight years and will double again in the years ahead.

5. Sweeping changes are being recommended by powerful voices in theological education today. The Resources Planning Commission of the American Association of Theological Seminaries reports, "We have not been able to find any seminary, or cooperative group of seminaries in North America today which . . . fulfill these goals. The members of this Commission report that they expect at least 50% of the present seminaries will be out of business in the year ahead."

*continued on page 10 . .*





# Why You should support Ashland College

**Dr. Glenn L. Clayton**

President

Ashland College and  
Ashland Theological Seminary

*"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:11)*

FOR THE Christian believer, this verse has special significance in times of rapid change. The challenge of such change lies pre-eminently in its demand for relevance and its impatience with what seems to be incongruous. While these characteristics may easily lead to destruction, they are also the very qualifications upon which can be built an abiding faith. By faith, the church and her leaders have the unparalleled opportunity of focusing the dynamic environment of change upon the lofty aspirations in which they believe.

The college campus, with its relative freedom from prejudice, is one of the most urgent and receptive environments for the development and nurture of Christian faith. The church which has direct access to a college campus is fortunate and its ministry will be fruitful.

Ashland College has been affiliated with the Brethren Church since its founding ninety-one years ago and has sought to make that affiliation meaningful to young people through the years. Recent growth in undergraduate enrollment from 301 full-time students to 2,269 this year has served to increase the challenge, but has not altered the original objective. The solid foundations of faith in God and confidence in the integrity of

the church remain as paramount tenets of higher education at Ashland College.

While these tenets are being emphasized through public pronouncements, they must largely be implemented through personal contact with the student. This is accomplished in personal conferences, in discussions and dialogue with faculty and campus visitors, and in making available information on the subject for students to read and see. A campus center for religious advancement has been purchased and furnished at college expense and is in daily use. This is in coordination with worship services on campus, Bible courses, and other activities also furnished by the college.

I believe that the enthusiastic response of young people to this program speaks for itself. Its effect upon their faith and the general atmosphere of the campus is evident. The result will be greater service on their part both now and after graduation. Because of this program, students will return to their homes ready to work in the church and to lead in its outreach.

I therefore ask that you, as a member of the Brethren Church, add your support to this vital work, both with your prayers for its success, and your financial assistance that it might continue. The Education Day Offering will be largely used in this way. Your gift is badly needed to help meet expenses for this year.

... (Ronk) continued from page 4

for change. Here is the point of probably fear, or alarm, or even panic in the brotherhood, unless a comprehensive definition of needed change is established. No change of basic theology, or doctrine, or rite comes into consideration. Needed or required change only contemplates coordinated structure, relevant methodology and spiritual renewal. Can irrelevancy be raised to view and dealt with effectively, or have we developed blind spots in our corporate vision, and become so steeped in the status quo as to preclude any upgrading of our usefulness? Here are suggestions for thought in depth.

The enormity of the challenge of change in general indicates a need of spiritual renewal, in the denominational community, as prerequisite to a frontal attack on the problem. In old fashioned terms, we need revival for reinvestment of the "whole armor of God."

There is cause for careful examination of the Brethren concept of mission. The abstract of mission must move hand in hand with concrete action as the fruit of purpose and commitment. Commitment must penetrate beyond conscience

to heart, and heart must seethe with compassion — compassion for the unregenerate, the wayward, and the entire complex that sustains them.

The proclamation of the message of faith and hope needs to be imposed upon the lay ministry as well as the cleric. The minister as a hired substitute for ministry in the "priesthood of all believers" is passe and not relevant to the challenge of change. The proclamation in witness belongs to every member of the household of faith.

The commonly used format of public worship needs to come under prayerful scrutiny with the object of change. That it does not offer the unchurched a source of comfort and benediction is evidenced by their absence.

What about institutional church structure? There is need for church-wide budgetary adjustment in certain categories — missions, Christian education, literature, denominational capital improvement, archival development, etc. Likewise, organization coordination, congregational, District-General Conference, General Conference structure and programming.

... (Shultz) continued from page 8

These startling changes are serious challenges to the Church and Seminary — ours is to conquer, not capitulate. Our theological program moves forward upon the affirmation that the grace and power of God are sufficient for any social revolution.

However, these unique phenomena and revolutionary changes of this century compose a complexity which demands a more extensive and fundamental theological education. The complexity of our pluralistic society requires new means and methods for the proclamation of the "simple" Gospel. And let us recall that Brethren once vehemently denied evangelistic services, mid-week prayer meetings, public confessions of faith, Sunday school, etc., all of which now have a sacred position in the Church. The Brethren Church responded favorably to the challenge of change in the past, it must for the future.

An honest theological program which trains men for this century's ministry is compelled to consider change. Evangelism necessitates

innovation in programming and methodology. All the "spiritual rationalization" we offer does not conceal the naked decline of membership.

Finally, the dramatic changes in the general theological world places a greater challenge for the development of Ashland Theological Seminary. Its future life is at stake, now. The resources of dedicated men called to the ministry and financial support by every Brethren Church is absolutely imperative. Make no mistake in your opinion or judgment, the Brethren Church and Ashland Theological Seminary are inextricably intertwined in either defeat or victory in meeting the challenge of change in our time. The question is not whether the Church universal shall be defeated or victorious in our generation, but whether the Brethren Church will have a part in the movement of Christianity in this day. Only as each local church places the Seminary in its annual budget and prays for her sons to be called of God will we master the challenges of change.



# SISTERHOOD

**Where to send Birthday cards to our Missionaries:**

Bolinger family — c/o Church of the Brethren Mission, Box 626, Jos, Benue-Plateau, Nigeria, West Africa

Winfields — c/o Church of the Brethren Mission, Box 626, Jos, Benue-Plateau, Nigeria, West Africa

Solomon family — 705 Grant Street, Ashland, Ohio 44805 (on furlough)

Rowsey family — O'Higgins 3162, Buenos Aires, 29, Argentina, South America

Aspinall family — Instituto Biblico Eden, Soldini, (Pcia Santa Fe) Argentina, South America

Curtis family — Casilla 177, Cordoba, Argentina, South America (October) 530 College Avenue, Ashland, Ohio (after December 1)

Barnett family — Lost Creek, Kentucky 41348

Margaret Lowery — Box 376, Krypton, Kentucky 41754

Rev. James Sluss — Box 444, Kryton, Kentucky 41754

The information printed here is that which you should follow for the coming year, as not all of the addresses or birthdays listed in the program booklets are correct. (Some missionaries now listed are no longer on the field.)

**Patronesses and Officers:**

**Please note!**

Cut out the following information and keep it with your program booklet.

**National Officers — 1968-69:**

**President:** Suzanne Hall, 15 Lauretta Avenue, Ashland, Ohio 44805 or 105 Miller Avenue, Oak Hill, West Virginia 25901

**Vice President:** Nancy Bates, Route 1, Box 114, Mineral Point, Pennsylvania 15942

**General Secretary:** Kathy Miller, Myers Hall, Ashland College, Ashland, Ohio 44805 or 922 East Broad Street, Louisville, Ohio 44641

**Literature Secretary:** Becky Baker, Myers Hall, Ashland College, Ashland, Ohio 44805 or 104 West Fourth Street, North Manchester, Indiana 46962

**Financial Secretary:** Donna Miller, 922 East Broad Street, Louisville, Ohio 44641

**Treasurer:** Evelyn Ingraham, 612 Buena Vista Avenue, Ashland, Ohio 44805

Please clip along dotted line, fold and paste in Program Booklet

## FAREWELL TO GRETNA

ON JUNE 9, 1968 I preached my farewell sermon to the Gretna Brethren Church after having served them a little over six and one-half years. We also retired from the active pastorate on the same date after serving the Brethren Church for forty-six years without a break. We missed only one service because of sickness during that time.

We enjoyed our ministry at Gretna with these country folk. For thirty years this church had a successful ministry. The next twenty-five years were trying years. Two different years the average was only nineteen in Sunday school. Beginning with around 1950 the church began to grow until they hit an average of ninety-six the last year of Rev. George Solomon's pastorate. The highest during my ministry was an average of one hundred and ten. The membership of the church grew from thirty-eight in 1948 to one hundred in 1960 and to one hundred and fifty when we resigned. This is a nice growth considering this church is located in a farming community six miles from any town or city.

We were the first to occupy their new parsonage which is insured for \$20,000. The mortgage was burned five years later. They now have over \$3,000 toward an addition to the church. In 1967 we celebrated the seventy-fifth anniversary of the church.

The people were very lovely to us and it was hard to leave the lovely home, surroundings and people. We covet the earnest prayers of the denomination for Rev. Ronald Waters and his family who moved into the parsonage on June 16.

Even though we have retired from the active pastorate we will be most happy to fill pulpits as needed. We have had a varied ministry having served small rural communities as well as the largest at Elkhart. We have had the happy privilege of adding 1,156 members to the Brethren Church.

We are now residing at 445 Diamond Street, Ashland, Ohio 44805, phone 322-7583. Thanks again to the churches we have served who have been so kind to us. We have served one church in Maryland, three in Indiana and four in Ohio. We hope we can still be a blessing to the Brethren Church and the cause of Christ as we serve as a layman.

## Sisterhood Girls: Clip and paste in program booklet—

**Patroness:** Mrs. Robert Keplinger, 29 Jadewood Road, Levittown, Pennsylvania 19056

**Assistant Patroness:** Mrs. Jerald Radcliff, 110 West Church Street, Masontown, Pennsylvania 15461

(Please make sure you note the change from last year in the Financial Secretary and General Secretary's home address.)

### Where to send what:

This is particularly important because checks, requests, etc., sent to the wrong officer often creates a real problem, especially where checks are involved. This has been a sore spot with your National Officers for many a year now, so please won't you cooperate with us and send the right things to the right places. We honestly cannot emphasize this enough. Although this information has been printed before, we still hear the complaint that no one knows where to send anything, so here it is again. If you know of an officer or patroness

who does not receive the **Brethren Evangelist**, please see that she gets a copy of this Sisterhood page.

All checks for Thank Offering, National Dues, and Project Offering go to the **Financial Secretary**. (Project offering should be turned in to her at National Conference.)

Requests for literature and checks for the literature should be sent to the **Literature Secretary**. (Do not send money for literature to the Financial Secretary.) Also requests for information on starting a Sisterhood group are to be sent to the **Literature Secretary**. She will send you the material you need.)

News of your group, suggestions, complaints all go to the **General Secretary**. No checks!

Statistical Blanks are sent to your **District Secretary**, unless you are directed differently in **The Brethren Evangelist**. District dues are payable to your **District Treasurer** or **Secretary Treasurer**.

## SUMMER REVIVAL IN WEST VIRGINIA

**T**HE HAMEL FAMILY held an Abundant Life Campaign July 21-28 at the Brethren Church in Oak Hill, West Virginia and from July 29 through August 4 they held a meeting at the Mathias, West Virginia Brethren Church. The power of the Holy Spirit was evidenced from the beginning, with confessions of Christ as personal Savior being made during the meetings. The spiritual results of the revivals were 17 first-time confessions and 43 rededications at Oak Hill and 5 first-time confessions and 10 rededications at Mathias.

During the meetings the Pastors and Evangelist traveled many miles in visitation programs in the communities. A definite program of advertising was sent out from the Pastors' studys so that a great deal of enthusiasm for the coming meetings had already been manifested. Our hearts were thrilled at the splendid attendance during the meetings.

Our musical program was exceptional in its evangelistic fervor and under the direction of enthusiastic song leaders Mrs. John Mills and Mrs. Jim Vance. Special musical numbers were provided each night by members of the church, community, and the Hamel family. Mrs. Hamel and Joan presented violin duets, John Hamel presented several cornet solos, and Janet Hamel presented a puppet show.

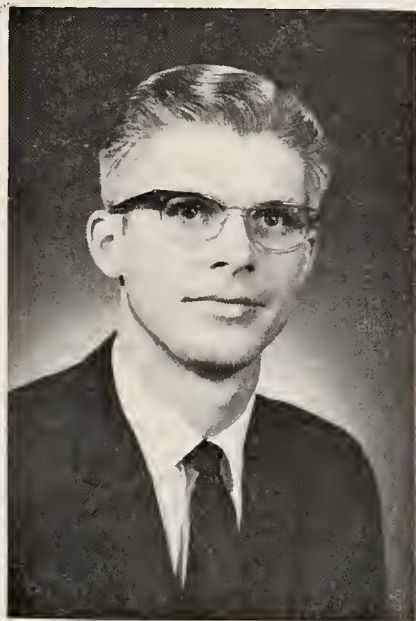
Several visiting ministers and delegations were in attendance from the Church of the Brethren, the Church of God; and Rev. Glenn Shank, Rev. Marlin McCann, and Rev. B. R. Vaughan also attended the meetings. Rev. C. Y. Gilmer and Evangelist Hamel visited Dr. and Mrs. John Locke in Maurertown, Virginia.

As an evangelist it was our desire to present messages which were "soul-winning," Christ exalting, and church centered. Each evening we also presented magic object lessons which were spiritually directed to lead the young people to Christ. While in Oak Hill we had the privilege of speaking to the local Lion's Club and representatives of this organization also attended the meeting.

Rev. John Mills and Rev. C. Y. Gilmer are to be commended for their dedication to the work of our Lord



Ordination of  
**MR. DALE J. LONG**



ON SUNDAY, September 22, 1968, Mr. Dale J. Long was ordained to the Christian ministry in the Park Street Brethren Church of Ashland, Ohio. The program for this most important event was as follows:

- Prelude — "Jesu, Joy of Man's Desiring" ..... Bach
- Lighting of Candles ..... Bruce Long
- Invocation ..... Elder George Solomon
- Hymn ..... "A Mighty Fortress Is Our God"
- The Word of God ..... Joshua 1:1-9
- Moments of Meditation ..... Pastoral Prayer
- The Action of the Church Calling for Ordination  
Mr. O. B. Harding, Moderator
- The Action of the District Ministerial  
Examining Board ..... Elder Solomon, Chairman
- Vocal Solo — "Only One Life" ..... Doris M. Speck

Jesus Christ. The Brethren Denominations is certainly indebted to these men and their wives for the work which they are doing in these challenging days.

Thank God for revival!  
— Rev. J. D. Hamel, Evangelist

- Ordination Sermon — "A Called Man of God"  
Dr. Joseph R. Shultz
- Hymn ..... "The Voice of God is Calling"
- The Scriptural Charge ..... Elder L. V. King  
II Corinthians 4:1-15; II Timothy 4:1-5
- Questions and Charge to the Candidate  
Elder M. Virgil Ingraham
- Ordination Prayer with Laying on of Hands  
Elder Solomon and Elder Ingraham
- Setting Apart as Elder ..... Dr. Shultz
- Declaration of Authority as Elder ..... Dr. Shultz
- Consecration of Marjorie A. Long  
As Wife of an Elder
- Charge to Serve as Wife of an Elder .. Elder Ingraham
- Prayer with Laying on of Hands  
Elder King and Elder Ingraham
- Hymn ..... "O For a Thousand Tongues"
- Benediction ..... Elder Dale J. Long
- Postlude — "Now Thank We All Our God" .. Karg-Elert  
Mrs. Joan E. Ronk, Organist

Mr. Dale J. Long was born December 18, 1930 in Canton, Ohio, the youngest of three sons of Mr. and Mrs. Adam H. Long.

Upon graduation from Canton Actual Business College in 1949, he held various positions in the accounting field until he was called to serve as Associate Secretary of the Missionary Board of the Brethren Church in 1958. Mr. Long served in this capacity until 1962 when he made the decision to enter Ashland College and Ashland Theological Seminary to prepare further for some phase of the Christian ministry. During the past two summers, he has been engaged in clinical pastoral training at the Ohio State Reformatory in Mansfield, Ohio and Hawthornden State Hospital near Cleveland, Ohio.

Mr. Long was married to Marjorie Okey in May 1950. Together they have been active members in both the Louisville Brethren Church and the First Brethren Church of Ashland. They served as deacon and deaconess in both of these churches. On the district level, Mr. Long has served in various ways, including Moderator of the Ohio District in 1961. He is presently serving his second year as Treasurer of the General Conference of The Brethren Church.

From December 1965 until July 1968 while continuing his studies, Mr. Long served as Pastor of the Little Washington Congregational Church in Mansfield, Ohio. During this ministry, it was his privilege to share in the observance of the church's 100th Anniversary as an organized church.

Rev. and Mrs. Long have moved to Hagerstown, Maryland where Rev. Long will be serving as Minister of Christian Education at the First Brethren Church.

**"LET GOD'S LOVE PREVAIL"**  
Ephesians 3:18

# A CALL TO SEPARATION

## Revelation 18:4, 5

### Part XXXVII

by REV. R. GLEN TRAVER

**B**EFORE WE LEAVE CHAPTER 18, let us look once more at verses 4 and 5 and see what message they have for us who live in this latter part of the Twentieth Century. As we have already noted, within these tremendous visions of the Apostle John, we can often find eternal truths which are most applicable to whatever our age or time. Certainly this is true of verses 4 and 5 of chapter 18, for, here we have the call of God to His Church for total separation from the godless practices of the world about her. Such a call comes within the "prophecy of doom" which deals with the certainty of God's judgment upon all that is sinful and debased (symbolized for us in the picture of "Babylon the Great," in chapters 16 through 18 of Revelation).

Another eternal principle illustrated in this vision, and one which makes our separation from the world's corrupt practices so essential, is found in the latter part of verse 4, which warns us that if we do not separate from the world's sins, we will be forced to participate with her in the judgments of God — judgments which result in eternal damnation and doom.

There is yet a third eternal principle which can be lifted from this section, and it is found in verse 5. Here we note that God keeps most accurate records; He knows just what is going on — and He shall judge accordingly. In the words of the Apostle Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

**The call to separation a predominant note in redemptive history.**

In the light of these three eternal principles, implied in verses 4 and 5, we can well understand why we find, in our study of the Scriptures, this call to separation from the world and its sin as a predominant note in its redemptive history. We can go clear back to the account of God's prohibition of Adam and Eve's eating from the tree of the knowledge of good and evil, and find this same call to separation from the world. This is true because the fruit of this tree symbolizes pride and self-will which ever seeks to make man his own god and the master of his own fate. John tells us, in his first Epistle, that the world-spirit includes, "the lust of the flesh, and the lust of the eyes, and the pride of life" (I John 2:16). Thus, this prohibition of Adam and Eve's eating of this particular tree — which would give them the knowledge (and desire) to rule their own lives — is certainly a call to separation from the world.

Abraham was called of God to separate from the world

when, according to Genesis 12:1, "the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." His nephew, Lot, received God's call to separate from the world when the angels warned him to flee from Sodom and the judgment which was soon to fall (Gen. 19:12-17). Israel as a nation was called to separate from the world by Moses who demanded: "Who is on the Lord's side? let him come unto me" (Ex. 32:26).

God's indictment of His chosen people, through the messages of the Prophets, reflected His displeasure with them for their failure to keep themselves separate from the nations around them, and the nation's gods. Also, the very fact that Israel exists, provides us a living witness to God's call to separation (for, they were called out from among the nations to be His "elect").

The New Testament is full of exhortations concerning the Christian's separation from the world and its godless spirit. Jesus made it very clear that we cannot serve both God and mammon (Matt. 6:24b) and that we must be willing even to hate (i.e., "to love less") "father, and mother, and wife, and children, and brethren, and sisters, yea, and (our) own life also," if we would be His disciples (Luke 14:26).

Paul exhorts the church at Corinth to, "come out from among them, and be ye separate . . . and touch not the unclean thing." He warns Timothy, "neither be partaker of other men's sins; keep thyself pure" (I Tim. 5:22), and tells Titus that Jesus came into the world, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; . . . Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (set apart) people, zealous of good works" (Titus 2:12, 14).

The Apostle John warns, in his first Epistle, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). And, perhaps, the strongest call to separation to be found in all the Scriptures comes through the warning of the Apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Like Israel of old, the Church itself ever stands as a living witness to God's call to separation. The word, "church" in the Greek, is *ekklesia*. This word comes



from *kaleo* "to call," and *ek* "out from." The compound verb, then, means "to call out from," and refers to the Church as a called-out body of people — called out from the world of the unsaved to become the "elect" of God. Kenneth S. Wuest says of this word: "The genius of the word points to the fact that in the mind of God, the church of Jesus Christ is a called-out group of people, separated out from the world to be a people that should maintain their separation from the world out of which they have been called" (*Studies In The Vocabulary of The Greek New Testament*, p. 27).

The name, "Christian," also provides us with a strong argument for living our lives separated from the world unto Christ. In essence, it means "Christ's-ones," and all who would take this name upon them, ought to so live as to be worthy of the same. We should always ask ourselves — no matter what we are saying or doing — "would Christ be found saying or doing the same?" We need also to visualize Christ living as we live, acting as we act, or doing as we do — and from this, determine whether our lives are truly separated unto Him, or not.

#### What we mean by separation.

When we speak about the Christian being separated from the world about him, we are not suggesting that he or she should enter into a cloistered way of life. When our Lord asked His Heavenly Father to keep His disciples from the world, He did not mean for God to take them out of the world but rather, "that thou shouldest keep them from the evil (of the world)" (John 17:15b). Indeed, Jesus often spoke to His disciples of their responsibility to associate with the world and, in every way possible, to be a positive force for righteousness. He told them that they were to be "the salt of the earth" and that they should be very careful that they do not lose their "saltiness" (Matt. 5:13). Among the many purposes of salt would be its savoring, cleansing, healing and preserving qualities. It will never be able to fulfill its purposes, however, if it is constantly kept in a box above the stove. (Nor, will you ever be able to preserve the pork if it is kept in one barrel and the salt in another.)

Our Lord also spoke of His disciples as "the light of the world" and exhorted them not to hide their light under a bushel, but rather, to let it shine for others to see (Matt. 5:14-16). He has provided no other way to enlighten a lost and darkened world — that is groping its way through the darkness and despair of its sins — than the light of our lives shining forth the love and purity of God. We must let our light shine — the light of our Christ-like lives and characters — that the world might be led to Him Who is the true light, "which lighteth every man that cometh into the world" (John 1:9).

The separation, that God's Word demands from every true child of His, is the separation that involves our total perspective of life, including its relationships, possessions and goals. Paul exhorts the Christians at Rome to "give your bodies, as a living sacrifice, consecrated to him and acceptable by him" (Romans 12:1—Phillips). This is what we mean by separation unto God — a separation which presents our total selves to God as a living sacrifice. Paul goes on to define separation from the world by warning these Christians not to "let the world around you squeeze you into its own mold" (Romans 12:2—Phillips). This means that, as Christians, we are not to be mere thermometers which only register the environment about us. Rather, we are to be thermostats which are

capable of transforming that environment. As the "light of the world" and "the salt of the earth," we are to influence for God and righteousness rather than be influenced by worldliness and sin.

There needs to be a certain aloofness of spirit by the Christian to the world about him. This aloofness, however, must not be in our attitudes and actions towards its inhabitants, but rather in regards to its manners and motives. Towards the inhabitants of this world we must always show love and concern but towards their way of life, we must be constantly on our guard, seeking to cleanse and heal. This, then, brings us to our last consideration from this text.

#### Various areas of life demanding our separation.

There are at least three major areas of life — and its relationship to the world — that demands the Christian's separation. One of these is the area of the world's standards — standards which seek to govern what we do, what we say and what we are. For example, there is the standard very popular today which says: "everybody's doing it!" The thought, here, is that if "everybody" is doing it, then it must be alright if I do it. However, God's Word does not read this way. It says "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Our Lord also warns, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). The fact that "everybody" (which, in itself, is not true) is doing it, does not make the act right or pleasing in the sight of God — nor will it guarantee us peace and security. Our actions are not to be governed by the laws and mores of men and society but rather, by the law of God. The Psalmist speaks of this when he declares: "Blessed (happy) is the man that walketh not in the counsel of the ungodly . . . But his delight is in the law of the Lord" (Ps. 1:1-2).

Another standard of this world which is heard so often, is, "Eat, drink and be merry — for tomorrow we will be hit by the hydrogen bomb!" The thought here seems to be that if we will bow before the gods of lust, luxury and pleasure, we can forget for a time the terrible doom that hangs over us and get as much out of living as we can, while we can. The only problem with this is that none of us knows just how much time we do have. We, too, may hear God speaking to our soul, even as the barn building fool in our Lord's parable: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided" (Luke 12:20). Again, we need to listen to our Lord when He asks: "What is a man profited, if he shall gain the whole world (its pleasures and its possessions), and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26).

The Church of Christ needs to hear and heed these warnings, for certainly, in too many circles, there is very little difference between the world's standards and those of the Church. If more Christians would separate themselves from the vain standards of the world about them, fewer of our churches would have to close their doors on Sunday and prayer meeting nights and more money would be coming into the church treasuries for the advancement of the Gospel's message at home and abroad.

Another standard of this world from which the Christian must separate is that which says that, "the end justifies the means." This standard has invaded the church



in the form of "The New Morality" and "Situational Ethics." It is a standard which says man can decide for himself whether an action is right or wrong and, that, if the end result of any action results in a "good" (this "good" determined by man or his society), then the action, whatever it might be (or regardless how wicked and corrupt), is justified. This standard makes man his own god and his actions his only bible. Suffice it to say, God's Word says that "the soul that sinneth, it shall die." It will make no difference what we think or how we have been judged by man — God has no double standard, and sin — all sin — will bring judgment and doom. This is one of the major emphasis of this book of Revelation — God will vindicate His Christ and His Word; all wrong will be made right; and all sin (and sinners) will be judged and damned.

A second area, that demands the Christian's separation, is that of the world's pleasures. This area is the natural outgrowth of our relationship to the world's standards, for, what we believe naturally influences what we do. If we accept the standard that "everybody is doing it," then, we will follow the crowd and join them in "wine, woman and song" and in eating, drinking and playing our way into hell! To come out from the world and be separate, demands that we give up its standards and many of its allurements — those that would rob God of His rightful control over our time, talent and treasure. Certainly, the powerlessness in the modern church lies in its too close proximity to the world and its way of life. In general, we see very little difference between the standards and the pursuits of the average Mr. Christian as compared to Mr. World. Dr. Vance Havner (in a sermon during the 1967 Founder's Week at Moody), made the following observation: "The word Christian is both a noun and an adjective. We have a lot of noun Christians today who are not very Christian Christians. They need to do something about the adjective." He also observed: "If you are what you always have been, you're not a Christian."

It might be well for us to listen to these words from so eminent an evangelist as Dr. Havner, for, certainly there is a great dearth of genuine Christianity in so much of Christendom today. There is so little difference from the world — one is left to wonder — is there any difference!

One other area we must at least touch on, as we think of the Christian's separation, is that of the world's culture-patterns (in terms of conversation, fashions, affiliations, indulgencies, etc.). These three areas seem to go together, for certainly, what we believe influences what we do — and what we do, influences what we actually are. Such will in turn, reveal itself by what we say, how

we dress, whom are our associates, what are our pastimes, etc., etc.

The culture patterns of this world are ruled by the goddess of sex and sensuality rather than the God of righteousness and holiness. Such is reflected in modern conversation, amusements, fashions, and general all around philosophy of life. Such corrupt, damn and doom, rather than build up in the most holy faith. For the Church and its members to pattern its life after such standards, pleasures, and culture-patterns of this world is to turn her into a social club and her membership into a weak, anemic facimile of the true Church of Jesus Christ which has always "come out from among them and (remained) separate." John was writing to those who were very much a part of the Roman world around them — yet, he exhorts them to live separated and purified lives. The same exhortation goes out to all who live in this corrupt "Babylon-world" of our own day.

#### In conclusion.

Verses 4b-5 tell us why we must keep ourselves separate from the ungodly world systems of our day. They tell us that if we share with the world in its godless standards, pleasures, and cultural patterns, we shall also be left to share in its ultimate judgment and doom. Verse 5 makes it very clear that God is looking on — and keeping a record of what He sees. It, thus, behooves us to listen most carefully to His constant call to separation and purity of heart and life.

This call to separation is not only that we might escape the judgment to come. There are to be also present benefits and purposes. Those who seek to pattern their lives after Christ and His Word, are able to know the true source of peace and security. Only such are able to truly enjoy life as God planned for it to be enjoyed — only such are able to look forward to the future with keen anticipation and joy.

Then, again, God's call to separation has an evangelistic purpose. This is the only way for His people to live in this world as positive witnesses to His transforming grace and power. This is the only way they can be the light to lead a darkened world to Him Who is the only true source of light. This is the only way they can be the salt God can use to cleanse and heal a corrupt and decadent society. Saying it another way — this is the only way they can be a positive force for true righteousness in a world that is so far removed from the same.

Thus, by our coming out from the world — in word, thought and deed, we may be instrumental in not only saving our own lives from the judgment to come, but also the lives of others who have been influenced, by our example, to also "come out and be separate!"





# The Brethren Layman

## NEW LAYMEN EDITOR

AT THE PAST General Conference Mr. Floyd Benshoff was appointed as Editor of the layman pages of **The Brethren Evangelist**. All laymen news items should be sent to him, he will edit it and mail it on to the Editor of the magazine.

His address is:

148 Wilson St.  
Johnstown, Pennsylvania 15906

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## PENNSYLVANIA DISTRICT LAYMEN MEET

**D**URING the sessions of the 78th Pennsylvania District Conference of The Brethren Church held in Vandergrift, Pennsylvania, July 29-31, the district laymen met. Under the guiding hand of Paul Bird, vice president, several fine programs were presented to the men, featuring missionary Rev. Kenneth Solomon. The Fall Rally to be held at Waynesboro was discussed and plans were left to the executive committee. A Laymen's Retreat at Camp Peniel was talked about which led to a suggestion that the men also take advantage of the famed Pennsylvania hunting in the mountains of Somerset County and have a Brethren hunting retreat. Both may become realities.

Officers for the new year were elected as follows:

President: Paul Bird  
Vice President: Sam Anderson  
Secretary: Leroy Boyer  
Assistant Secretary: Earl Ely  
Treasurer: Lester Leidy  
Assistant Treasurer: Richard Howard  
Floyd Benshoff

# The Minister and Preaching on Political Issues

by DAVID CASE

## Introduction:

Perhaps the best way to introduce the topic would be to first reproduce the questionnaire so that the exact area of concern will be clear. The first question was "Would you at any time preach on a political issue?" The response was to be either yes or no. The second question was "Do you think congregations want to hear a sermon on a political issue?" Again the response would be either yes or no. The third question was, "If you would not preach on a political issue what reason would form your decision?" The last question was, "If you would preach on a political issue, what form would this sermon take?"

At this time, definitions of key phrase appearing on the questionnaire will be helpful. First I want to define what I mean by a preaching situation. By this I mean an organized period of time when the pastor will be speaking to his people. I had in mind a morning or an evening service for this speaking situation. I am aware of those who feel that their every contact with the people is an opportunity for such speaking, but I had in mind the organized setting of a worship service or an evening service.

Next, I want to define a political issue. I did not have a man or a party in mind but rather issues that in our society today demand a political settlement or at least a political initiative to be corrected. I was thinking of such questions as war, civil rights, an open housing bill, public demonstrations and businesses being open on Sunday.

When I asked the question, "What form would a sermon on a political issue take, I was interested in the manner a pastor would use this issue. For example, as an illustration in a sermon, a modern application of a Biblical text or if a pastor would devote a complete sermon to an issue.

## Illustrating the problem

One of the most interesting sections in any newspaper is the "Letter to the editor" section. In a Cleveland newspaper the following letter appeared recently.

"The religious editor had an article headlined, 'New Breed Clerics Don Active Role.' It was stated that the clergyman might ring your door bell, ask not about your spiritual state, but . . . ask you to vote for his man for president.

"Be it hereby known that I am advising

David Case is a Seminary Student at the Ashland Theological Seminary. This paper was presented for a course offered at the Seminary.



my parishioners to push such a clergyman off the porch. Hopefully he might fall on his head and 'get religion.'

"The movement of the 'activist' is led by 'clergymen of the new breed variety who came out of the seminaries in the last ten years,' says the article, quoting an author who is a Harvard theologian.

"These fellows do not know their own job yet and now they are getting into politics as 'saviors' of their country. If they stick, I do hope they know more about politics than many of them seem to know about religion. Many of these seminarians of the last ten years have a lot of knowledge but not much wisdom or judgment or even sense. Ask some clergymen who have had them as associates or assistants and you can learn how they can louse up a good congregation and in doing so not bring in any other members. All denominations seem to be 'blessed' with them.

"I submit that churches have enough troubles without their 'shepherds' getting into politics."

In direct opposition to the above letter is a portion of a sermon a Cleveland area pastor preached recently and appeared in the Cleveland paper. The headlines read, "Poor are Christ!" The article opens with "if — as is his destiny — man is to save his soul and gain the blessings of God, then he must become involved with today's social issues . . . the voice of the suffering is the voice of Christ, . . . God will ask us, 'What have you done to help the poor to help themselves that they may no longer be poor in this world of plenty? . . . What have you done to eradicate poverty and ghettos, hatred and blight which maim the total person of man, body and soul?' . . . Christ incognito, like some fabled king, Christ the King walks in beggar's disguise and our neglect of the needy is neglect of Jesus."

Although the pastor of this sermon did not mention any specific issue, I feel sure he would be in complete agreement with the intent of a news item that appeared in the Cleveland newspaper the Sunday before primary voting day. The article was entitled, "Churches to Distribute Welfare Levy Leaflets," and told about a literature program prepared by the Greater Cleveland Council of Churches of Christ urging a positive vote on the health and welfare levy on the ballots. The article told of seven-hundred letters being sent to Protestant and Eastern Orthodox pastors in Cuyahoga County with the suggestion that each pastor "preach on the subject Sunday and distribute the campaign literature."

I believe the letter and sermon present the problem I am trying to deal with in this paper. The pastor is a member of society, a citizen of his country and certainly

through his contacts with his people knows the condition in which they live. The question is not should a pastor be in favor of a welfare levy or whether he should even form an opinion on this subject. As a citizen and a voter he should express his personal views, but the question is should he express his views in the pulpit. This is the question put to the pastor's conference and with which the rest of the paper will deal. First a brief statistical account of the questionnaire will be given, then reasons noted why some would not preach on a political issue from the pulpit and finally attention will be directed to those who would preach on a particular issue and in what form this sermon would take.

#### The Brethren scoreboard

There were sixty-six pastors present when the questionnaire was presented of which forty-three responded or sixty-five percent. Of those who responded, ten stated that they would not preach on a political issue, or twenty-three percent, while seventy-seven percent said that they would preach on such a topic. In response to the question, "Do you think congregations want to hear sermons on a political issue," sixteen stated they did not think so, or thirty-seven percent, while sixty-three percent thought that the congregations desired to hear such a sermon. There were six pastors who stated that they would personally preach on a political issue but thought congregations did not want to hear such a sermon, while two pastors replied that they would not preach a sermon of this nature but that congregations wanted to hear such a sermon.

One point of interest in this response is in regards to a survey printed in the April 22, 1968 issue of the **U.S. News and World Report**. On page sixteen, it said "fifty-three percent of Americans thought that the churches should keep out of social and political issues." This is in contrast to the pastor's stating that seventy-seven of them would preach on a political issue and that the congregations would welcome a sermon on a political issue by a margin of sixty-three percent.

Three reasons given by **U.S. News and World Report** for this feeling on the part of those who thought that the churches should not speak out on issues of the day are: (1) the first duty of the churches is to comfort the individual; (2) that ministers and priests do not have the kind of background or training needed to deal with social and political problems and (3) that churches should concentrate on raising the levels of religious belief and practices. In conclusion "signs seem to indicate that growing numbers of Americans feel the churches may have become too involved in outside matters."

The reasons that the ten men gave for not preaching on a political issue fall within five categories. First, there is **the question of available time**. It does not seem right to take what little time a pastor has to speak to his people on Sunday and use this time for other than helping the people to worship God. One man commented, "I do not feel that there is enough time of worship for my people. Too many do not know, appreciate or respect God for what He is. We have in many cases only one hour in a week to personally reach the people with an eternal message, what comes first!"

Another reason given was that ministers would be **straying from their field of knowledge** if they preached on a political issue. As one man put it, "ministers do not understand many political issues and they are not authorities." Another man suggested that **the people in the congregation are already informed** on issues and have already fixed their opinions. He says, "most people have their opinions, and they are usually well informed on all political issues. I feel God's Word is to be preached at all times."

By far the greatest number of men mentioned simply that **they were called to "preach the Word."** One replied, "the purpose of the minister of God is to proclaim the Word of God, not express political opinions. Politics has no place in God's pulpit." Another said, "I personally feel that people come to hear the Word of the Lord. I remember the admonition given to me to preach the Word."

The final reason was that a **minister can best produce changes in a persons life by preaching Christ**. He commented, "I think God has called us to preach Christ. If I can do this, He will direct the decisions of our people on political issues as well as personal issues."

These, then, are the reasons why twenty-three percent of those attending the pastor's conference would not preach on a political issue.

Those thirty-three men who said that they would preach on a political issue will now attract our attention. I have divided their responses into three headings. First, "why" I would preach on a political issue! The main reason was that a Biblical principle or a moral issue would be involved. This response was by far the chief reason of those who stated why they would so preach. One man identified himself with "the prophets who many times became very unpopular by becoming involved in so-called political issues." All the men were concerned with issues as they applied to the Christian Faith and expected a response from their people when they heard this type of sermon. One man named

"gambling, liquor, human rights, morality and war" as issues to be preached on within a Biblical context.

Another reason is for the church to serve as an explainer of the issues whereby the people could become familiar with the issues and knowledgeable of their Christian responsibility.

Related to the above reason, is this suggestion by a pastor who says, "I would preach on an issue only on the basis of the Christian's responsibility as a Child of God to help select and elect persons who show evidence of concern for justice and equality for all persons."

The last reason given as to "why" is the difficulty of separating the Gospel from current issues. A pastor states, "I do not know how a minister can avoid speaking on current political issues — the Gospel deals with them . . . I endeavor to deal with the issues through the Scriptures."

Turning from "why" we now consider "when" would you as a pastor preach on a political issue. Those men who indicated their opinion in this area felt that the formal worship service would not be the place for such a presentation. One man suggested "during the evening service or a men's meeting" would be the most appropriate time for this presentation. Another man did not specify this exact manner but thought he may be in favor of church forum. He stated, both sides of the issue should be presented so people could understand what the issues of the day are so that they can vote intelligently."

The last part of those who stated that they would preach on a political issue categorized under the heading of "how" would you preach on this subject. By far the greatest number in this division felt that the way to preach on an issue was within a Biblical context. On a particular issue, as one man stated, it "must be based on Scripture — is the issue right or wrong in light of God's Word?" The general feeling is that "the issue must be judged on the basis of what the Scriptures say and what Christian involvement with the issue means."

One man indicated that when he preached on a political issue it was the entire sermon. For instance he preached the Sunday before Election Day in 1960 on the topic of John Kennedy a Catholic for President, on another occasion he preached a whole sermon on the question of local option. A local department store was applying for the right to be open on Sunday and this same minister preached one-half of his sermon on this topic.

In contrast to this pastor, most felt that the political issue would be only part of the regular sermon and serve as an illustration. For instance, one pastor said, "the



sermon would have to be Bible centered with the political issue used as an illustration or side issue." Summing up the "how" of preaching on political issues, the men indicated that it must be in a Biblical context and the majority thought it would best serve their purpose as an illustration in their message.

#### Conclusion:

It is evident to this writer that both positions have arguments that offer much for consideration. In regards to those who would not preach on a political issue the most compelling reason in my judgment is the confidence that is expressed in a statement to the fact that if we will preach Christ He will direct the lives of His people. This is true in all areas of that persons life — political issues or anything else. There is something wholesome in this approach.

On the positive side I am in favor of more imaginative opportunities for the pastor to discuss with his people current issues. Agreeing that the worship service is not the best place for a political sermon, certainly the evening service or a church forum would be of profit. Also the pastor

could make use of his contact with his people through newsletters, letters from the pastor or whatever other way he can think of informing the people. I believe the church has a responsibility to make sure that its people are informed as to their Christian responsibility on a particular current issue.

In all probability the nearest to a correct answer to this problem is a compromise in which the pastor does not feel that he will lose his Biblical basis if he presents a political issue but realizes that real social concern is the outgrowth of Bible centered preaching. This theme is developed in the book "Revivalism and Social Reform" by Timothy Smith, which is a survey of Mid-Nineteenth-Century America. Chapter ten for example presents the theme of "the pre-occupation with social problems which later dominated American Protestantism stems from the zeal and compassion which the mid-century revivalists awakened for sinning and suffering men. And it rests in large upon social theories which they originated" (from page twelve). This suggests that real Bible preaching and social-political issues are impossible to separate, but one the by-product and result of the other.

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#### SCRIPTURES OF THE WORLD' REVISED

**New York (EP)** — A revised edition of the 80-page book "Scriptures of the World" has been produced by the American Bible Society here.

The volume contains information regarding the 1,337 languages and dialects in which at least one complete Book of the Bible has been published.

The tabulation incorporates all known first editions from the beginning of printed text in the 15th century, according to ABS librarian Miss Elizabeth Eisenhart. The collection is not confined to publications of the United Bible Societies, representing a useful reference tool not only for those concerned with the work of Bible distribution but also for those interested in broader linguistic and bibliographic aspects of Scripture publication, Miss Eisenhart added.

#### NO SUNDAY SELLING LEADS TO TROUBLE

**Los Angeles (EP)** — Near the spot where Evangelist Billy Graham rose to international prominence at Washington and Hill Streets in Los Angeles, Ford dealer Frank Taylor built his business into one of the State's largest auto dealerships with the ad slogan, "No Sunday selling."

Now he is suing the Curtis Publishing Company for \$3 million because of what Taylor describes as a libelous statement in the August 24, 1968 edition of the **Saturday Evening Post**.

The article in question allegedly described unethical practice of various dealers and said Frank Taylor's defiance of the traditional California automobile dealer practice of sales on Sunday became a real by-word in the industry and with the public.

The **Saturday Evening Post** article called the Sunday closing a "shtik." With such "gamy little tricks no longer available to them, the dealers all turned to shtiks," said the Post. "Frank Taylor Ford hammered at a theme of 'No Sunday Selling,' implying that he would never be caught doing business on the Lord's Day. He neglected to mention," said the Post, "that his Christian virtue was prompted by the fact that his lot stood on property owned by a church."

Taylor says the land was owned by an individual, not a church, and that there was no clause in the land lease contract prohibiting Sunday selling.

Having sold out in 1967, Taylor plans a strong comeback in the automobile business. "And believe me," he said, "there will be No Sunday Selling!"

# What Happened to the Unicorn?

by REV. THOMAS A. SCHULTZ

WE ARE HEARING a very rhythmic song over the radio and television today. It is about a strange animal called the Unicorn. In this song, there is a wonderful parable for the 20th Century man:

"A long time ago, when the earth was still green,  
There were more kind of animals than you have ever seen;  
They would run around free when the earth was still being born,  
But the loveliest of all was the Unicorn.

There were some green alligators and long necked geese,  
Some hump-y back camels and chimpanzees;  
Some cats, and rats, and elephants,  
and as sure as you're born,  
You're never going to see no Unicorns.

God saw some sinning and it gave Him a pain,  
God said, 'Stand back, I'm going to make it rain;'  
He cried, 'Hey brother Noah, I'll tell you what to do,  
Build a floating zoo, and take some of those:

Green alligators and long necked geese,  
Some hump-y back camels and chimpanzees;  
Some cats, and rats, and elephants, and as sure as you're born,  
Don't forget my Unicorns.'

Old Noah was there to answer the call,  
He finished making the ark just as the rain started to fall;  
He marched the animals into the ark two-by-two,  
And called them by name as they went through.

He got some green alligators and long necked geese,  
Some hump-y back camels and chimpanzees;  
Some cats, and rats, and elephants,  
'Lord, I am forlorn, I just can't see no Unicorns.'

Then Noah looked in the driving rain,  
Those Unicorns were hiding and playing silly games;  
Hanging and smashing and playing around,  
While the rain was pouring — those silly Unicorns.

The ark started moving, drifting with the tide,  
Those Unicorns looked from the rocks and cried;  
The water came down and started floating them away,  
That's why you never see a Unicorn to this very day.

You'll see green alligators and long necked geese,  
Some hump-y back camels, and chimpanzees;  
Some cats, and rats, and elephants,  
but as sure as you're born,  
You're never going to see no Unicorn."

I believe there is a wonderful parable in this song for our day. Incidentally, the Bible speaks many times about the Unicorn. Although, as you know, there is no trace of the Unicorn any place in the history of civilization. The author of the song must have been a very clever Biblical scholar. He figured that since the Bible mentioned the Unicorn, and there is no Unicorn alive today, and apparently no one has lived since the time of the flood, must have missed Noah's ark.

It is very interesting that the Unicorn in the early Christian Church was used as a symbol of great strength. It was also



used as the symbol of the purity and holiness of the Virgin Mary. Do you know how he looked? He was a fabulous animal resembling a horse with one horn. He had fine legs like an antelope and a tail of a lion. The single horn in the center of his head was multicolored. The parable is very plain. Simply, that the Unicorn never got on the ark because of his playing silly games.

Long before I heard this song, I must confess I often wondered what happened to all the people that day when the rain started and the flood came; they were unable to get on the ark. I never dreamed that there were animals who didn't get on the ark. But, I suppose the author could be correct since the Unicorn doesn't seem to be around. I feel sorry for the many thousands and thousands of people who did not get on Noah's ark. I not only feel sorry for those people at the time of the flood, but also for the many, many people down through civilization unto this very day; because, my friends, there are many, many people who still are not on board the ark. In other words, there are many people who exclude themselves from the spiritual life of God because, like the Unicorn, they are playing some kind of silly game.

Recently, a psychologist wrote a book entitled, **"The Games That People Play"** It is a very profound book. There is another book entitled, **"Games Adolescence Play in Life."** I believe these psychologists have also caught somewhat of the significance of the author of this song. They recognize that many people do not grow mentally, physically, spiritually, or with a personality because they are playing games that inhibit the true self. Many people die in the cocoon like the caterpillar; they never realize that they can break the cocoon and become a butterfly. We exclude ourselves so often from the reality and forces of spiritual life.

Many men, who, believing in God, can face the great issues of life and find tremendous strength, power, peace, and joy. A very faithful Christian I know is dying, but has such great peace because of his faith in God. He is not afraid. He said, "Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." On the other hand, I see many people who cannot face life, let alone death; they are troubled in body, mind, and soul. They live lives of anguish, fear, worry, and sickness; all because they won't go on the ark! They are like the Unicorn who spends a lot of time on silly games and does not become a part of the great spiritual life.

Why are people excluding themselves from the Kingdom of God? That is the spiritual question for this meditation. Too

many of us are not willing to give up our old ways of life. In the old-time church, it was said, "Men were just sinning too much." But we have become sophisticated today; we are not supposed to mention the word "sin" too frequently for fear of offending someone. But, "A rose by any other name still smells the same," and sin, no matter what you call it, is still the thing which excludes men from the kingdom of God. It shuts off all the spiritual power and strength that God has available for us.

Are you still hanging on to some sinful thought or way and will just not give it up? Are you on the rock in the rain? Do you expect to keep on doing that which excludes you from the door of Noah's ark? How do we sin in life today? I believe we all know the answer. Our greatest sin is probably the fact that we shut God out! We are not willing to come on the ark. We are not willing to abide by the laws of His spiritual kingdom. We want to do all things our way, just like the Unicorn. We do not seek first the kingdom of God and His righteousness.

Can you apply spiritual laws to the sin abiding in your life? If you would look at that part of your life which is not very pleasant and say, "I'm going to think of spiritual things instead of evil; I'm going to do this instead of that," I wonder how many would live a more full life if you applied such a principle. We sin so often today; not so much in that we steal, bear false witness, lie, or commit adultery, but in self-love, apathy, and indifference. Although, these sins are very prevalent in the world today. Ninety-nine per cent of the work of the Pastors is confined to helping men and women who sin in this way.

Now most of us do not steal, commit adultery, embezzle, bear false witness, etc. I believe this, but I do believe that all of us are guilty of sin in another way which is just as bad. We do not engage enough in the responsibility of carrying out God's spiritual laws. We do not love enough. The sin of omission is worse, in my understanding of the Scripture, than the sin of commission. It is what you don't do for God that is more damning to a man than the venial sins which we commit day-by-day through the lust of the flesh. So, if we continue to destroy our character by these evil things, thoughts, and patterns, we, like the Unicorn, do not get on the ark.

I have pleaded with a man who has been drinking for five years. He has lost his family and job. Please give up the drinking. The man said, "Pastor, I am not an alcoholic." But you understand, he can't play a silly game and insult my intelligence, then expect us to put the pieces of

his life together. When we continually persist to think evil, or act accordingly, then we, like the Unicorn shall be excluded from the spiritual kingdom.

Another reason we are excluding ourselves from spiritual life is that we procrastinate. Now the Bible tells us in a number of places about the Unicorn, and each place says that he was the loveliest of all the animals. He was not only lovely to look at, but he was also the strongest of all the animals. Job asked, "Will the Unicorn be willing to serve thee, or abide by thy crib?" (Job 39:9). In the beginning, the Unicorn was endowed with many fine virtues of life; but he lost them! He lost them playing silly games on the rock!

Now I see many people who have great virtues. I love to direct them to a star. I tell them how great life can be, but it becomes our lot to see them fall. They slip and become antagonistic; their lives become marred and scarred. I was visiting a man in solitary confinement in jail. I had gone to see him as he was being sent to the penitentiary. He said he was sick. I said, "Perhaps we could get some medicine for you." He said, "No, I am just sick at heart." He has been in and out of prison many times. As he stood in jail, with tears running down his cheeks, he said, "why have I turned out like this?" Well, we are all like the Unicorn. We are endowed with wonderful things, but we ruin the opportunity we have by our sinful disobedience to the will of God!

There are many people that need to worship and pray with you who have come to feel the fellowship, and to adore and praise God's holy name; but they are not here. Often times, they are the ones who are in the greatest trouble. Why is it that we persist in not doing the things we ought to do? The answer as to why the Unicorn didn't get on the ark, and why you and I don't get into the spiritual kingdom is the fact that we procrastinate. We put off!

A short time ago, a young man, with a broken leg that was in a cast, innocently said, "I'm too young to be thinking about church and God. I'm going out and have a good time while I can. Once I get married and settled down, then I am going to change my ways." procrastination! My friends, if we are ever going to be different, it is going to be today. Constantly, the Bible speaks about the kingdom of God being here and now! There is no tomorrow for a sinner to repent and change his way of life. The time is today!

Can't you just see the Unicorn having a lot of fun on the rocks as the rain came pouring down? It was a wonderful experience for him. The Unicorn, like many of us, must have been saying, "Ah, ha, I'll

just have a little bit more of this and then I'll take the final leap onto the ark and sail away with old man Noah." But, due to his procrastination, he never got on the ark. Do you notice how the author of the song caught that? He said the rain got so bad that it started coming onto the ark. So Noah said they couldn't wait around for the Unicorn and he closed the door.

Now, my friends, is the acceptable hour to enjoy the spiritual kingdom. I am not talking about dying or the final moment of your life, although it might be. We ought all be prepared spiritually. There is a spiritual world that we are all missing: Power, faith, strength, joy, creativity and the peace which the world cannot give are all being missed by so many people day-by-day because they say, "Tomorrow I shall love my enemy. Tomorrow, I shall serve. Tomorrow, I shall change. Tomorrow, I'll give up that little sin I have been harboring in my life."

Jesus tells the parable of the ten virgins. "The kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying 'Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came and they that were ready went in with him to the marriage: and the door was shut. Afterward, came also the other virgins saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you I know you not.' Watch therefore, for ye know neither the day nor the hour where in the Son of man cometh" (Matthew 24:1-13).

I believe that every hour of the day represents a great spiritual opportunity for each and everyone of us. Though the storms may come and the sins of life may mar and scar our lives, I think it is the will of God, through Jesus Christ, to tell you that it is not too late today to get on the ark of spiritual understanding. Make Christ a spiritual reality; believe and trust in Him and make Him a part of all you say and think. Then, you will not be left out as the Unicorn; but you will be a part of His kingdom not only in this life, but forever more.



# MISSIONARY NEWS



## MANTECA CHURCH'S GRATITUDE

THE First Brethren Church of Manteca, California, wishes to express her gratitude to the Missionary Board and to the members of the **Ten Dollar Club** for the gift of \$9,740. The **Ten Dollar Club Call** for January through June 1968 was designated for the Manteca Church to help in relocating the church. Your generous response to that call is greatly appreciated by the Manteca Church.

The Manteca Church needs to relocate. For over forty years we have been located on this corner. But those years have brought many changes. We need to expand our facilities, but we do not have room to expand on our present corner. In fact, we cannot obtain a building permit for remodeling because we cannot furnish enough off-street parking. And the traffic and noise on this main thoroughfare creates a constant problem for us.

Because of our need, we set out several years ago to relocate the church. But in 1961 the Stockton Church relocation became the district's project, and the Manteca Brethren willingly laid aside their own plans to help their sister church in this small district consisting of only three churches. Now we have turned again to our own needs. We purchased three acres of land on the north edge of the city. This land was paid for and dedicated on January 1967. We will be one of two churches in a 115 acre development. We feel that the Lord has led us to a good location.

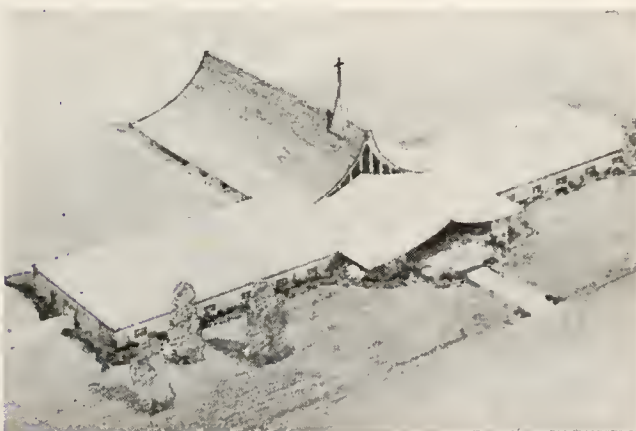
The plans for our new church are all but complete. Our own efforts toward our building fund are showing results. But we need to sell our old property before we can build new. Selling an old church is not easy. Zoning changes take time. But we feel that in due time the Lord will open the doors and provide a buyer for us.

When this happens, we will begin construction of our new facilities.

Your gift to us is appreciated. It is good to know that the other Brethren across the denomination are interested in us and willing to help us financially. We thank you also for your prayers on our behalf, and we ask that you continue to pray for us. God has led us thus far, and we are confident He will lead to the end. So we continue to pray, work and give thanks until the project is completed.

To each one who has helped financially and prayerfully, our thanks.

Rev. Alvin Grumbling, Pastor  
Manteca Brethren Church



Why not join the  
**TEN DOLLAR CLUB?**

# COMPARISON REPORT ON CONTRIBUTIONS TO HOME MISSIONS

The gifts included in this report represent all contributions received by the Missionary Board for Home Missions in the 1966-1967 and the 1967-1968 Fiscal Year.

	1966-1967	1967-1968
<b>Southeastern District</b>		
Bethlehem	\$ 70	\$ 121
Chandon	10	47
Cumberland	195	8
Gatewood	0	0
Haddix	0	45
Hagerstown	1070	1050
Kimsey Run	0	10
Liberty	2	23
Linwood	151	215
Lost Creek	21	48
Mathias	4	30
Maurertown	548	510
Mt. Olive	111	121
Oak Hill	8	74
Rowdy	10	0
St. James	260	620
St. Luke	0	15
Washington, D. C.	1046	582
<b>Pennsylvania District</b>		
Berlin	561	580
Brush Valley	109	51
Calvary	122	37
Cameron	45	63
Conemaugh	275	120
Fairless Hills-Levittown	89	126
Highland Church	90	120
Johnstown (First)	574	622
Johnstown (Second)	536	784
Johnstown (Third)	812	803
Masontown	106	203
Meyersdale	110	108
Mt. Olivet	98	103
Mt. Pleasant	0	0
Pittsburgh	277	165
Quiet Dell	0	19
Raystown	28	0
Sergeantsville	71	66
Valley Church (Jones Mills)	86	61
Vandergrift	64	167
Vinco	1260	1733
Waynesboro	241	240
White Dale	57	18



**Ohio District**

Akron	148	110
Ashland — Park St.	2406	2658
Canton	672	638
Columbus	36	49
Dayton	807	1323
Fremont	8	4
Garber	122	113
Glenford	12	29
Gratis	68	447
Gretna	644	870
Louisville	1691	1805
Mansfield	220	164
Massillon	168	172
Newark	97	77
New Lebanon	1033	1215
North Georgetown	69	57
Pleasant Hill	901	34
Smithville	598	480
West Alexandria	158	4
Williamstown	250	285

**Indiana District**

Ardmore	306	328
Brighton	481	352
Bryan	796	1982
Burlington	252	285
Central Chapel	65	63
College Corner	64	98
Corinth	219	229
County Line	353	97
Denver	67	123
Dutchtown	80	16
Elkhart	5578	3321
Elkhart — Winding Waters	211	140
Flora	1051	891
Goshen	1832	1421
Huntington	67	76
Kokomo	92	230
Loree	816	872
Matteson	34	15
Mexico	222	211
Milford	111	135
Mishawaka	151	236
Muncie	129	79
Nappanee	1919	1633
New Paris	504	486
North Liberty	477	422
North Manchester	728	540
Oakville	477	141
Peru	436	544
Roann	780	694
Roanoke	121	100
South Bend	881	455
Teegarden	19	233

Tiosa	134	106
Wabash	820	1221
Warsaw	319	224
<b>Central District</b>		
Cedar Falls		62
Cerro Gordo	354	421
Lanark	564	872
Milledgeville	1295	536
Udell	227	323
Waterloo	1820	1580
<b>Midwest District</b>		
Carleton	32	9
Cheyenne	25	0
Derby	151	25
Falls City	240	496
Fort Scott	69	68
McLouth	107	126
Morrill	20	8
Mulvane	461	658
<b>Northern California</b>		
Lathrop	85	89
Manteca	317	406
Stockton	60	56
<b>Others</b>		
Tucson, Arizona	92	76
Tempe, Arizona	11	7
Sarasota, Florida	488	1824
St. Petersburg, Florida	18	48

Note: Contributions to the Ten Dollar Club for church extension are not credited to individual churches in this report.

	1966-1967	1967-1968
Total Church Offerings	\$46,303	\$45,931
Other Home Mission Offerings —		
Bequests	1,088	18,114
Memorial Gifts		182
Dividend & Interest Income	829	776
Offering to Secretary		58
District & National Organizations	5,634	6,261
Conference Offering & Barnett Record		
Income	6,414	
Brethren Youth Project - St. Petersburg		12,844
Ten Dollar Club	20,827	19,886
Individual Contributions	2,228	2,818
<b>TOTAL HOME MISSIONS INCOME</b>	<b>\$83,323</b>	<b>\$106,870</b>

### Top Ten Brethren Churches In Home Mission Contributions — 1967-68

1. Elkhart, Indiana	\$ 3321	6. Vinco, Pennsylvania	17
2. Ashland, Ohio — Park Street	2658	7. Nappanee, Indiana	16
3. Bryan, Ohio	1982	8. Waterloo, Iowa	15
4. Sarasota, Florida	1824	9. Goshen, Indiana	14
5. Louisville, Ohio	1805	10. Dayton, Ohio	13





# The Beginning of Something Big

(A report on "Talk-In '68")



The Ashland Theological Seminary was the site of "Talk-In '68." Participants shown here are (l. to r.) Marilyn and Fred Burkey, Fred Finks and Dave Radcliff.

The ball is rolling! Potentially big things are in the works for Brethren Youth.

It all started in the minds of several persons who are concerned that so many Brethren young people feel so little responsibility for participation in the mission and ministry of their church.

Acting on the assumption that youth who are members of the church are called to Christian discipleship now, as people of God placed in the

world for ministry, fifteen young people from Indiana, Ohio, Pennsylvania, and the Southeastern districts were invited to come to Ashland to discuss the topic: "Our Church In The Twentieth Century."

In an informal setting, these youth and several adults — Rev. M. Virgil Ingraham, Prof. Charles Munson, Dr. Joseph Shultz, and Rev. Fred Burkey — spent the afternoons of Saturday and Sun-



Dr. Joseph Shultz asked many pointed questions.

day, June 22 and 23, in profitable discussion sessions. Generally, the young people agreed that a major obstacle in the involvement of youth in the work of the church centers around adult leadership. One girl stated that in her church, the young people were treated like a disease. Adult leadership changed so rapidly that an observer might see the youth group as a "hot potato." Only those who "didn't know better" got "stuck" with being youth advisors.

Several participants voiced their disgust with both "unplanned" and/or "canned" Sunday evening programs where "all we do is sit still and listen to a boring talk by somebody who doesn't know anything about our problems." Another pounced on the worship service of his church. "It's always the same . . . why couldn't we experiment in using other media in worship?" Still another said in private, "If I see one more film on sex education in our youth meeting, I'm not going back."

Several commented that our churches lose many youth because the local church fails to follow the decisions made at camp. "You get the idea that nobody really cares that you made a decision . . . after while you give up trying." Instances were cited where commitments were made only to be allowed to die of neglect.

District Youth Rallies came in for their share of criticism, too. Typical comments were: "Mainly, the rallies I have attended were last-minute affairs" . . . "they seem to be thrown together . . . 'nobody seems to know what's going on — why.'"

Lest the idea be conveyed that this was a "negative" meeting, it should be understood that these young members of The Brethren Church tried to be critical in a constructive sort of way. When asked by the adult participants what we ought to be providing in the way of a denominational youth program, they presented some valuable thoughts. The idea of a "spiritual retreat" (for want of



Evelyn Ingraham and Paul Carey ponder a point made by another young person.





David Benshoff and Deanna Solomon apparently left the meeting with much to think about.

better term) at which committed young persons from different churches might gather for fun, fellowship, spiritual enrichment and stimulation to growth as Christian persons, was unanimously felt to be worth investigation.

Such a retreat, if held at a time other than General Conference, could give a lift to persons who might otherwise begin to sag. The feeling expressed was that we need to get to know one another, our church leaders, and our church program better. The retreat might help us to accomplish all three.

The suggestion was made that District Rallies and local church youth ministries could both be bolstered by developing a service program using outstanding college students who could provide both leadership and inspiration. All agreed that youth see too little of our college-age people in situations where church youth may ask questions and get acquainted with them.

A distinctive feature of The Brethren Church, as compared to other churches, was that we do expose our youth to the Bible and its teachings. All were in favor of increased emphasis on the Word of God in all youth activities. This can be our church's unique contribution in many local settings.

As you may have guessed by now, this brief meeting was very revealing and fruitful. It ap-

pears that we have raised a generation of Brethren youth who want to make a Christian contribution to the world in which they live. They want to be led by people who have caught the vision of the church as the people of God in the world, carrying on the ministry Christ started almost twenty centuries ago. Having been equipped by their churches to make a positive impact on a world that is both confused and confusing, they want to "go where the action is" and put their faith to work.

The young people who participated in "Talk-In '68" are to be commended for their honesty, openness and creativity in facing the tasks which lie ahead of The Brethren Church. They feel that we have a reason for being and that the Brethren have a message to deliver to the world.

Therefore, the Youth Commission of the Board of Christian Education is now studying and will continue to study the proposals made by this group. Ours is a day in which it is impossible to stand still and survive the vicious currents of the times. The challenge is clear: the youth of The Brethren Church are ready to be challenged to greater things than ever before. They want to become involved in the life and work of the church in areas which provide them with opportunities for expressing their faith in their Lord who said, "Go ye . . . unto all the world"!

*Presenting - -*

## Dr. Louis F. Gough



We are proud to present Louis F. Gough, Professor in New Testament Theology, as the latest addition to the Faculty of Ashland Theological Seminary. Dr. Gough is highly qualified having experience in pastorates, in teaching New Testament studies at various colleges and Anderson Theological Seminary, and in various administrative capacities including President of Warner Pacific College and Dean of Salem College. His education includes B.S. Anderson College, B.D. Duke University, and Th.D. Princeton Theological Seminary.

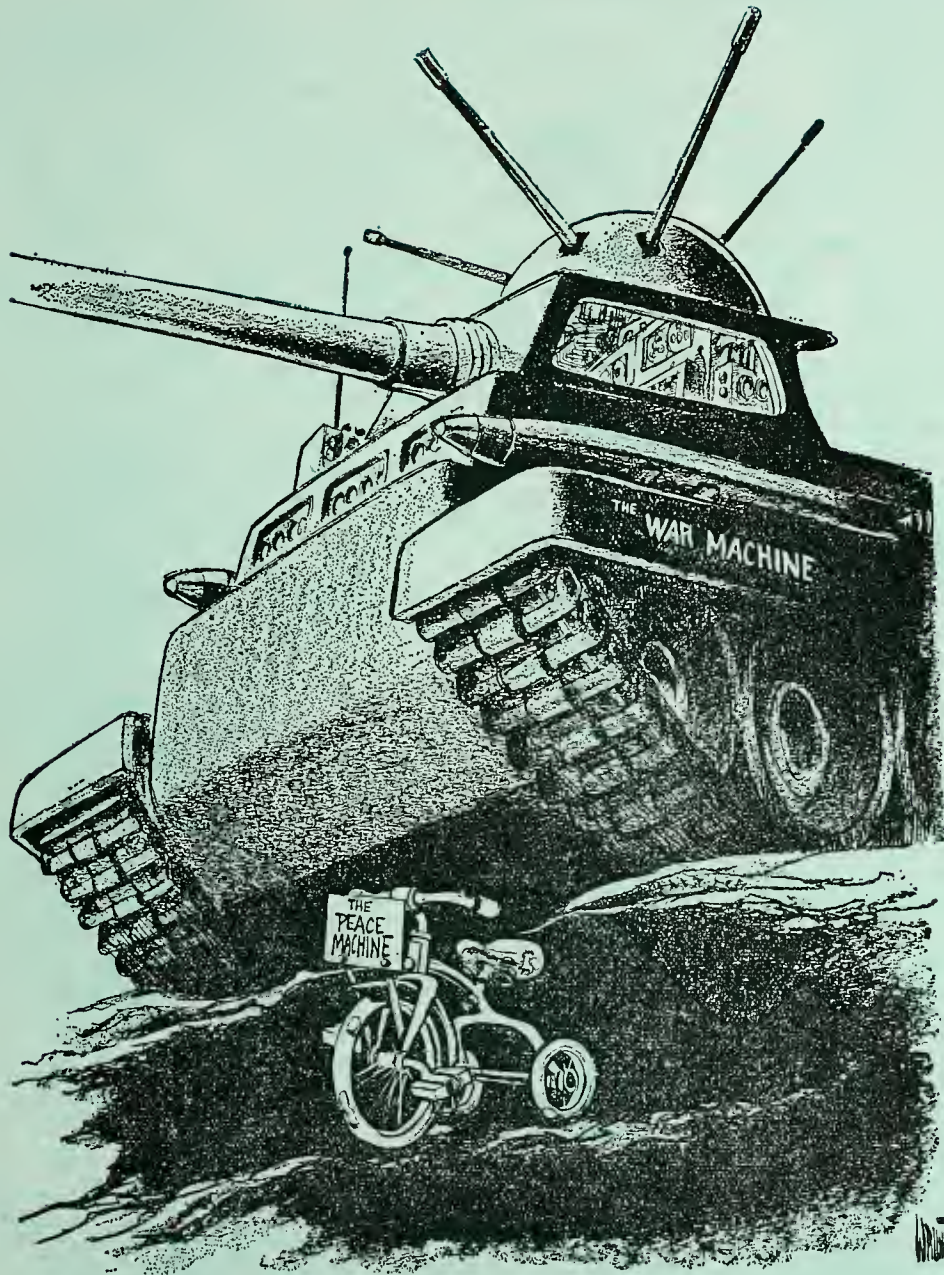
Most of all, we are pleased to present Dr. Gough to you because of his warm genuine evangelical spirit and his theological position which is in harmony with Ashland Theological Seminary. Dr. Gough holds an uncompromising loyalty to the Biblical and historical Christian Faith, the inculcation of competent Christian fellowship and the nurture of a deeper spirituality in the Christian life.

The accreditation and development programs can continue to move forward with the presence of Dr. Louis F. Gough.



*The Brethren*

# EVANGELIST



Technology

**BRETHREN PEACE SUNDAY — November 10, 1968**

# The Brethren

## EVANGELIST

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### In This Issue:

Notes and Comments .....	2
Guest Editorial: "In Retrospect" by Mr. Floyd Benschhoff .....	3
Peace Sunday Promotional Materials .....	4
The Missionary Board .....	12
"The Church That Refuses To Die" by Robert L. Gildea .....	14
The Brethren Layman .....	17
"To God Be the Glory" by Rev. R. Glen Traver .....	20
World Religious News in Review .....	22
Sisterhood Program Materials for November ....	23
Signal Lights Program Materials for November ..	27
Report from Dutchtown, Indiana .....	28
The Board of Christian Education .....	29

## NOTES and COMMENTS

### PEACE SUNDAY

November 10, 1968

**BE SURE** to read all the material included in this issue of *The Brethren Evangelist* relative to Peace Sunday which has been scheduled for November 10 of this year. This material has been furnished by the Brethren Peace Committee with Rev. Phil Lersch as Chairman.

The cover picture has been used by permission from the "Miami News" and M. Don Wright, the artist.

### BE SURE TO VOTE!

**IT IS** every American's duty to vote. This is especially true of every American who is a Christian! This is even more important in this election year, therefore let's do our share in keeping America free!

If every Christian would pray earnestly about his vote, seeking the will of God, God will see to it that the right man is elected.

Will see you at the polls on election day — this is the least that we can do for our country.

### GOD'S PURPOSE FOR OUR LIVES

God didn't put us here for naught,  
Or just to fill a little space,  
That we might drift in mind and thought  
And perish when we've run our race;  
But we are here to serve the Lord,  
To praise and glorify His name,  
With Heaven as a grand reward  
That's more than earthly wealth and fame.

No one regrets, as time goes by,  
And years and years go rolling past,  
The blessedness of aiming high  
And being with the godly classed;  
For nothing is so great and grand  
As living in God's holy will,  
And as a Christian here to stand  
With saints upon the victor's hill.

Rev. Walter E. Isenhour  
Taylorsville, N.C.





# A *Gentle* REMINDER...

GUEST EDITORIAL—

*In Retrospect*

by **FLOYD BENSHOFF**

**E**IGHTY years of General Conferences make up much of the back drop in the on-going history making of **The Brethren Church**. Through the years, ministry and laity have combined their talents and dedications with the power of the Spirit to propel one of not too many fundamental, conservative bodies of present day Christianity.

The recent 80th conclave had its high points and its low points. We saw and fellowshiped with many old friends (pardon the phrase), and met a fair number of "new" faces. On this phrase "new faces" hangs a tale and personal conviction. It is a conviction that some laymen, at least, share.

We are all familiar with the old adage, "man proposes but God disposes." A slight revision might read like this: "conference proposes but local churches do the disposing." Our denominational leadership must recognize this fact of life.

It is said every year in the laymen's meetings by someone, "we come here each year, are inspired and fired up, then go home to make the proposals of our National Laymen's organization, and have hardly finished speaking before some individual, not a conference attendant, rises and effectually applies the cold water." This should not be, but it too often does happen. And not only does this go on with laymen projects, but in official boards and congregations as it relates to the broader aspects of denominational growth, which growth must very largely come from the grass roots of the local churches.

The understatement of the year could be that the average lay person in the Brethren Church has no conception of the problems of the denomination. There is even a severe shortage of appreciation of said problems on the official boards and Sunday School cabinets of our local churches. Our system of communication between General Con-

ference and the local Joe and Jane needs some attention.

We have

## **Problems.**

1. Current and out front is the lack of enthusiasm (and money) for a denominational center building. This was voted favorably by the General Conference of 1967, but apparently the folks back home didn't get the message.

2. Lack of growth. Again our statistician showed us that we are over 200 people less than a year ago, in our national church.

We are looking for

## **Solutions.**

Please consider these:

1. Double the delegate body to General Conference. One of our obvious weaknesses is that too few people are interested and involved. My interest in any given project is heightened as I participate.

2. Employ the platoon system at the local church level in selecting delegates to General Conference wherein possible. I don't have to be a delegate every year. I would love to see others in my church spend some of their time and money to attend conference. It would do us all good.

3. Delegates, attend the business sessions faithfully, pay attention to the proceedings, think on the subjects presented, speak your piece if you have one, vote, then abide by and work for the decision of the majority. Open discussion on conference floor is highly desirable. There have been occasions when slick-tongued orators have occupied all the time given to a certain subject, moved for its tabling (not debateable) and carried the day to the detriment of the church.

4. Evangelism . . . Men, let's look for men, even unlikely men, and try to involve them. **The Church needs men.**

# Brethren Peace Sunday

## November 10, 1968

**T**HE CONTROVERSY over war and peace (and the Christian's stance in it) is as crucial in 1968 as it ever has been — perhaps more so. And anyone who claims that the Christian's position is easily defined just isn't aware of the issues.

Consequently, the Brethren Peace and World Relief Committee is not in a position, especially at this time, to attempt the formulation of any official statements about the "Brethren position" on War and Peace. We are, however, most interested in a study to be made by a sub-committee of Central Council — and will lend all support and information possible so that this study might lead in a few years to the adoption by General Conference of a statement expressing our church's position on these themes.

Our committee's purpose, right now, is one of Peace Education — providing over the years various expressions of the "peace" point of view by a variety of writers. American citizens are bombarded with military-oriented propaganda day after day. But there is "another way," which some of us feel is a "better way." It's a "way" of living in conflict that the world knows very little about, but which we ought to hear more. All well-informed Christians ought to give attention to all sides of the war-peace dilemma. We intend that the material in this **Evangelist** will emphasize the little-heard approach — or at least little-accepted approach.

You may not agree with the confidence put in the United Nations by Mr. Wells and Senator Fulbright. Your understanding of the will of God might not be the same as that of Mr. O'Connor. We might express differently our hope for world peace and the means of attaining it — or at least of attaining more international peace than this world knows.

### BUT DON'T OVERLOOK —

... the meaningful, self-sacrificing opportunities to express the C.O. position by helping others in the world ("Alternative Service with the World Relief Commission");

... the high degree of commitment required by law to substantiate a person's opposition to military service ("Who Is A Conscientious Objector?" by Mr. Sherk), although the law does not require members of the armed forces to be nearly as thorough in expressing their conscientious belief in militarism;

... the high regard for God's creative purpose and the acceptance of personal guilt for war deaths by Mr. O'Conner, whose son died in Vietnam ("War Death Not God's Will");

... the keen analytical presentation of our position in history, closing with a strong element of hope, by Senator Fulbright ("Can America Break the Cycle of Empires?");

... the exposure of our blindness to horrendous deeds when we are politically and emotionally involved ("Man's Last Inalienable Right");

**IN ADDITION** to what appears in this magazine, Brethren pastors were mailed the following to aid each church in its observance of Peace Sunday:

(1) "Christian Pacifism" — a brochure by J. Stuart Innerst (Quaker) describing his personal belief in nonviolence.

(2) "Alternatives to Military Service" — sample copy of the supply of bulletin inserts sent to each church, for use on November 10th by every congregation.

(3) "Do You Know . . .?" — a questionnaire asking for names and addresses of all men who have served, are serving, or plan to serve in Alternative Service as conscientious objectors to war.

(4) A letter of explanation — to help make all the materials as meaningful as possible.

Thank you for your interest in learning more about Peace Action and Beliefs.

Chairman Phil Lersch

Peace and World Relief Committee



# Alternative Service with the World Relief Commission

## Bulletin Inserts for Peace Sunday

EVERY Brethren Church is supplied with adequate bulletin inserts, entitled "Alternatives to Military Service," for use on **PEACE SUNDAY** — November 10, 1968. The insert describes various opportunities for volunteer service and steps a conscientious objector should take to apply for this Selective Service classification.

But there is one newly-announced opportunity for overseas service through the World Relief Commission of the National Association of Evangelicals — either in lieu of military service or as a volunteer service by any young person. Following are some highlights of the WRC policy statement:

"World Relief Commission, Inc., will welcome applications from qualified Christians who feel they are interested in dedicating a period of their life for overseas service.

"Applicants must have at least two years of college work and if possible should be a college graduate. WRC will consider applicants that have had the equivalent of college work in light of special abilities or work in unusual areas where their technical knowledge might be considered equal to a period of college studies.

"Applicants who will consider their service as an alternative for selective service or as Conscientious Objectors must serve a minimum of 27 months. Those who apply for service as Ministerial Assistants must also serve 27 months if they are considering their overseas work as an alternative for selective service.

"When an applicant has been accepted by WRC for overseas service, he will have his basic orientation and primary language introduction under the direction of the Field Director of the Country to which the applicant is assigned. This normally is the first two months on the term of service.

"Applicants accepted for overseas service are not permitted to marry during their term of service. Any plans for marriage at the time of application must be cleared with the screening organization prior to acceptance for assignment.

"With the assistance of the sponsoring agency (the WRC will provide reimbursement for the cost of passport, passport photos, inoculations required, transportation from home to point of embarkation, air travel to and from assigned field of service, room and board while on the field, vacation allowance and personal monthly allowance.

"Medical care will be provided and an allowance not to exceed \$100 per year will be made for life insurance. In most cases a policy will be made available through the WRC group plan making possible higher benefit than through individual plans. Insurance and medical plans will be discussed with each individual after his final acceptance for overseas service.

Personal monthly allowance is \$22.50. Vacation policy provides two weeks the first year of service and three weeks each year after the first full year.

"Vacation allowance includes air travel, not to exceed \$200 a year and a per diem allowance of \$5.00. Vacation cannot be accumulated over from one year to another, but must be taken in the year allowed.

"Items such as towels, sheets and pillow cases will be provided and laundered by WRC. However, WRC will not be responsible for such items as haircuts, toiletries, dry cleaning, shoe repair or personal equipment such as watches, typewriters, luggage or personal postage.

"The applicant who has been accepted by WRC for overseas service will in many cases be serving in areas where there is the possibility of danger of many different kinds. Each person will be thoroughly briefed by his Field Director during his orientation period as to problems of security, evacuation from the area of service or the country and also as to action and understanding of emergency communication and action.

"WRC will assist in securing changes in draft status for such applicants if they have applied either as a ministerial assistant or a conscientious objector and have properly been approved by their sponsoring agency.

"The church, denomination or sponsoring agency will contribute a minimum of \$90 per month for the period of 27 months which is consistent with the period of service agreed upon by the applicant."

**Any Brethren young person interested in learning more about this form of Alternative Service, please contact the undersigned who will process your inquiry and forward it to the World Relief Commission offices.**

The work is not easy, but the challenge and the contribution you might make — and the benefits to you — are **GREAT!** Any takers?

**Rev. Phil Lersch, chairman  
Brethren Peace Committee  
6301 56th Avenue, N.  
St. Petersburg, Florida 33709**

# War Death not God's will says Father

by Tom O'Conner

MY SON came home from Vietnam early this year. When he was last here, in October, standing big, poised and confident, I guessed I would have the record cabinet all built before he came home again in February, and secretly, I planned to refurbish the darkroom for his new interest in photography.

When I followed the honor guard up the aisle of our little church in January, I remembered that it was here he assumed one time a military stance and with measured tread marched toward the altar bearing the cross before.

There was somewhere in me, on that bitter day, a block of ice that contained and constrained all of me that could be called me. I was not cold in the sleet and rain and the wind that blew across a dark day, when the skies wept and I could not.

Just as the rifles barked sharply in a last salute, and from a distance the bugle began its mournful declaration of farewell, the rain brushed coldly, softly against my cheek.

For a moment I raised my eyes and remembered that he liked, on days such as this, to go, booted and

wrapped, off across the fields and into our woods . . . .

I cannot accept my son's death as a matter of God's will. I must reject a God who would create so well and then purposely destroy. The God I reverence is a God of creation. My son was destroyed, I am afraid, by me and by you and by man's will, denying the will of God.

God's own son died because of the willfulness of man, unheeding the plea for peace on Earth. For too long we have let ourselves be instruments of willful men, feeding their ambitions, their greeds, their lusts for power with the lives of our sons . . . .

With all his vaunted advancement, man is still led by savage chiefs. My son's death was decreed in councils of the mighty dominated by the vanities against which God has spoken.

Only when kings and rulers and leaders of men dedicate every bit of their strength to the end that there shall be peace on Earth and among mankind a rejection of war as a solution to any problem, can it ever be said that my son, and the sons of sorrowful millions of others, did not die in vain.

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*Mr. O'Conner is editor of the Allendale County Citizen, a weekly newspaper published in Allendale, South Carolina. Louis Cassels writes: "During the year, Tom has lived in the Gethsemane reserved for parents sweating out the return of sons from the war. The other day I got a letter from him, enclosing a column he'd written for his paper. I don't think you'll enjoy reading it, any more than I did. But I think we all need to read it, and to think long about it."*

## DO YOU KNOW...?

THE BRETHREN PEACE COMMITTEE desires an up-to-date record of those men who have registered and/or served as conscientious objectors in the past, or who are now serving in any form of alternative service, or who plan to assume the C.O. classification in the future.

Some names are in our files, but the records are certainly not complete. Even though you may have corresponded with us before, please confirm your present address by sending a reply to this inquiry.

Thank you for your help! Write today to:

Rev. Phil Lersch, chairman  
Brethren Peace Committee  
6301 56th Avenue, N.  
St. Petersburg, Florida 33709



IF THIS WERE the second century, "good" people would be feeding their fellows to wild animals as a spectator sport. If this were the 13th century, "righteous" people would have fostered a children's Crusade at the cost of 10,000 dead children. In the 15th century "moral" men conducted the Inquisition, and a few centuries later, children were exploited by "respectable" employers, and human slavery was deemed divinely ordained. Most of these expressions of human barbarism have now been eradicated. But of all the expressions of organized savagery that remain, none looms so hastily on the moral horizon as organized warfare.

We have kept war as that last great inhuman spree which insensitively callous men and women can count upon as their inalienable human right. In the 20th century alone we have participated in the slaughter of more than 300 million persons. Not even the Hell pictured by Dante could match this record of macabre brutality. It continues in the present war of Americans against the Vietnamese where the estimates of American dead approximate 12,000 while those of our enemy have reached 50,000 with an additional 2.25 million wounded. (Figures current in January, 1968-Ed.)

It is this monstrous human extermination parading under the banners of civilized nations that needs a new look today. It is the illogical assumption that there are some things more important than life, that has lost all human savagery. Once this thesis is granted, when the whole miserable history of human brutality follows, and we "justify" scattering human corpses like fertilizer to nurture ephemeral nationalism.

The entire issue is confused by clichés such as "give me liberty or give me death." This is not what slaves would normally utter, since even for them life is better than suicide. No, the admonition usually means, "I would sooner have you dead than to have me unfree." In any case, once human life is second to something else, men will be able to rationalize the inquisition, community lynchings, the extermination of the Jews, the dropping of the bombs on Nagasaki

and Hiroshima and the napalming of Vietnamese villagers.

Whether we slay our brothers to save face or property, a value commitment has been made that will generally make war the lesser of two evils. Many Americans after World War II spoke as if the Nazi annihilation of six-million Jews was heinous only because National Socialism was not a worthy government. It followed, thus, that killing them for a noble system such as democracy would have been quite all right. By this Alice In Wonderland logic we then called the Germans beasts for bombing England, while the Allies were simply shrewd tacticians when they laid waste to Dresden. The Japanese were sneaky at Pearl Harbor, while we were clever at Nagasaki. This is all part of the general deception that produced American history where Indians always conducted "massacres" while the white man waged "battles."

Between the two World Wars Americans conducted two contradictory campaigns with regard to human slaughter. On the one hand, there were peace movements designed to promote the means that take away the stimuli to war. On the other hand, Americans developed the entire military-industrial complex on the thesis that war-making was an American economic right. The Nye

# Man's Last Inalienable Inhuman Right

by Donald Wells

*Donald Wells is professor and chairman of the department of philosophy at Washington State University at Pullman, Washington. His latest book is "The War Myth," published one year ago. During World War II Dr. Wells was a conscientious objector, and he has been an active objector against war in any form ever since.*

Committee, for example, exposed the infamous "merchants of death" who were quite badly engaged in the business of making and nurturing wars. The American arms, aircraft, heavy equipment, and gun powder industries were (the Nye Committee points out) not only selling weapons to both sides in wars, but when business lagged, they sent emissaries around the world to create wars where none had existed.

There is, perhaps, no way of determining what would have happened had America been willing to join with other peace seeking nations in the League of Nations in its effort to provide an alternative to war. The dismal fact is, however, that the League struggled without American backing, and the current unwillingness of our own Administration to use the United Nations as an adjudicator, makes it equally unlikely that World War III will be averted.

We must get out of this macabre war mentality which has produced a Pentagon bigger than our gov-

ernment of "checks and balances." We must face up to the real probability that our insistence on national sovereignty will soon result in national suicides in a worldwide nuclear holocaust. Our leaders must stop the charade of trips to Manila or Honolulu, made in the name of "peace talk," but where only our allies attend and where the talk is unilateral military strategy. The time has long since come for heads of state to take the short journey to New York City (where the U.N. is), the only logical place in the world for sincere and genuine peace talk, since the belligerents are not at the same time the judges and juries of their own cases. But if we continue our war games with human pawns as the expendable pieces, then our futile power struggles will produce the supreme obscenity, a blackened and uninhabited planet, made "free" for the animals who chance to survive.

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St. Petersburg Times

## TOY INDUSTRY DISARMING —

### Let's Help it!

Several manufacturers and distributors are scaling down or phasing out toy weapons and ads depicting violence.

Mattell, Inc., and Eldon Industries, both of Hawthorne, California, have begun studies into the effects of toy weapons on children, and both Sears and Wards have taken steps to stop or scale down toy gun ads for Christmas. In addition, many local toy stores have ceased to stock toy weapons.

Time is now ripe for concerned Christians to express their personal concerns to store managers and clerks. Christians ought to refuse to purchase toys emphasizing violence, guns, destruction, or horror. Killing is no game, but we have encouraged it to become so by our negligence — by our lack of resistance to advertising pressures.

Will your gifts this Christmas be samples of "construction" or "destruction"?

Brethren Peace Committee



# Can America Break the Cycle of Empires?

by **Senator J. William Fulbright**

Chairman, Senate Foreign Relations Committee

IN THE vocabulary of power politics, large nations are referred to as "powers," the assumption being that the truly important function of a nation is not the maintenance of law and order, nor the advancement of human welfare within its borders, but the exercise and expansion of power beyond its frontiers — to which function all others are necessarily subordinate.

To that school of political thinkers who call themselves "realists," it is irrelevant sentimentalism to question the primacy of power politics in terms of its costs, purposes and human rewards. There is — so they tell us — no choice involved. A great nation, it is said, devotes its major energies to the exercise of power because its own inner nature requires it to do so; to ask why is as useless as asking why donkeys bray or why cats eat mice instead of cabbage.

Power politics is practiced under different names. The British called it the "white man's burden." The French called it their "civilizing mission." Nineteenth-century Americans called it "manifest destiny." It is now being called the "responsibilities of power." What all these terms have in common is the assumption of involuntariness. "Realists" might call it a "law of politics" and romantics might call it their "mission." Both regard it as something outside of rational choice.

History appears to support them. Powerful nations have always devoted the major part of their resources to building empires; only a few small nations, such as the Scandinavian countries, have devoted their main energies to human satisfactions, pre-

sumably for lack of any other choice.

Just as the great empires expanded, inevitably they began to contract, culminating, as in the case of ancient Rome or the Austria of the Hapsburgs, in total disintegration, or, as in the case of Spain, in a long, gradual decline. No empire stood stronger and prouder than the British Empire a hundred year ago; today we are witnessing its sad, final sunset.

**Can America escape the same fate?** Accepting the gloomy determinism of the "responsibilities of power," in effect our present policymakers tell us that it cannot. They do not, of course, predict our decline and fall — only the extension of power, the drain of material and human resources and the neglect of domestic requirements that precede and precipitate the fall of empires.

Our very success condemns us to spend the lives of our sons in distant jungles, and to waste our substance on the costly horrors of modern weapons and the glittering vanity of trips to the moon and supersonic airplanes.

But I do not think we're condemned to this. History and psychiatry and religion tell us that, for all our human susceptibilities, we do have some choices. Experience suggests that we are well advised to join in collective measures — through the United Nations and our alliances — to prevent the arbitrary and unwarranted interference by one nation in the affairs of another.

Beyond that, we are free to use our vast resources for the enrichment of life, for the improvement and enjoyment of things, for the setting, if we will, of a civilized example to the world.

Nations, like individuals, have some freedom of choice, and America, of all nations, is equipped to exercise it. Our nation was created as an act of choice; our Constitution was designed to protect and perpetuate the right of our citizens to freedom of choice. Most of us are descended from people who came to America as an act of choice. Unlike any other great nation in history, we are a rich composite of cultures, united not by race or religion but by the choice made in becoming Americans.

If ever a nation was free to break the cycle of empires, America is that nation. If we do not, it will not be because history assigned to us an imperial role. It will be because we chose to believe such pompous nonsense, because power went to our heads like a superdose of LSD, leading us to betray our history and the purposes for which this nation was founded.

That, I suspect, is causing the hue and cry. That is what the dissent and protests are about. Our leaders speak of our stars, of the travail to which we are condemned by the "responsibilities of power."

But our youth are wiser than their elders; they know that our future will not be shaped by some nonexistent "law" of politics but by human choice or susceptibility. They see their country succumbing, sliding toward an imperial destiny — and they are crying out against it. They are crying out for America to return to its history and its promise, and in their crying out lies the hope that it will.

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**New York Times** and  
Senator Fulbright

# Who Is a Conscientious Objector?

by J. Harold Sherk

WE (at National Service Board for Religious Objectors) keep hearing from young men who say that they are opposed to any participation in war and military service and cannot submit to induction into the armed services, but they are uncertain as to whether they can qualify for classification as conscientious objectors. Some are in doubt because they have been told that the law has been changed so that only Quakers, Mennonites, or Brethren can obtain recognition. Some think that the law requires membership in some church if not in a "peace church." Some think that the "religious training and belief" requirement in the law implies a certain "orthodoxy" which they are not

able to affirm. So, though they are utterly unable to submit to induction for military service, they do not use the available procedures for getting their convictions on record with Selective Service, thinking that there is no value in the effort. Or they give up after having made a few feeble efforts with only negative results.

First, membership in a "peace church" or in any church or other religious organization is not a requirement for recognition as a conscientious objector. No doubt it helps to be an active church member, particularly a member of one of the "peace churches" which actively teach and preach the conscientious objector position. But sincere conscientious objectors may be found in any religious connection, or in no organized religious connection. Our files show men from 100 different religious groups who have obtained recognition in recent years, and additional hundreds of persons who have reported no religious connection.

There is little doubt that the man who is a member of an organized religious group has some advantage over the "loner" in bringing together convincing evidence in support of his claim. Basically however, the law requires every C.O. to establish that he, himself is convinced of and committed to the position which he claims. Membership in a dozen "peace churches" will not qualify a man for classification as a C.O. if he cannot show that he is personally committed to this position.

## Who is "Religious"?

According to the law, a conscientious objector is any person "who by reason of religious training and belief, is conscientiously opposed to participation in war in any form. As used in this subsection, the term religious training and belief does not include essentially political, sociological, or philosophical views, or a merely personal moral code." So, to obtain recognition as a conscientious objector a registrant must have a position which can be recognized as "religious" as contrasted with "essentially political, sociological or philosophical views, or a merely personal moral code." This does not mean that one's religion must be expressed in orthodox terms

## JESUS CHRIST — Perfect in Love

"This kind of love, so intense and so selfless, is what He depends on to save the world. There are three ways to treat enemies that we find advocated in the world today: First, kill them! Second, get as far away from them as you can. Third, try to make them your friends. But Jesus went beyond all three of these. He tried a fourth way. His plan was, 'Let them kill you and keep on loving them. After you are dead they will realize how much you loved them and it will break their hearts and redeem them.' He could have killed His enemies, but He let them kill Him.

"Jesus expected that such love, set free in deeds of compassion and self-sacrifice, could save the world. I think that here we see behind the veil into the very heart of God. Here we catch, for a moment, the stupendous adventure on which God has started. He has let us try every other method under the sun of making a good world. At last we discover that love as selfless and as intense as the love of Jesus is our only hope of saving the world."

Dr. Frank Laubach, in

"Channels of Spiritual Power" (p. 41)



though there is no doubt that the person who can and does use such language is more readily understood and believed by most local boards. But "sincere" religion, as recognized by the courts, may be expressed in quite unorthodox terms. The law does not require "orthodox" religion — the law would probably be declared unconstitutional if there were any such requirement.

#### Use the Procedures

So, if you are in fact unalterably opposed to any participation in war and military service, the law and the regulations have procedures available for you and we think you should use them. You should not assume that you can't win and resign yourself to the dreary prospect of eventual prosecution and prison or exile. Use the available procedures. Thousands have done so and have obtained the desired recognition. While every claim is as unique as the person who makes it, the chances are that others with a similar position have previously claimed recognition and have been classified accordingly.

#### Exhaust Your Administrative Remedies

Don't give up on the first rebuff. Don't quit trying because somebody says it's no use, no matter who tells you that. It is possible to lose out after making timely use of all the available procedures, but the fact is that over a number of years very few persons who have made timely use of the procedures available to them have finally come to the extremity of either submitting to induction or serving a prison sentence. Some who are serving sentences lost out finally because they did not make full use of the procedures available to them, that is — in legal terms — they did not "exhaust their administrative remedies." Robert B. Myers, attorney advisor to the NSBRO, commented on this point recently:

"Registrants still continue to get tripped up because they fail to appeal a local board classification that they feel is wrong. Many courts, and especially those in the Tenth Circuit, are flatly holding that a registrant has no defense in a court trial if he has not exhausted his administrative remedies . . . Defense attorneys have

vainly sought to have the courts recognize that registrants are young laymen and frequently have limited education, and more particularly, are not aware of the consequences of failing to appeal from the local board ruling."

The decisions have applied particularly to cases where individuals have failed to enter appeals against adverse decisions when such appeals were available to them. Where an individual has a right to appeal, and fails to exercise it, the opportunity for a successful defense is almost nil.

#### Be Everlastingly Persistent

All available procedures should be used, if necessary. The law does not require a conscientious objector to request a personal appearance before his local board if he fails to obtain recognition on his initial application, but it provides the opportunity. Many a man who has used his opportunity has won his claim at this point. State Directors and the National Director can take appeals to the President when an individual no longer has that right, and sometimes they do. Within certain limitations local boards can reopen and reconsider classifications upon the presentation of new evidence, and sometimes they do. Within certain limitations government appeal agents can initiate actions on behalf of registrants, and sometimes they do.

#### Build Up Your File

Many claims are weak because of scanty information in the local board file. In the past claims that were questionable, if thrust into appeal process, went through the Department of Justice procedure of investigation by the FBI, hearing before a hearing officer and report and recommendation to the appeal board before final action by that board. In most of these cases the investigations, hearings, etc. turned up so much favorable information that the individuals' claims were sustained by the appeal boards.

Now Congress has taken the Department of Justice out of the appeal process. C.O. cases going to appeal boards are decided on the basis of the information in the file when it reaches the board.

So it is more imperative than ever for a C.O. to prepare his case

carefully from the beginning. Every question on the Selective Service Form No. 150, the Special Form for Conscientious Objectors, must be answered carefully and completely. It must be done carefully so that the individual's claim is stated and explained correctly. The answers must be full enough so that the individual's position is understood.

To give full answers commonly requires more space than the form 150 provides, so additional sheets are required. Take all the space you need to make clear not only what you believe but **why** you believe it. (Don't use up any space to state or explain what you **don't** believe. That can only serve to confuse the issues, if not to invalidate your claim.)

Use quotations from the Bible or other sources where these are applicable, but only to the extent required to support your position, that is, to show clearly what you believe and why you believe it.

The form 150 provides for references. Give the references, but don't expect the local board to look them up. Get letters from your references and make them a part of your file. Send them in with the form 150 if you can, send them later if you have to, but do it as soon as possible.

Materials may be added to your file at any time through your local board office. Use your opportunities to add relevant material whenever possible until the desired classification has been obtained.

#### If You Need Information or Help

Write or telephone to the NSBRO. We are not interested in phony claims, and we do not intentionally give any encouragement to the presentation of such claims. But if a man believes that it is wrong for him to be a soldier, or believes that it is wrong for him to serve in the military except in a completely noncombatant capacity, our services are available to him. If, for conscience sake, he cannot submit to induction, we think that he should use the available procedures for obtaining recognition of his convictions, and we will do all that we can to help.

Reprinted from **THE REPORTER**

Write to: NSBRO

15th and New York Ave., N.W.  
Washington, D. C. 20005

# MISSIONARY NEWS



## *A Message for the Brethren*

by **M. VIRGIL INGRAHAM**

THE MAIN message of our missionary section of this Evangelist comes to us from the Broadway United Methodist Church, of Indianapolis, Indiana. In the accompanying article, "The Church that Refuses to Die," Robert Gildea tells the story of one church which met the challenge of a white community turning Negro without "folding up its tents" and moving out into a new, restricted all-white suburb. This story, we believe, carries a penetrating and pertinent message to us as Brethren.

The Broadway Church and its unusual ministries first came to my attention when our daughter and her husband resided in Indianapolis where he was then studying in the medical school there. This was the church where John and Joann Coppes attended and soon became involved in aspects of its unusual program. Since they are also supporting our Brethren missions programs, the Ten Dollar Club Calls for relocating our two churches facing similar situations (at Muncie, Indiana and at Mansfield, Ohio) presented a sharp contrast of action in the face of these problems. My subsequent contacts with Pastor Armstrong, as well as this informative article by Mr. Gildea, gave insights into the dynamic program which has produced such unusual results.

Several things stand out as highlights giving reasons for these developments. Noted is the essential which came first — a committed leadership; not only the minister but also the key lay people leading the church. Coupled with a strong pulpit ministry was the leadership's small study group program devoted to the

subject of "renewal," perhaps more familiarly previously known as "revival." The establishment of 25 regular study groups is significant, for here we see the search for a sense of direction followed by a commitment to purpose.

Recognized early was the need for a new image in the community — that of a servant church; identified with and serving the community. Not stated but implied was the necessary shift from self-centered service to their constituency, to that of others-centered service to the community. And it is interesting to note that even with this changed emphasis there has been no diminishing of their support of missions and the various benevolence outreaches; rather, their support of a missionary family in India and other involvements outside their community is evidence of their growing vision and participation.

It was readily discernable that drastic changes must be made in their program. Growing out of their awareness of need in the community, some of the following programs were initiated: (1) a Parish Shepherd Program, including the establishment of small prayer study groups (with 20 presently operating on a regular basis); (2) a medical program; (3) an educational assistance program; (4) a recreation program; (5) a counseling program; (6) a social services program, making good low-cost clothing and other essentials available.

Accepted also was the necessity for launching a program for work with the city's courts, and with the welfare agencies. Next came a deliberate involvement in civic affairs, and with civic and social-service agen-



cies. These time-consuming functions were considered essential services to and representation of "the little people."

Significant, also, was the establishment of a long-range planning commission to study anticipated developments in the light of Broadway's ongoing ministry. A Foundation was established to provide funds for additional ministries not cared for in the usual financial program of the church. Joined to this was the reorganization of committees and commissions, to make them more flexible for carrying out the church's program and ministry. Next, there came a stated dedication to a realistic preoccupation with the implications of urban change, and with all structure and planning to be viewed in light of the "mission of the church."

Perhaps the clearest insight into the reason for Broadway Church's success in this venture is found in these words of Pastor Armstrong: this is the description of "one church's attempting to be faithful in word, and in witness. Vastly more important than numerical growth is the kind of dedication and involvement described. I thank God daily for the 'lay ministry' of Broadway; those hundreds of persons who are extending the spirit of Christ into the here and now."

To be found here is a message for the Brethren, and for many other evangelicals across our land. This story has a specific application for several other churches in our brotherhood are facing or are soon to face the racial issue in their community. Each situation has its own set of problems and a particular solution. What was done in Indianapolis might not necessarily, for example, be the solution, for South Bend or Washington, D.C. Even so, the lesson is clearly seen. A committed congregation will seek the leading of the Lord, then follow that course regardless of the cost or difficulty, seeking only to be actively engaged in the mission of the church for His glory.

This story also has a message for

the Brethren who are not directly involved with the racial issue. Perhaps the church is located in an area which is undergoing rapid change, shifting from residential to commercial. Or it may be that some new institutions are developing, or factories are being located nearby, which signal the urgency for an in-depth study of the make-up and current needs of the community as they relate to the church and the Gospel. Too often there is too long a wait with some awareness of change and need without any planning and action, until the wait has become too late for any significant ministry "into the here and now."

It should be noted that one of the strengths acknowledged by Broadway is their acceptance of failure as a part of the program. This in no way deters them but they keep on trying new ways for accomplishing the highest spiritual goals. Too, it is recognized that this is a large church having resources exceeding those of most churches; nevertheless, the principles on which these programs are built remain unchanged. A smaller church might not do all the things Broadway has undertaken but there might be other programs a smaller church might carry on with greater effectiveness than could a larger one. It is more a matter of desire and dedication than resources or numbers.

Still another message can be discerned for the Brethren, if we have the grace to receive it. Like so many others in evangelical circles, it is altogether too easy to allow our church's ministry to be self-centered instead of others-centered. As good Brethren we affirm that we "believe" in missions, yet so few of us are willing to get into "mission" by sharing the Gospel and the love of Christ with the people living near at hand. It seems easier to make a token contribution for missions in Nigeria, for

example, than to become personally involved also in those same services which are being offered on the foreign field. We send missionaries abroad to proclaim the Gospel to the unsaved, with secondary ministries being offered in fields of medicine, education, social services, agriculture, etc., according to the need. Is there any difference in our commission, other than geographical?

The growth of many of our churches over the past decade or more has been less than spectacular. Surely our Lord, the vineyard owner, is looking for a great harvest of much fruit, that spiritual reproduction of ourselves represented by others who have become children of God by faith through our active witness and work. Can it be that we have been preoccupied with ourselves and our problems and have thus been insensitive to the divine possibilities which surround us?

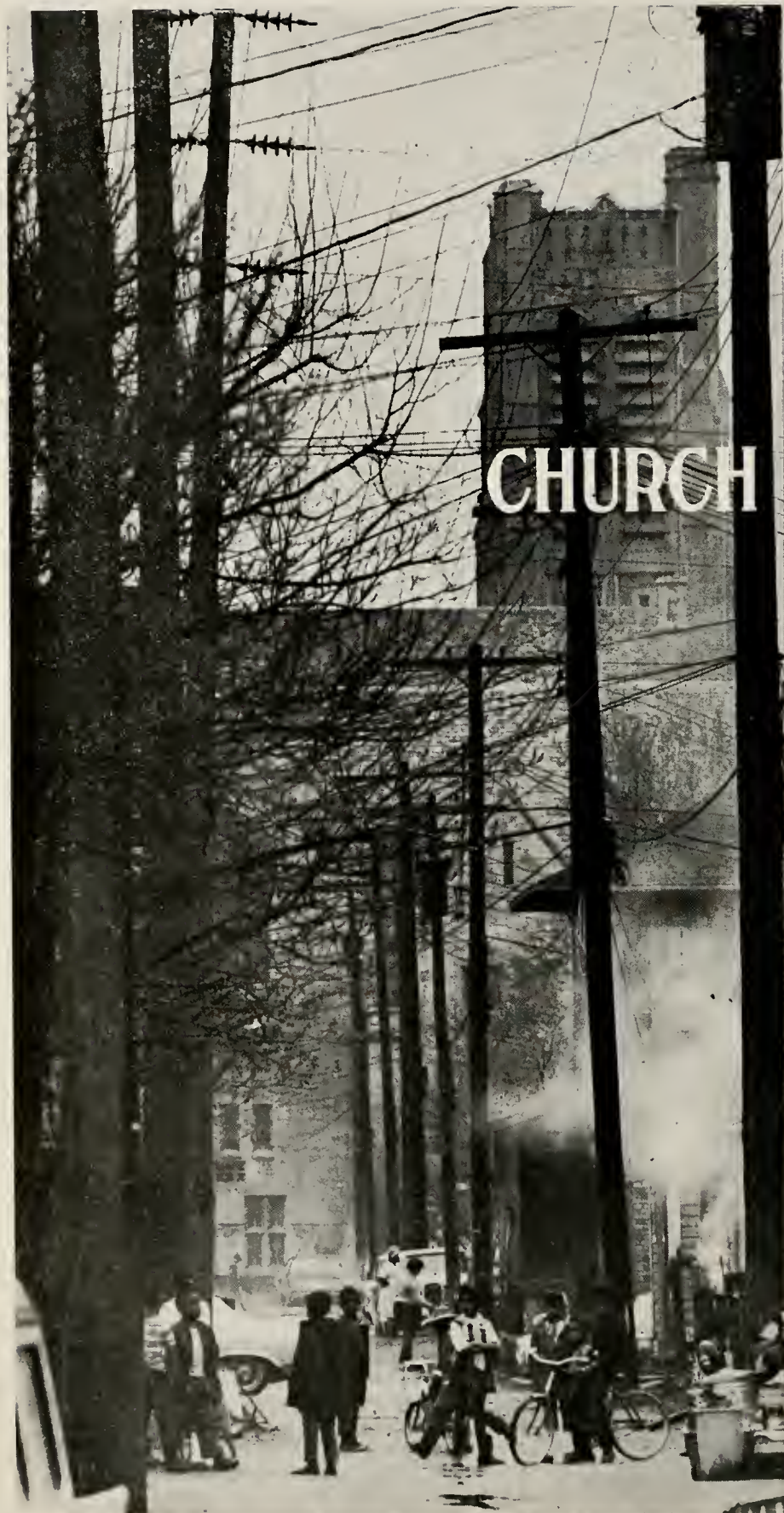
Here is the story of "The Church That Refuses to Die." In it is a message for the Brethren, if we can receive it. May we make the application to suit our own situation, our own circumstances. Let us mobilize the entire congregation in each church, with all working actively in the mission and ministry of the church. May we use consecrated imagination as we look to the Lord for creative programs which meet the needs for unusual situations. And let us look on difficult conditions and developments as opportunities for us to work in the name of the Lord, rather than problems or obstacles which immobilize us. And above all, may we exercise our privilege whenever we have opportunity for bearing witness to Jesus Christ in word and deed. The Broadway story, indeed, has a message for the Brethren. The same Lord who is at work in **your** life, in **your** congregation and in **your** community.

**Note:** The writer invites your "feedback" to this article and its application. Address your comments to the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio 44805.

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**Why not join the  
TEN DOLLAR CLUB?**





CHURCH

# THE THAT REFUSES TO DIE

by Robert L. Gildea

title picture  
by George P. Miller



**W**HAT does a church do when it finds itself a white island in a black sea? What happens when the neighborhood around an all-white church becomes predominantly Negro?

According to planning experts, the congregation has three choices: (1) sell the building and move out; (2) remain a white garrison inside a "faltering fortress"; or (3) attempt to minister to the changing community.

But the church which takes either of the latter two paths, the experts say, inevitably ends up an all-Negro congregation. A truly integrated church is virtually impossible to achieve and maintain. Broadway Methodist Church in Indianapolis is determined to disprove this thesis.

Six years ago, Broadway was coasting along comfortably, enjoying its reputation as Indiana Methodism's "cathedral church" and its largest congregation. Members relished their church's traditional church-school classes, its tasteful music program, its bazaars, and its splendid record of benvolent giving. They delighted especially in boasting that their preacher filled the sanctuary to the rafters every Sunday morning. Only a few saw potential trouble on the horizon — or, to be more accurate, across Fall Creek, south of the church.

Then, in 1961, the first Negro family moved into the Broadway parish, a lower and middle-class residential section 2½ miles from the heart of the city. More and more Negro families followed.

A church with less courageous leadership could have panicked. Broadway didn't; it held steady and recharted its course.

Today, the population of the church's immediate parish is more than 70 percent Negro, and the percentage climbs a little higher each year. Even so, all the fates which are supposed to befall a white church in a black neighborhood simply haven't happened. And Broadway's leaders predict, with cautious optimism that they won't.

What are the dire results that are predicted in situations like Broadways?

**\*Attendance and membership are supposed to decline.**

Broadway's membership today is

over 3,300 — an increase of more than 100 in six years — even though some 600 "deadwood" members were removed from the rolls. Several of the new members are Negroes.

**\*Financial support is supposed to drop.**

Broadway's unified budget today is \$270,000, some \$100,000 more than six years ago.

**\*Church members, especially those who commute from the suburbs, are supposed to run for cover.**

Broadway did lose a few that first year, but the number of transfers has dropped steadily. Only 57 transferred last year, most because of business moves out of the city. And by contrast, 102 persons were received on profession of faith and 89 by transfer from other churches. Broadway now draws its members from seven counties, and the typical member drives more than six miles to get there.

#### **Church Strengthened in Six Years**

How has Broadway escaped death and emerged an even stronger church in many ways during these six years?

On first glance, the curious outsider would be disappointed if he came looking for gimmicks and techniques which might prove useful to other churches in similar circumstances. Frankly, there are none.

Part of the answer lies in the determination of the church's young leadership not to lose. This tenacity may be characterized by an incident several months ago when Louis Lomax, a well-known Negro writer and television personality, spoke at Broadway.

During his speech, Lomax turned to the church's senior minister, Dr. James Armstrong, and jokingly said: "People like you are running away from churches like this all over the country, and we're taking them over. You're giving us some of your finest churches."

Given a chance to reply, Dr. Armstrong said: "My friend, we're not about to 'give' you this church. We'll share it with you — it can be ours together. But we won't give it away." The largely Negro audience applauded warmly.

But more than tenacity is required in such a situation. Other essentials include intelligence, en-

ergy, and, most of all, genuine Christian love.

A demonstration of the church's compassion came the day the first Negro family arrived in the neighborhood. They walked into a rude initiation. A can of paint was thrown on their porch; a cross was burned in the yard; a shotgun was fired outside the window; and an around-the-clock series of threatening calls began.

Dr. Armstrong immediately went to the Negro home, welcomed the new neighbors, and urged them to call if they needed help.

The situation was described from the pulpit the next Sunday, and the chairman of the Christian social concerns commission went to the house and welcomed the family on behalf of the congregation.

Three weeks later, Dr. Armstrong received the expected call for help. Two bomb threats had arrived in the mail. Dr. Armstrong called the mayor (a Broadway member), and he drove to the home to reassure them. A policeman was assigned to guard the house. It was a small act, but it told the Negro community that Broadway Methodist Church was their friend.

A more decisive act, the step which convinced the neighborhood that Broadway was going to stay and serve, was the church's 1963 decision to build a new \$400,000 education and activities unit. Some members opposed the plan, and a few left. (Dr. Armstrong breaks into an impish grin when he recalls that one prominent citizen who quit Broadway arrived in his new suburban parish the Sunday his new minister left to lead the city's Methodist delegation in the historic civil-rights march on Washington.)

Those who stayed could not complain that they were misled about the church's open-door policy. The first Negro family was received into membership the Sunday before the expansion program was launched.

#### **Servant Church Image**

Broadway leaders set out to give the church a new image of a servant church, serving the community. Even the newsletter and stationery symbols were changed to reflect a towel and basin theme. Members also were asked to wear



minature towel and basin tie tacks and lapel pins to remind them of the service emphasis.

If "new occasions teach new duties," as James Russell Lowell's famous hymn **Once to Every Man** suggests, new duties require intensive preparation. Broadway's members had to be warmed to the challenge of their new situation by relevant preaching and soul-searching study.

Fortunately, Broadway's pulpit is filled by an eloquent, dynamic preacher in Jim Armstrong. As one Indiana minister put it: "He can hold an audience spellbound while telling them all the hard things about Christianity they want to hear."

Dynamic preaching, accompanied by an across-the-board emphasis by all staff members, led Broadway's members to take up serious small-group study of the "renewal" writers — Elton Trueblood, George Webber, Robert Raines, Howard Grimes, William Stringfellow, and Dietrich Bonhoeffer.

Study began first in the executive committee, which consists of commission and committee chairman and church officers, but it has spread slowly through the church. Broadway still has its traditional church school classes, but the serious grappling with the church's mission comes in more than 25 regularly scheduled study groups.

A program for boys was focused on athletics, and among early volunteer leaders were a former college boxing champ, an ex-professional football player, a former college football star, and a karate instructor. (They have had very few discipline problems!) Some 300 different children, mostly Negroes, now play and learn at Broadway during the week.

Among other projects sponsored by the church are an afternoon tutoring program, with emphasis on reading, to combat the unusually high dropout rate in nearby schools; a thrift shop offering good used clothing at small cost; and four outpost Sunday schools (one on Tuesday afternoons) enrolling more than 100 neighborhood children. The first outpost was started by a woman who saw four youngsters playing in the street

one Sunday afternoon and invited them to her home for Bible stories.

Another major thrust was the brainchild of Dr. Herbert L. Sedam, who spent three months in volunteer service at a Methodist mission hospital during the turmoil in the Congo. A few months after returning home, Dr. Sedam concluded that "it didn't make sense for me to go to the Congo and ignore needs on my own doorstep." He organized a health center and gradually persuaded other doctors and nurses to assist. Their main work has been the inoculation of local children; the board of health donates the drugs. The clinic also provides emergency treatment for injuries and recently branched out into prenatal care and planned-parenthood clinics.

A new church staff position was created in 1964, involving work with city courts and welfare agencies in behalf of people in the immediate neighborhood. It is Broadway's way of providing a voice for "little people," whose interests often are lost in big cities.

Dr. Armstrong represents them, too, at another level. He is active in a host of civic and social-service agencies including the Urban League, Community Services Council, and the Mayor's Progress

Committee. The senior minister's activity in several quasi-political groups has not endeared him to a few members who prefer that he confine himself to spiritual matters.

"I agree there is no place for partisan politics in the pulpit," Dr. Armstrong says. "But there is a responsibility for each of us to assume the burdens of citizenship. Frankly, there must be some involvement in politics if anything is to be done for the citizens in our parish area. I don't apologize for what I believe to be one expression of Christian faith."

Earlier this year, Dr. Armstrong led a fight in behalf of underprivileged inner-city residents, a battle which carried all the way to the statehouse. Massive freeway expansion and state university construction were forcing thousands of poor people from their homes, and state officials were not very charitable in helping with relocation. There were threats of street demonstrations.

Dr. Armstrong made several public statements about the plight of those affected, and he helped bring the politicians and the victims together. Under the pressure of publicity, state officials halted the dislocation until the state legislature had an opportunity to cor-



Volunteer service in a Congo mission hospital, such as this, led member Dr. Herbert Sedam to set up a church clinic. Several other doctors and nurses also donate their services.



ect the abuses. The legislators responded with a bill requiring more assistance for the displaced.

Despite the church's successes, it would be dishonest to tell the Broadway story in absolute utopian terms. It has its failures, too.

Jim Armstrong candidly admits that Broadway has failed in reaching the underprivileged Negro adult. "His children sing in our choirs and attend our church school (10 percent of the chil-

dren's division is Negro), but the poor Negro adult in our neighborhood seldom walks through our doors," he says.

Broadway's Negro members are relatively well educated and affluent, and their minister is perplexed about how to bring in those who are not.

But Broadway is not giving up. It experiments continually with new ministries, trying to make a breakthrough. Even if the neigh-

borhood's adults continue to shy away, their children are being served.

That can be enough satisfaction in itself — especially in a church which, according to all the odds, is supposed to be passing from the scene.

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# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for November

**Topic:**

## THE GIVING OF THANKS

**Devotional Reading:** Matthew 26:26-30

### **Leader's Comments:**

We in the United States think of Thanksgiving Day in November. It may be well for us to review a little bit of the past history of that day and why it was set apart. It gets its name from the fact that it was a day set apart for the giving of thanks to God for the many blessings of the year. It was suggested no doubt by the English Harvest Home; an old fashioned festival held to celebrate the completion of harvest.

The first Thanksgiving Day was observed in Plymouth Colony, November 26, 1621 — the original Plymouth Thanksgiving was held under peculiar circumstances. After the first corn crop had been gathered, Governor Bradford and the Pilgrim Fathers decided to have a feast of ingathering — a day of thanksgiving. They invited the friendly Massasoit to join them. He and his braves, ninety strong, came with venison and wild turkeys. Wild turkeys, geese and ducks were roasted and broiled on

poles. Many kinds of food were prepared and there was very little silverware. Some had knives, some forks and some did without. Fifty-five English people were present. Sickness and disease had told heavily on the group. Over forty of their band lay under the sod. Of the fifty-five only four were women. They and the girls prepared the food. There was preaching, feasting and talking for three days.

Why have we taken the space for this story tonight? We want to point out some of the reasons why our country became the great nation it is today. The original founders of this great nation of ours were familiar with the Word of God. The festival of Thanksgiving centers on home life, and they recognized first the necessity of thanking God for their many blessings.

### **Topics for discussion**

#### **1. Our Scripture — Matthew 26:26-30**

"And as they were eating, Jesus took bread, and blessed it, and brake it. . . ." If you read this and study it,

the thought will be, Why did Jesus thank God for these things. "... he took the cup, and gave thanks, and gave it to them. ..." He surely felt that he should do it.

## 2. Jesus feeds the five thousand — Mark 6:38-42

Verse 51 says "And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them. ..." We point out here again that Jesus felt the need of giving thanks.

## 3. Thank God for mercies — Isaiah 12:1-6

## 4. Thank God for everything — I Thessalonians 5:18

(Other references to use if time permits, Col. 1:12; Deut. 8:10 — this is a good one for remembering).

## Poem:

The God of the harvest praise;  
In loud thanksgiving raise  
Heart, hand and voice.

The valleys laugh and sing,  
Forests and mountains ring,  
The streams rejoice.

The God of the harvest praise,  
Hands, hearts and voices raise,  
With sweet accord.

From field to garner throng,  
Bearing your sheaves along,  
And in your harvest song,  
Bless ye the Lord.

— James Montgomery

# BOYS' BROTHERHOOD PROGRAM FOR NOVEMBER—

by Rev. Bradley Weidenhamer

## BROTHERHOOD BIBLE SURVEY

### Chapter III

## "HISTORY"

THE SERIES of programs for Brotherhoods to use this year of 1968-69 is entitled "Brotherhood Bible Survey." These lessons are presented in the hope that each Brotherhood member might gain an overall view of Scripture and what the major divisions of Scripture contain. This month we wish to discuss the topic of the historical books of the Old Testament. I would recommend that the leader make copies of this program for each member and distribute them to the members each month so that they can fill in the answers to the questions for themselves and keep a record of their work. Most of the answers will appear in the program with the questions. This month it would be valuable to present a time line, illustrating the history covered in these books.

1. Q: The books of history are \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, First  
and Second \_\_\_\_\_, First and Second  
\_\_\_\_\_, First and Second \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.

2. Q: Into what five categories could we divide the early days of the history of Israel?

A: 1-Conquest of Canaan, 2-Division of the Land, 3-Dark Days of the Judges, 4-First Monarchy, 5-David's Rise and Reign.

3. Q: In the book of Joshua what did the Israelites accomplish?

A: They conquered the land of Canaan and divided it among the twelve tribes of Israel. (Use map to illustrate the conquest and the division.)

4. Q: In the book of Judges what pattern does the Israelite nation follow?

A: The nation sins, she is punished by God, she repents of her sin, and God brings forth a judge to deliver her (illustrate this on a circle).

5. Q: Who were some of the judges?

A: Ehud, Deborah, Gideon, Samson, Jephthah.

6. Q: What are the purposes of the book of Ruth?

A: 1: It shows us that there were some faithful people in Israel during the time of the judges. 2: It traces the line of descent from Judah to David, thus showing us the lineage of David from whose descendants would come Jesus Christ (Ruth 4:18-22 and Matt. 1:3-6).

7. Q: The first three kings of Israel were \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

8. Q: What was unusual about Samuel's life?

A: His mother had promised that if God gave her a child she would dedicate him to the Lord's service. When Samuel was born, therefore, she gave him to Eli for training as God's servant.



- Q: Why did Israel wish to have a king?  
A: I Samuel 8:19, 20 — They wanted to be like other nations and also wanted a king to lead them in battle.
- Q: What lesson can we learn from the life of Saul?  
A: I Samuel 9:23, 24 — Saul had a fine physical appearance and had the potential to be a great leader but he gave into his own selfish desires instead of following God.
- Q: Who was Jonathan?  
A: He asked God for great wisdom in order to rule Israel and God granted his wish.
- Q: What great event occurred during the reign of Solomon?  
A: Solomon supervised the building of the first Temple in Jerusalem.
- Q: What happened to Israel after Solomon's death?  
A: There was a dispute over who should become king, and the nation split into two parts, with the two southern tribes electing Rehoboam to be king, and the ten northern tribes electing Jeroboam to be king.
- Q: List the periods of history included in the books of Samuel through Esther.  
A: 1: The United Kingdom, three kings, 1102-982 B.C.  
2: The Divided Kingdom,  
a. Israel, nineteen kings, 982-720 B.C.  
b. Judah, nineteen kings and one queen, 982-586 B.C.  
3. The Exile, 70 years in Babylon, 605-536 B.C.  
4. The Return, 536 B.C.
- Q: Name the two great prophets who appear in the books of Kings.  
A: Elijah and Elisha
- Q: At this point, construct a time line of Israelite history, showing the kings from Saul to the captivity and the events which took place during these times.
- Q: The book of Ezra deals with what?  
A: It describes (1) the return of the Jews to Israel in 536 B.C. under the leadership of Zerubbabel and (2) the return of Ezra, a priest, to Israel in 457 B.C.
- Q: Under Zerubbabel what work was accomplished?  
A: The Jews rebuilt the Temple in Jerusalem and completed it in 516 B.C.
- Q: What did Ezra do when he returned to Israel?  
A: Ezra 7-10: He taught people the law of God and led them in their worship and led them also in their repenting of their sins against God.
- Q: Outline the book of Nehemiah.  
A: 1. 1-7: The Coming of Nehemiah and Rebuilding the Walls of Jerusalem  
2. 8-10: Spiritual Revival  
3. 11-13: Rebuilding Jerusalem
- Q: When do the events in the book of Esther take place?  
A: Between the two divisions in the book of Ezra (between 536 and 457 B.C.).
- Q: The book of Esther is concerned with what?  
A: It shows us the lives and the problems of the Jews who did not return to their own land after the captivity period.
- Q: Outline the Book of Esther.  
A: 1. 1-2: How Esther Came to be Queen  
2. 3-7: Haman Plotted to Destroy the Jews  
3. 8-10: Mordecai Came to Prominence

## JOHNSTOWN, PENNSYLVANIA

### Third Brethren

OUR LAYMEN at Third Church met at the Clarence Howard "ranch" on Monday evening, August 26, in their regular Men's Night program which is a regular item for the last Monday night of each month.

We heard reports from General Conference laymen sessions given by our president, Norman Grumbling, William Blank and several others who attended. The new goal sheets were distributed and our men intend to promote to the fullest extent, the aims of the National Laymen Organization of the Brethren Church.

The men held their annual "Ladies Night" banquet and outing at the Wm. Penn Grange hall on Thursday evening, September 26.

Chester Figart  
Secretary

## VINCO, PENNSYLVANIA

THE VINCO Brethren Laymen sponsored a trip to the Billy Graham Pittsburgh Crusade. Two large air-conditioned buses were chartered Tuesday evening, September 3, and eighty-three people enjoyed the trip.

Approximately five-thousand people were in attendance for the special evangelistic service which was held in the Pitt Stadium. This was a new experience for most of us.

After the service the group boarded the buses for the return trip home. Singing seemed to be the natural thing to do, so we sang all the hymns and choruses we could think of which lasted most of the way home.

The Vinco Laymen heartily recommend such a trip to any organization. Togetherness and Christian fellowship were extremely enjoyable.

# "LET GOD'S LOVE PREVAIL"

## Ephesians 3:18

# TO GOD BE THE GLORY

## Revelation 19:1-10

### Part XXXVIII

by REV. R. GLEN TRAVER

CHAPTER 19 opens with another parenthetical section revealing the redeemed Church of Christ continuing their singing of the "Hallelujah Chorus" which, here, ascribes glory and praise to God for victory over "Babylon the Great" (described, in verse 2, as "the great whore"). This heavenly scene comes between the actual description of the fall of this "Babylon (chapter 18) and the description of the one who brought about her fall (19:11ff.). Unlike other of the scenes in heaven, this one does seem to have some connection with its immediate historical context, for, even as God's redeemed ones sing forth His praise, the smoke of "Babylon's" destruction rises up "forever and ever" (3b).

The end of all things is at hand — and now the stage is set for the conquering Christ to come forth and claim His right to eternal rule. Before this takes place, however, John is transported once again into heaven (either in body or in mind) where he beholds another glorious scene — revealing all of God's redeemed creation sharing in the intimate communion and fellowship with God and His Lamb.

These opening verses (1-10) describe for us the feelings and the emotions of all the redeemed, made up of both the Old and the New Testament saints (24 elders), the rest of redeemed creation (4 beasts), and, perhaps, even those of the tribulation saints who have already sealed their testimony to Christ with their blood and who now have also been translated into the heavenlies (cf. 6:10-11). **Let us note this particular song of the redeemed.**

We have noted, in other such scenes as here presented, the content of the song, sung by the redeemed and by the heavenly angels, as that centering upon God, His redemption, and His Lamb. We have chosen to call these songs the "Hallelujah Chorus," because of their special praise ascribed unto God. This word "hallelujah," comes from a transliteration of the Hebrew and denotes loud and enthusiastic praise. It is used only four times in the entire New Testament — and all of these references are found in the first six verses of this present chapter. It can be translated as "praise God," or, "to God be the glory!" J. A. Seiss defines this word as, "one of the very highest acknowledgements and celebrations of God." He also observes: "Where it is understandingly sung there is at once the profoundest adoration and the most exultant joy. And this is the feeling and the experience in the heaven when the proud system of this world's apostate wisdom and glory falls" (*The Apocalypse*, p. 419).

The first note of praise ascribes all "salvation, a glory, and honour, and power, unto the Lord our God" (1). This tells us that God alone is the source of salvation (deliverance) from sin and its power (here illustrated by the corrupt and debased power of "Babylon the Great"). It is His glory (righteousness, holiness and majestic purity) which is reflected in this salvation through the incarnation, life, death and resurrection of His Son: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Although the word "honour" is not included in the best Greek manuscripts, yet it is true — He does deserve our honor, for, His position demands our highest worship, adoration and praise. Also, the further mention of "power," suggests His right to our most humble allegiance and trust — for, "the Lord God omnipotent reigneth" (6b).

A second note of praise speaks of all God's judgments as being "true and righteous" (2). Such a note of praise suggests His perfect justice. Here such is illustrated in the judgment which falls upon "the great whore" — because she did "corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." As we noted, in chapter 17, this term "whore" is especially attributed to the religious "Babylon" of the latter part of the Great Tribulation Period, made up of the apostate Christendom and other religions. However, here its use must also include the political "Babylon" which is pictured as being destroyed in chapter 18.

Barclay says concerning God's judgments being "true and righteous": "It is said that the judgments of God are true and just. God alone is perfect in judgment for three reasons. First, God alone can see the inmost thoughts and desires of any man; to God alone are open, not only our actions, but also our thoughts and judge without prejudice, without partiality. Only perfect goodness can give a perfect verdict. Third, only God has the wisdom to find the right judgment and the power to apply it. The judgment of God is the perfect judgment" (*The Revelation of John*, Vol. II, p. 219).

Verse 3 presents a third note of praise, in the expression: "And her smoke rose up for ever and ever." This seems to suggest the complete and final vindication of both God's true and righteous judgments and the faithfulness of the persecuted saints. Here we have graphic proof



at God does not abandon His own, but rather, He hears their prayers, He sees their predicaments, and He will ultimately deliver! Barclay mentions the summons that proceeds from the throne calling all God's "servants, and they" that fear him, both small and great" (5) and then makes this following comment: "It is a universal summons to praise God for His mighty acts in history, and for His arm stretched out to save His people and His Church. It is as if to say: 'your time of triumph has come! You have suffered, but now you are vindicated! Praise God!'" (*Ibid.*, p. 221).

Let us note also the marriage supper of the Lamb.

Included in this "Hallelujah Chorus" are two more truths that demand our attention. The first seems to serve as an introduction to the second, and is found in verse 6: "for the Lord God omnipotent reigneth." This word "omnipotent" is a word which refers to God as the one who controls all things, the one who has all things in His grip, the one whose power guides and directs all things" (Barclay, *Ibid.*, p. 223). John seems most assured that God holds the whole-wide world in His hand and that all things continually work together for His "good" (i.e., the fulfillment of His eternal purposes).

For John, and for all true believers, evil may seem to have its reign — but in the end (after the last battle has been fought and won), God will defeat and destroy every beast" and every "Babylon" — and He will ultimately rule and reign unchallenged by any foe. Always, God will have the last word! This is a truth that demands the voices of all the glorified saints of heaven, along with every angel and all redeemed creation. All such will join their voices, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth."

As noted above, this glorious truth concerning God's eternal unchallenged reign seems to serve as an introduction to the second truth in this section (vs. 6-9), which deals with the glorious state of the redeemed and their identity as the "wife" of the Lamb. The fact that the Lord God eternally rules — and controls all things which are continually working together to fulfill His eternal purposes — guarantees that, that which He has planned for His Lamb will also come to fulfillment. That plan is spoken of here in terms of a "marriage" which suggests, among other things, close and intimate communion.

This is a most difficult truth to nail down in terms of specifics. Some see in this imagery a special place for the New Testament Church — a place not to be shared with those of any other dispensation or era of time. Those who hold to this particular position cite, especially, Ephesians 5:23-27, where Paul speaks of the union between a man and his wife as analogous with the union of Christ and His Church. Others would include the Old Testament saints and cite the many Old Testament scriptures which speak of Israel as the wife of **Yahweh**. Others would go even further and include all the redeemed of every age and time — including the saints of the Great Tribulation Era. Such cite Revelation 7:9-17 as similar in description and in meaning (i.e., in terms of the joy and ecstasy to be shared by all God's redeemed).

Regardless what our own particular conclusions may be as to who all are to be included in this section (vs. 7-9), what is said concerning them is certainly of the greatest importance. The picture presented is one of glorious communion and fellowship between Christ and His elect.

Such a picture exhorts us to "be glad and rejoice and give honour to him (God) for the Lamb is come, and his wife hath made herself ready" (7).

This seems to picture for us a full and final reunion of Christ and His Church. The day of probation is pictured as past and all the elect are now translated and eternally in the presence of the One Who declared, "where I am, there ye may be also" (John 14:3b). Such is a scene that speaks of the greatest of intimacy as the Lamb and His wife are eternally united together as one.

The words, "and his wife hath made herself ready" (7b) imply the necessity of our preparing ourselves, while yet in this life, that we may also share in the eternal delights of heaven with Christ. This seems to be the main thrust of our Lord's parable of the ten virgins (Matt. 25), as well as the many exhortations to righteousness and holiness by Paul and others (cf. Titus 2:11-14; II Peter 3:11-12; I John 3:3, etc.). Yet, in the light of Ephesians 5:26-27, it is Christ Who alone can sanctify and cleanse His Church and present it to Himself "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We may ask: how are these two truths to be reconciled? The answer is found in this same chapter, which places strong emphasis upon our submission (Eph. 5:21-24). It is as we submit ourselves to the saving and sanctifying power of Christ that we find our own personal sanctification and cleansing. It is this submission to Christ and His will for our lives that best prepares us for the glorious union described here in our text.

Verse 8 illustrates the above in terms of the "fine linen, clean and white" which is also defined as "the righteousness of (the) saints." Certainly, this suggests the righteousness and holiness of Christ, imputed at salvation, imparted (in degree) throughout life as we submit to His power — and in heaven, to be imparted in all of its perfection whereby we can declare, not, "we shall be like him," but rather, now, "we are like him" (cf. I John 3:2)!

Verse 9 describes all such as "blessed" (spiritually honored and blessed of God) because they have been called unto this "marriage supper of the Lamb." This seems to be another way of saying that all such shall also participate and share in the blessed union between Christ and His elect. Certainly this is not trying to say that some will be spectators and others participants — for, all who "prepare" themselves for this blessed event, have every right to look forward to participating in the same — for, these are the true sayings of God" (9b)!

#### In Conclusion.

Verse 10 provides us a most fitting climax to this section which centers upon our praise and glory to God. It tells us that no one but God is worthy of such praise and glory, and all who have "the testimony of Jesus" will worship God by joining in this grand and glorious "Hallelujah Chorus."

This "testimony of Jesus" may mean our own personal witness to Christ and His redeeming grace (making "of Jesus" an Objective Genitive), or, it may mean Christ's own witness to us — through His Holy Spirit and the Word of God — (making "of Jesus" a Subjective Genitive). Barclay makes a most interesting comment concerning this: "This is the kind of double meaning of which the Greek language is capable. And it may well be that John intended the double meaning; and that we are not to choose between the meanings, but to accept



both of them. If we do that, then we can define the true prophet as the man who has received from Christ the message he brings to men, and the man whose words and whose works are at one and the same time an act of witness to Jesus Christ" (*Ibid.*, p. 228).

Certainly our most effective message lies not so much in what we say, but, rather, in what we are (as we seek to reflect His image in every phase of our lives). It is, thus, that we spread "the spirit of prophecy" — becoming a prophetic witness to all the claims of Christ and to His power to redeem, transform and ultimately, to translate us into glory!

It is such a life that constantly is preparing itself for the marriage supper of the Lamb — living in this world in a state of steadfast faithfulness to Christ, even as a

wife to her husband. Such means separation from the world-spirit ("Babylon") which constantly seeks to win us away from God. Such also means a constant watchfulness as we seek to ever live circumspectly in the present world.

God, then, would have us even now in constant preparation, both that we might join, with all the redeemed and the heavenly angels, in eternity's "Hallelujah Chorus," and, that we might share with all the saints of glory in "the marriage supper of the Lamb." And as we thus prepare, we will find that our lives are already in the process of singing the praises of God — and enjoying sweet communion with His Christ. Thus, even now, our lives may share in bringing glory to God and to the Lamb!

## World Religious News in Review

### **DIRKSEN: 'I'LL TELL YOU — PRAYER'**

Washington, D.C. (EP) — Doctors term the recovery of former President Dwight D. Eisenhower from his seventh heart attack as a "miraculous turnabout."

Lt. Gen. Leonard R. Heaton, surgeon general of the Army, told reporters at the White House that he and the General's other physicians were "pleased with the progress the general is making at the moment."

He now gets out of bed at times, sits up in a chair, has a good appetite and is given a soft diet.

Asked the reason for Gen. Eisenhower's progress, Heaton shook his head and said, "You've got me."

"Oh," Senator Everett M. Dirksen exclaimed, "I'll tell you — prayer." And to that Dr. Heaton agreed.

### **IMPASSIONED PLEA OF 'LOSER' TELEVISED**

New York (EP) — The actor who prosecuted the losing cases against Perry Mason in the popular TV series decided in the closing days of his life to get the last word against the dreaded disease of cancer.

A three-pack-a-day smoker for his adult life, William Talman posed with his wife and their six children in a commercial appealing to people not to smoke.

"Before I die I want to do what I can to leave a world free of cancer for my six children," the actor said.

Talman got the idea for the commercial after reading that the American Cancer Society had trouble getting actors to appear in anti-smoking films because they feared cigarette sponsors would not consider them for their commercials.

Spokesmen at the three major networks are deciding now whether the loser's last appeal will be telecast to the public.

### **'OLD BOY SCOUT VIEW' OF DEATH SCORED**

Los Angeles (EP) — Definitions of death in the law books should be changed to read that the ultimate tragedy occurs when the brain stops functioning, according to a Stanford University pioneer surgeon in heart transplantation speaking here.

Dr. Norman E. Shumway, speaking at Alumni Day at Cedars-Sinai Medical Center, described present definitions of death based upon heart beat and pulse as the "old Boy Scout view."

A human being dies, Dr. Shumway said, when he goes into "irreversible coma or suffers a brain death." He said organs die at different times and destruction of the brain is destruction of the essence of a human being.

Shumway has performed five human heart transplants.

### **PROTESTANT THEOLOGIAN SEES ECUMENICAL BOOST IN CATHOLIC FUROR ON ENCYCLICAL**

New York (EP) — A regular Protestant contributor to the Roman Catholic magazine *Commonweal* says that Catholic reaction to the recent papal encyclical shows that Protestants would not be bound by the authority of the Pope in a united church.

The Rev. Dr. Robert McAfee Brown declared that "Catholics feel no greater sense of being bound by unquestionable doctrine than Protestants."

The Professor of Religion at Stanford University, a pioneer ecumenical leader and an observer at the Second Vatican Council, admitted that the teaching authority of the Pope has been a major stumbling block to ecumenical progress.

### **LUTHERANS CALL CHURCHES TO OPEN DOORS TO MENTALLY ILL**

St. Louis, Mo. (EP) — An appeal by the Lutheran Church-Missouri Synod's Commission on Services to the Mentally Retarded asks local congregations to consider establishing classes for the mentally retarded on weekdays or Sunday throughout the year.

Concordia Publishing House has announced that lesson materials and guidelines are available including Bible lessons for special classes plus record of church hymns with rhythmic beat for encouraging pupil participation.



# SISTERHOOD

## Devotional Program for November

### Call to Worship:

Psalm 100

### Song Service:

Songs of Thanksgiving

### Circle of Prayer

### Bible Studies:

Senior: "Beauty Pageant, 471 B.C."

Junior: "Before Abraham Was, I Am"

### Discussion Questions

Seniors: Discussion over chosen book.

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

**Something Extra:** Girls, now is the time to be thinking and doing something about a special Christmas project—perhaps sending packages to Vietnam or whatever other project you may come up with. One of the best ways of showing thankfulness for our own blessings is by demonstrating Christian love toward others. Wouldn't this be a good way to do just that?

## SENIOR BIBLE STUDY

# BEAUTY PAGEANT, 471 B.C.

by MRS. WINIFRED MORRISON

*"Crisis is the mother of Christian creativity, the hour when containment must become communication."*

THIS SUMMER I attended a way-out seminar designed to meet the needs of a far-away generation. Public school education, often a hundred years behind the times; education, often struggling helplessly in a maze of red tape and petty patterns is, at last, valiantly shaking herself free of the hostile forces which taunt her most noble efforts and thwart her true performance.

All over the land, schools, battered and bruised by attacks from all age groups and all institutions are opening their doors this September to take it on the chin again. "Sock it to me" might seem to be the crude slogan. Only it's a new chin this year; jet-lined, sturdy, aware, and for once, all ready.

In one of these "all ready" buildings; in the new, beautifully useful and universal Valiere Street School where all rooms are air-conditioned, movable, multi-purposed, and where all corridors are carpeted, awaiting the arrival of wall-to-wall children, a number of teachers met. We discussed, debated, accepted and rejected some amazing new skills in teaching. All 90 of us through daily ever-changing discuss-in learning groups came to know all, and I do mean all, about one another's teaching abilities,

philosophies, and methods. However, it is interesting to report that nothing other than teaching was ever mentioned in those hours. For three weeks, we were teachers, completely, solely. Not one personal comment, apart from teaching ever entered our conversations. I knew absolutely nothing of my classmates aside from academic facts. Therefore, it was in this somewhat impersonal, education-centered, business-like situation that I received the most valuable compliment of my life.

On that last day walking rather regretfully down the hall, I joined some other teachers going my way.

"Mrs. Morrison," one said casually, "we know your secret now."

"My secret?" I was puzzled. "I haven't had a good secret since I was 12 years old."

"Yes," she continued positively, "we know now why you're different."

I laughed. "I'm not different than the rest of you, except that I'm fatter and more talkative."

They all smiled. "It took us a little while to decide in what way you're different, but we know now. You have God in your life."

I was astonished. "How could you possibly know that? I'm sure I never mentioned anything at all about my faith."

"No, you never said anything, directly, but it's evident in all your comments, even the most frivolous and amusing ones. It's in your attitude, your teaching philosophy, your interest in everybody else, your positive viewpoint, your constant hope in the most hopeless condition and changes of teaching. God shows on you."

How strange life is, always. When I was not consciously aware of it; when, for once, I was not truly thinking about how to witness to my faith, then I was doing a bang-up job. Or, rather, God had slipped into my life, and unhampered by my efforts, He so manifested Himself in such freedom, that almost-strangers saw in me what I had always hoped I would see in myself, but really never did, never really have, and probably, never really will. Not of myself at all, but by the Spirit of God, Christ lived in me! What a beautiful day it suddenly was!

"Don't ever change." They smiled warmly, patted my hand, walked away, turned to wave and were gone. I'll probably never see them again.

As I drove home, I thought carefully of what I had done to provoke such a conclusion. "I" had done nothing. This then, is one of the phenomena of the faith, I counseled myself. The less worthy we become in our own eyes, the more worthy we become in the eyes of God and the eyes of our fellow men. When we have finally given up on ourselves, God has just begun! When we eventually recognize that in ourselves we are really nothing much, never have been, never will be, then, at that very point, God becomes great in us. As we decrease, He does increase. This is why I had always found and will continue to find the most saintly men and women to be the most unassuming individuals, serene and controlled. Yet in them, serenity had been conceived in the fire of temptation, and trial, and under that unassuming manner one feels the granite quality of a dynamic faith. Their great sense of security which comes from them in such a compelling and charming way is from a serenity based upon God, not upon themselves. **They have actually proceeded beyond the containment of Christ to the communication of Christ.**

Pray for that day when it is no longer necessary for you or me to say to any man, "I'm God's son," or in our case, "I'm God's daughter." People will sense it, and even though they may not know exactly in what Christian way or in what Christian degree you are set apart, they will recognize the difference, and that is enough for a start. To wear a placard upon your body, upon your arm, around your neck, or to mouth a slogan upon your lips is futile in our day. The whole structure of our world is built upon symbols. The Yippie carries his symbol of anti-war, anti-government, anti-life, anti-everything high in the air like a banner. Everyone looks, laughs, comments carelessly and goes on. The black man scornfully carries his symbols of hate, anger and frustration into disastrous riots. Everyone looks. Some remonstrate with comments such as "riots make for ruin; reason makes for solution." But in the end they too, move on. The world is horribly and cruelly immune to flags, to crusades, to pitiful pictures, to heart-breaking stories, to banners in the sky. Starving children in the rat-infested ghettos of America look out at us from every newspaper. Everyone reads their story, sighs sadly — and goes on. This summer a friend and I viewed with shock and horror the wretched lives of the Indians of the great West. Ann and I were angry, indignant at their plight. We intended to do something; write our Con-

gressman, appeal to others like ourselves. But, I'm afraid we sighed and went on.

Thus the Christian can no longer stand in, or on those once moving words, "I'm a Christian." For they like all other outward symbols, are words that have long since lost their power to call men to high and godly things. That's our fault, of course. We have to become more than word Christians today. Unless, in imitation of our Lord, the Word becomes flesh and dwells among us, and we behold its grace and its truth and its glory, Christians shall never speak powerfully and meaningfully to this world again. Everyone will look at us, perhaps. Some will comment, and all will go on.

Now it comes to me, that Esther never once mentioned in the beginning to the king, or to anyone that she was a devout Jewess. It was too dangerous in that time, for one thing. No one went around prattling idly or foolishly about Jehovah God. One proclaimed his sonship in a far more concrete way; by his actions, his attitude, his everyday life. The price of discipleship is never cheap but some times in history are more tolerant of God's people. This was not one of them.

From the moment of her entrance in the "Miss Far East Beauty Contest," 471 B.C. until she became "Miss Persia" six months later, Esther depended upon the quiet containment of God in her life to communicate to the King and to the judges the special quality of her charm.

Of course, the outward preparation for this great Beauty Pageant was magnificent. No charm school ever worked so diligently to enhance the beauty of all these Persian lovelies as did this one. The million dollar cosmetic industry of our day has no more devious preparations as did these Oriental beauties. It took six months to produce a winner. No item of luxurious beauty was neglected.

Esther's lustrous black tresses were brushed lovingly and continually until the rich sheen of her hair rippled like a silken curtain over the shoulders of her gold and purple robe. When it was caught up by a garland of precious jewels, no modern and intricate hair arrangement could outdo Esther's. Her warm olive skin glowed and the glistening green kohl skillfully brushed on her crescent-shaped lids gave undenied charm to her expressive face. Perfect straight black brows magnified the mysterious depth of her midnight eyes. Secular historians proclaim Esther one of the three great beauties of the ancient world.

This adorning of a bride for the king was a costly and expensive business. Every effort was made by diet and creams to make a young woman's complexion shine with an illuminated radiance such as the effect produced by many modern cosmetics. Later, the words of King David explain the Oriental ideal of skin beauty. "That our daughters may be as corner stones, polished after the similitude of a palace."

So important was the gown of an Eastern bride and so significant her jewelry that the prophet Jeremiah once remarked, "Can a maid forget her ornaments, or a bride her attire." The glory of a young Jewish wife prompted the Apostle John to say years later in the New Testament that he saw New Jerusalem "prepared as a bride adorned for her husband." Therefore, feminine beauty was as important to an Oriental as it is in our culture, perhaps more so.

Womanly loveliness, outside and within, was of such importance that we find still other prophets speaking



of it. Ezekiel's description of a bride reads thus. "I decked thee also with ornaments, and I put bracelets upon thy hands, a chain on thy neck. And I put a jewel in thy forehead and earrings in thine ears, and a beautiful crown upon thine head." One of the punishments Jeremiah predicted for the sinful Jews was the loss of their wedding joys. "Then I will cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride." The lovely Song of Solomon is warm and radiant and tender with ready and delectable descriptions of a beautiful, passionate bride.

However, Esther's unusual beauty was not the only thing which set her apart. Instead, it was another difference which could have caused her all sorts of social problems and personal insults from the other girls with whom she was in competition. In that great throng of Persian virgins, she probably was the only one who had not worshipped idols, or some heathen god. No other single thing can set us so far apart from our peers as does our spiritual values. Even today, one's belief or unbelief in Almighty God is the favorite topic of discussion among young college people. In the short time my young student teacher from the University of Dayton has been with me, she has time and time again in professional and personal conversations talked with me about her religious convictions. She is constantly reporting opinions from her friends about God and His Son Jesus Christ. Men have always been fascinated by the personality of the Lord. Whether they accept Him or reject Him, they cannot leave Him alone. He is always to all men either a Rock of Refuge or a Stumbling Stone. One cannot ignore God. Religious views have alienated young friends again and again, yet her faith did not seem to cost Esther her influence among her age group, now or later. To the contrary, the Bible says that Esther gained favor with

the people when she exhibited good judgment and the loving art of thinking of others first. Even in the midst of this self-deifying beauty parade, Esther was in touch with a power not resulting from fabulous wealth.

It seems to me, that even as young as she was, that Esther had reached that point in her spiritual growth when containment of God became communication with those about her. At any rate, she won the esteem of her fellow contestants and the title of "Miss Congeniality" as well as the coveted crown of "Miss Persia."

The minute the king looked upon her fair face, he too, saw depth to her beauty which the other young women did not possess. The king was well used to lovely ladies, but no woman such as Esther had ever crossed the royal path. Had he really guessed the great change as well as the joy Esther was to bring into the life of his great kingdom, he would have been amazed.

From the moment Xerxes placed the crown upon Esther's head, there was a new power at work in that palace. In the midst of the heathen Esther dedicated herself to the welfare of her people and to the service of her childhood God. Alone, as few Christian girls have ever been alone, or many women of the faith for that matter, and tempted on all sides by the fascination of the heathen world, Esther remained true to God. She moved gracefully and graciously among those pagans, growing stronger every day in her position and her faith. In some strange way known to women, she knew she had been especially called into this unlikely position for some great unrevealed task. What it was, she had no idea, but she knew her being there was no accident. God does not have accidents.

Thus, we leave Esther for this time, walking a tight-rope, so as to speak, waiting patiently in faith and trust. Not having received her commission, she still waited, knowing that when it did come, she would meet her hour with courage and commitment.

## JUNIOR BIBLE STUDY

# BEFORE ABRAHAM WAS, I AM

by MRS. KAY BURG

(Note to Leader: Have extra copies of the Bible available for girls who may forget to bring one.)

THIS MONTH we have a very exciting portion of Scripture to study. I hope you all have Bibles so you can follow along. We are going to be studying in the eighth chapter of John. Since the chapter is so long, we're not going to read it all, but I want you to follow along as we skim over it together.

The first section is about the adulterous woman who was brought to Jesus by the Pharisees. You remember He answered in verse 7, "He that is without sin among

you, let him first cast a stone at her." And the Pharisees all left.

In verse 12 we see Jesus declaring, "I am the light of the world" which we discussed last month. The Pharisees question whether Jesus can be a witness to Himself. After Jesus explains that the Father also bears witness about Him, Jesus warns the Pharisees in verse 24 what the consequences of their attitude will be.

Then we begin the section I'd like for us to examine more closely this evening. It is Jesus speaking to a group of believing Jews as we read in verse 31. As we'll see Jesus spoke to these men in much the same manner

as He spoke to the Pharisees. He probably knew the belief of these Jews was shallow and He was trying to deepen their faith. We will see what the outcome was.

He begins, "If ye continue in my word, then are ye my disciples indeed." They had made the correct decision at one time, but they could only remain His disciples by constant contact with Christ. Perhaps this is where you and I fail as Christians. We may have accepted Christ as our Savior once but have failed to keep in touch with Him.

Jesus goes on in verse 32 to say His disciples shall know the truth and knowledge of the truth shall make them free. This verse is often misquoted. For example, these words are carved on the wall of the library at one of the big universities in California. However, this verse does not primarily apply to knowledge in general. Jesus was talking about spiritual truths about Himself and this can be had only by knowing Him. As Christians we must say, "I believe and in this way I will understand."

I hope I didn't lose you all in that explanation. If I did, you can catch up as we see the reaction of these Christian Jews to Jesus' words. Christ wanted them to reach new spiritual growth but they were offended. Just like them, aren't we? When we're shown to be in the wrong, right away we're on the defensive.

Therefore, the Jews replied, "What do you mean we'll be free; we've never been in bondage." Now Jesus was talking about freedom from sin, but even if they did misunderstand, they couldn't make such a claim. They conveniently forgot about their bondage in Egypt, the Babylonian captivity, and their present submission to Rome.

In verse 34 Jesus clears up the issue by asserting, "Whosoever committeth sin is the servant of sin." He wasn't talking about a slavery that is imposed by one people dominating another. He was talking about the slavery that comes from within when we sin. Any sin is enslaving for it only brings fear and punishment. By sinning we build a barrier between us and the joy we can know in following Christ.

Jesus gives a hope, however, in verse 36. "If the Son therefore shall make you free, ye shall be free indeed." Since the Son of God is eternal, the freedom He gives to believers is forever. Abraham Lincoln could sign the **Emancipation Proclamation** that freed the Negroes because he was the president of the United States. Christ, the Son of God has authority to forgive sins and to deliver us from its power.

In the next ten verses, from verse 37 to 47, the Jews claim their ancestry from Abraham entitles them to spiritual blessings. Their attitudes and behavior were so different from Abraham's that Jesus denied their claim. Then they asserted that God was their Father. Not so, said Jesus, or they would have received and listened to the One who came from God.

The Jews' reaction is so typical, "Say we not well that thou art a Samaritan, and hast a devil?" They resorted to an old trick used in debating when a person is losing an argument. "When you can't attack your opponent's case, attack your opponent." Haven't we seen plenty of this in the campaign speeches? They couldn't answer Jesus' questions so they questioned His sanity.

Jesus keeps right on with His teaching, "If a man keep my saying, he shall never see death." He was repeating

the promise of eternal life which He had made before. We see the Jews reaction in verse 53, "Art thou greater than our father Abraham, which is dead?" Wow! This was more than the Jews could take. They were so proud of the fact they were Abraham's children, God's chosen people, and here Jesus was claiming to be one up on Abraham.

We see Jesus remaining calm in spite of their sarcasm and scorn. He merely reasserts His deity and answers that Abraham rejoiced to see His day. Jesus was probably referring to the example of death and resurrection Abraham witnessed when the life of his son Isaac was spared. The Jews, of course, didn't understand that and couldn't see how Jesus could have known Abraham since He wasn't even fifty years old.

Now we come to His great assertion, "Verily, verily I say unto you, before Abraham was, I am." Literally it reads: "Before Abraham came into being, I am." This "I am" is an assertion of absolute, timeless existence. There never was a time when the Son was not. Jesus did not claim simply that He had existed before Abraham. That could have meant He was the first of created things. He did not say, "I was," He said, "I am."

If you remember, when God called Moses, He told him "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14). When the Jews hear Jesus use this very same phrase, they knew He was claiming to be God.

Notice the Jews' reaction. They picked up stones to throw at Him. It wasn't that they didn't understand. They understood all too well, but instead of worshipping Him they tried to stone Him. It was conscious and deliberate rejection.

What a change! Let's follow their progressive attitude of hatred. First they merely contradicted Jesus. Then they insinuated in verse 41 that there was something strange about Jesus' birth. They became bolder and deliberately insulted Jesus by calling Him a Samaritan and plain crazy. The height of sarcasm was reached when the Jews said, "Just who do you think you are anyway?" in verse 53. And the final attitude was violence. When reasoning fails, try stones. We see here the change from a shallow belief into an active and vicious unbelief.

Neutrality toward the claim of Christ is impossible. Either one must progress toward a full belief that ends in worship, or he must go on in rejection toward a complete denial. We saw here a faith degenerate into hatred. The early apostles also had times of failing and unbelief but they went on to become the leaders of the early Christian Church.

Let's make a firm committal to Christ and abide His Word that our faith may grow and that we may have His will.

#### Questions for discussion:

1. What influences blind the eyes of people to the truth of the Gospel?
2. How do people today try to discredit Jesus?
3. Why does the Gospel soften some hearts and harden others?
4. Jesus said the basic cause of unbelief was not wanting to believe. How does the attitude of the Jews prove this?



# Signal Lights Program for November

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "BIBLE FRIENDS"**

**Project: VILLAGE EVANGELISTS FOR NIGERIA**

## Singing Time:

"Praise Him, Praise Him"

"Glad Song"

"A Child's Thank You"

"O Give Thanks"

(from **Beginners Sing**)

## Bible Time:

### Ruth Finds Friends

(Have on the bulletin board pictures of people reaping and gleaning grain as they did in Bible days. Have, too, a picture of a modern harvest or comparison.)

Ruth was lonely. Her husband was dead and she was living in a strange country. In her country of Moab she had had many friends. But Naomi, her mother-in-law, had wanted to move to her old home in Bethlehem. Ruth had come with her. It was harvest time when they arrived in Bethlehem.

"Our food is almost gone, Mother Naomi," said Ruth. "May I go to the fields to glean?"

"Yes, my daughter, you may go," replied Naomi.

There were no machines to harvest the grain in those days. It was cut and tied in bundles by people working for the owner of the field. It was the custom to leave any grain that fell on the ground. The poor of the community could come and gather this loose grain. This was called gleaning. Ruth stopped at a field owned by Boaz.

"May I follow the reapers and gather the grain that falls to the ground?" She asked one of the workers.

"Yes, you may follow them. You may glean in this field," said the man kindly.

All morning Ruth followed the gleaners back and forth across the field.

At noon Boaz came to look at his field. "You are working well," he

told the reapers. "Come and eat now." He smiled at Ruth. "You may eat with us, too. You may come to my field every day to gather grain."

The reapers were kind to Ruth. They often dropped extra grain for her as they tied the grain into sheaves.

The other gleaners were kind to her, also. They talked to her in a friendly way.

Ruth was humming happily that evening as she walked down the road toward home. She and Naomi would have plenty to eat now for she was carrying a basket of grain she had gleaned. And besides that she had made new friends.

"Thank You, God," she whispered as she hurried home to tell Naomi.

—Based on Ruth 2

## Memory Time:

### Psalms 126:3

As Ruth hurried to show Naomi the grain and to tell her of her new friends perhaps she was singing our new memory verse.

(Read the verse.)

Ruth and Naomi were glad for the great things God had done for them. We, too, should be glad for the many things He has done for us.

(Give each child a paper with the verse printed on it. Read it together several times. Review previous verses.)

## Mission Time:

### Snake Bite

The sun was just peeking over the distant hill when Zira awoke. His brother Tizhe was stirring, too.

"Do you think your new friend Sini will come?" asked Zira.

"I'm sure he will," answered Tizhe. "Come, breakfast will soon be ready. I heard Mother building the fire to cook the mush."

The boys went to the kitchen hut. There was Kwanye stirring the mush.

"Good-morning, brothers. Breakfast is ready."

"I will dish it up," said Mother.

She then carried a large bowl of the mush to Father's hut. He and the boys ate there.

Kwanye ate with mother at her hut.

"We want to do our work quickly," said Father. "We want to be ready when Sini comes."

"Yes, Father," agreed the children.

As soon as she was finished eating Kwanye hurried to find firewood and to carry water for Mother.

The boys went out to find leaves and grass for the goats. Then they visited the other compounds in the village inviting people to come to hear Sini.

When Sini arrived, he found a large group of villagers waiting for him.

"Good-morning, friends, I have come to tell you of the true God and of His Son Jesus."

Sini held up a Bible. "Many things are written in this Book about Him."

Then Sini told the people how God made the world. He told them that God loved them so much He sent Jesus to be their Savior.

Sini sang songs for them and taught them the songs. He showed them pictures of the stories he told. Then he bowed his head to pray, and it was just as though he was talking to a good friend.

"It would be nice to have a friend like that," thought Zira.

"Will this Jesus be my friend?" he asked Sini later.

"Yes, he will be your friend," answered Sini. "All you need to do is to tell Him you love Him and want to follow Him."

"I will think about it," said Zira. Then he went to gather more leaves for the goats.

Suddenly a loud scream was heard in the village.

"It's Zira," said Father as he ran in the direction his son had gone.

Sini and Tizhe followed quickly. Soon they came to Zira who was lying on the ground. He was holding his right leg and sobbing. "A snake, a big snake bit me."

With his knife Sini made two small cuts on the snake bite. Then he bent over and placed his mouth on the wound. He sucked the poison from Zira's leg and spit it out on the ground.

Tizhe ran back to the compound to tell Mother and Kwanye what had happened. Soon they saw Father coming. He was carrying Zira and Sini was following them.

Father placed Zira on his sleeping mat. "Here is some medicine that will help your leg to heal," said Sini. "I will sprinkle it over the wound. By morning you will feel much better."

Zira smiled slightly. Then he closed his eyes and went to sleep.

"Thank you," said Father when Sini stood to leave. "Thank you for helping my son. He might have died before I could have gone to the hospital to get the medicine he needed. Will you be back?"

"Yes," answered Sini. "I will be back next week on this same day. I will pray that by then Zira will be well and strong again."

Sini left the compound to go to another village where he would tell the people of God's love.

As he walked he sang one of the songs he had taught the villagers:

I, yana sommu,  
I, yana sommu,  
I, yana sommu,  
Yesu mai Cetommu.

(Teach this to your group. "I" is pronounced as a long "e" and it is sung to the tune of "Jesus Loves Me." The words mean:

Yes, He loves us,  
Yes, He loves us,  
Yes, He loves us,  
Jesus our Savior.

#### Thanksgiving Time:

##### Our Thanksgiving Tree

(Have a tree branch securely anchored in a tree holder or pail of sand.)

This tree does not look pretty now — just a bare branch, but we will make it look bright and gay.

At the top I will place this gold paper leaf to show we are all thankful for Jesus.

Now come one at a time and tell us something else for which you are thankful.

Then if you brought a gift for our home missions as we planned last month, place it on the tree.

#### Prayer Time:

Let us thank God for the many good things we have. Let us thank Him that we can share with others.

Let us ask God to use our gifts to help the boys and girls in our home mission areas.

Let us thank God for the missionaries and ministers who are telling the boys and girls in Nigeria of Jesus.

Let us pray that the children will listen and understand and accept Jesus as their Savior.

#### Business Time:

1. Signal Lights motto.
2. Roll call.
3. Talk about our project.
4. Offering.
5. Plan to go caroling next month.
6. Write a letter to the Bowers. Thank them for serving as our missionaries. Tell them of the ways you are serving God. (Encourage each child to write a note.)

#### Handwork Time:

##### Thank You Objects

(Cover the table with newspaper. Give each child a piece of clay.)

With this clay I am giving you shape something for which you are thankful. When you are finished you will talk about the things you have made.

You may take your clay object home. It will remind you to thank God for His many good gifts.

#### Signal Lights Benediction

#### UNION THEOLOGICAL OFFERS EXPERIMENTAL PROGRAM

**New York (EP)** — In response to student demands for new approaches in curriculum and teaching method Union Theological Seminary has brought an Anglican clergyman from England to direct a group of 10 students in an experimental program during the 1968-69 academic year.

The Rev. Jeffrey W. Rowthorn, until recently rector of a parish near Oxford, said in an interview that he could not specify how the program would work because it would literally depend on the decision of the students.

"It is an attempt," he said, "to get away from the traditional pattern of credits, lectures and papers." More flexibility in the seminary's program was asked last spring by students in a document called the "Union Communion."

The document was framed in the course of a "free university" period set up after the seminary suspended classes — a few days before the end of the spring term — in support of the student strike at Columbia University.

## DUTCHTOWN BRETHREN CHURCH

### Dutchtown, Indiana

OUR BIBLE SCHOOL, held in June, was very well attended with an enrollment of 75. The Bible School program was held on Sunday evening, June 23, and in spite of a violent storm most of the children were present and gave a fine program.

Our Sisterhood Public Service was held Sunday evening, March 17. Mrs. James Gilmer was the speaker.

We enjoyed a service by the Kenneth Solomons Sunday evening, August 11, which was very well attended.

Baptismal Services were held at Chapman Lake Sunday afternoon, September 8. Rev. George Pont baptizing 6 candidates for baptism. They, along with three who will come by letter will be taken into the church at a service in the near future, making a total of nine new members.





# Buckeye Family Camp

OHIO CAMP BETHANY was the site of the 1968 Ohio Family Camp. The Labor Day weekend camp proved to be a most enjoyable experience for all who were in attendance. In all, 152 persons were registered with an average of 125-130 present for each meal.

The discovery of family camp is a wonderful experience! In recent years more tents and trailers have been appearing on the grounds and families are learning to have many common experiences in this informal environment.

Resource leader this year was Dr. Joseph R. Shultz, dean of the Ashland Theological Seminary, who guided discussion on the topic: "The Believer's Church: Its Meaning and Purpose." Dr. Shultz based his presentations on the book of Acts and provided participants with much food for thought.

Though campers experienced one day of rain, spirits remained high and the program was excellent.

In addition to the usual volleyball and softball games a new attraction was added this year. On Saturday afternoon, many campers were given their first opportunity to "paddle their own canoe" (literally)! After a short trip to the nearby Wally Campsite, a bus took everyone to the Loudonville canoe livery. Soon all were on their



"Happiness is . . . being one of the gang!"

way down the Mohican River. During the course of the nine-mile trip only a few fell in. Several canoeists traveled for more than the nine miles — zigzagging from one side of the river to the other. But most handled their crafts very well, with only minor collisions marring the trip.

Dr. Shultz' canoe was the only one on the river throwing a "roostertail" until his steering failed and he hit



Cars, tents, campers . . . and the great outdoors characterize family camp



"Where the action is!" — Volleyball

a stump! Everyone enjoyed the trip and most are already looking forward to trying it again next year.

There can be little question as to the value of family camping. Our world is moving at such a hectic pace that we frequently forget that we need to know one another and the members of our own families.

Family camping allows us to come together as the family of God and enter into meaningful discussions and activities. By worshipping, fellowshiping and studying together all are strengthened in their concept of church as the people of God in the world.

Since Americans in record numbers are taking to the highways on their way to campsites, the church should certainly be thinking about family camping and a ministry to the temporary communities created by the camping boom. Let us determine to take time to consider these ways in which to minister!



Resource Leader, Dean Shultz drives home a point

## "The Impossible Situation"

LT. ROBERT VERNON

Los Angeles Police Department

(Reported by Beverly Summy)

*During the National Sunday School Convention at Anaheim, California, September 25-28, your Administrative Assistant attended the Youth Commission meetings of NSSA. On Friday noon a luncheon was held for the Commission members and friends. Gloria Roe provided the music and Lt. Robert Vernon spoke to the group. Lt. Vernon began his police career as a rookie policeman and moved through the ranks rather quickly to his present position. His informative, well documented and challenging thoughts are reported here.*

"Young people today find themselves in what I call 'The Impossible Situation' — humanly speaking." Lt. Vernon began his remarks with this statement. As he continued to speak out of experience and his heart, we were acquainted with the reasons for this teenage situation as given by those in trouble.

Some reasons why young people are in this "impossible situation" are:

### 1. Environment

"Delinquency begets delinquency" and many teenagers find that parents who have been in trouble or who are now in trouble provide homes fraught with unbearable human relationships and physical surroundings. But a further condemnation is placed upon the total society that draws lines of behavior and then so easily crosses over them.

In the Los Angeles area there were 400 some drug arrests in 1960 but only a little over 100 were ever con-

victed of this violation. This is just one example where the permissiveness of today's society gives the young person no sure guidelines.

Contrary to the thinking of most adults in "the establishment" — as teenagers refer to the society of today — young people need and want discipline. But once again they find permissiveness prevalent everywhere. Lt. Vernon cited an example of the young boy who had gone to camp. Rules for the week were laid down and the campers were told they dare not violate these rules or punishment would be administered. One boy violated the rules and his counselor applied a heavy hand to the side of his britches. Lt. Vernon had to leave for a day or two but when he returned, he observed that the boy was not following the counselor hour after hour. Curious to know why, Lt. Vernon stopped the boy and asked him what he thought of his counselor. "He's great!" came the reply. "And he loves me." "How do you know that?" questioned Lt. Vernon. "Because he whipped me," was the boy's answer.

One of the rules of the camp was that girls would not enter the boys section and vice versa. Several girls waited until Thursday of the camp week and then violated the rule. True to their promise, the counselors told them they would be sent home. The girls pleaded and stated that surely they wouldn't send them home when camp was nearly over. Lt. Vernon explained that they would be sent home and that this disciplinary action was being done through love and concern for the girls. Too often our Christian camps are permissive in the area of dis-



pline and then we wonder why trouble occurs. In the name of "giving everyone a chance to hear the Gospel" we allow "The Impossible Situation" to perpetuate itself.

Lt. Vernon pointed out that young people are trying all sorts of methods to escape the situation they find themselves in and the newest and fastest growing procedure is drugs. During the past five years, drug arrests in Los Angeles of people under 18 years of age has leaped from a little over 100 per year to 3,000 per year!

## 2. Peer Group Pressure

Adults may be almost totally unaware of this situation which young people face but that does not erase the problem. Pressure from fellow teenagers is strong enough to force kids to murder. Lt. Vernon spoke of having to investigate a stabbing murder where several teenage boys had been arrested. Their story, when questioned individually, was the same. One of the boys had it "in for" the victim because of a girl. The victim was cornered and the fellow with the grudge and the knife slashed the boy making a superficial wound. But when he turned to the boys with him and demanded that they take the knife and stab the victim also to prove their toughness and loyalty. The knife was then thrust at the next boy and he testified afterwards that he did not want to stab the victim, but there he stood with the knife shoved at him and all the others staring at him and waiting to see what he would do. So he took the knife and plunged it into the victim several times and the others took the same action in turn. After they were arrested, each boy stated that he did not want to do it but felt he "had to."

Lt. Vernon pointed out that the Bible has an answer for our problems if we search it out and he suggested that II Corinthians 10:13 would speak to the "impossible situation" of peer group pressure.

## 3. Mad Rush for Pleasure

This is an obvious fact when we observe the great upsurge of business being done in all kinds of entertainment houses, parks, theaters, etc. Lt. Vernon explained that there is a great deal of pleasure in drugs, sex and other forms of pleasure — but these are only temporary. A young girl arrested after spending a week in a motel room enjoying illicit sexual relations and other "pleasures" was questioned by Lt. Vernon. A diary she had kept during the week was taken and found to be full of some of the most obscene writings one could find anywhere but it also revealed a deep depression and lack of direction in life that led to her attempted suicide.

Even Christian kids are not immune to this problem. One young fellow asked Lt. Vernon what he could do to keep from being tempted to "go too far" with his girl. (Remember this is a Christian boy.) Lt. Vernon asked him if he ever parked with his girl and he replied that he did. Then he admitted that the parking sessions often lasted 3 or 4 hours in a secluded place . . . but they prayed before they began their date! Don't ask God to keep your relationship right with a fellow or gal and then tempt fate just because you have prayed! Lt. Vernon asked what he expected would happen when alone with a girl in a secluded spot for 3 or 4 hours in their "mobile motel room." The Christian boy and girl have the same physical body and desires as a non-Christian.

As Christians we need to acknowledge the fact that there is pleasure in sin for we have closed our eyes to that fact and said sin is all bad. Lt. Vernon suggested that we should be honest and say that there is pleasure

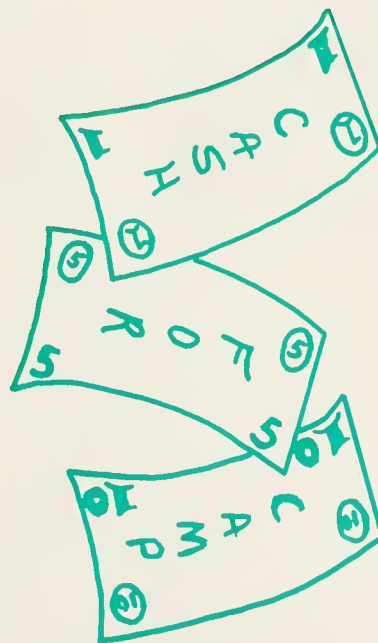
in sin — but that pleasure is only temporary. This is the truth we should relay to our generation.

## 4. Looking for A Cause

The makeup of a teenager lends itself to encouraging them to commit themselves to a cause. Today we are often seeing many of them commit themselves to inferior causes because they have found no better Cause for which to dedicate their lives. Thus we see young people marching with placards that many times they do not understand fully but it means action and a cause for the moment. This search for a cause needs to be channeled into the Christian faith.

Lt. Vernon reminded us that sinning is a very natural thing. All of us have committed sin but sometimes we fail to recognize this fact. Thus we begin pointing fingers of condemnation rather than acknowledging that we all sin and showing that Christ is the remedy for that sin.

Lt. Vernon stated that today's teenager finds himself in "The Impossible Situation" because he is unaware of any other alternative — the job of the Christian is to give him another alternative . . . Christ!



The 1968-69 National Brethren Youth Project is designated for the new Arizona Brethren Camp (ABC) which was recently purchased.

Youth delegates at Conference in August voted to help this young and small district in the purchase and development of their camp. Our young people had the vision to see what a lasting investment this would be for the future of many young people, the development of Christian leaders and growth of The Brethren Church.

The slogan for the Project is: "Cash for Camp" and the goal is: \$14,000.

The youth delegates to Conference also voted to set aside \$2,500 of the project money to pay for Youth Conference expenses in 1969. Any amount not used of the designated \$2,500 will be turned over to the remaining total of the Project funds for "Cash for Camp."

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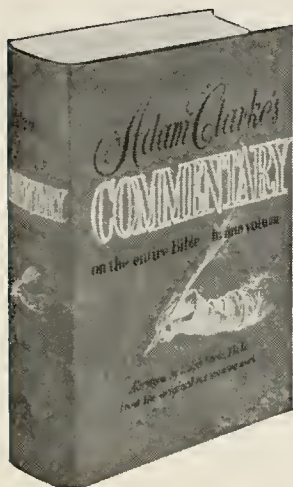
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*The Brethren*

# EVANGELIST



*Home Missions Issue*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Home Missions" .....	3
Board of Christian Education .....	4
Sisterhood .....	7
World Religious News in Review .....	7
Letters to the Editor .....	8
"The Immortal Church" by Rev. Jerald Radcliff .....	9
Home Missions Promotional Materials .....	13
Report of a Junior Camp .....	27
"The Battle of Armageddon" by Rev. R. Glen Traver .....	28
News from the Brethren, Memorials, Weddings ..	30

## NOTES and COMMENTS

### A REPORT TO THE SHAREHOLDERS

#### First Quarter

THIS IS the first of what we intend to be regular quarterly reports to the preferred shareholders of the Brethren Publishing Co., the readers of *The Brethren Evangelist*.

This has been a rather difficult time for the company for we have been without a manager of the print shop since July 12. The loss of Mr. D. Veny also left us with a vacancy in the binder section since he also doubled on the folder, stitcher and cutter. We have obtained the services of Mr. Paul Clapper, on a part time basis, to do estimating and pricing, and as he becomes familiar with our capabilities, some selling. One of our long-time employees, Mr. Bill Edmondson, is acting as floor supervisor, and with the cooperation of all the men is keeping the shop running. We have also employed Mr. Howard Mack, a fine Christian gentleman from Uniontown, Pennsylvania, to run the bindery. What Mr. Mack lacks in experience he makes up with mechanical ability and interest.

The need to get into offset printing has often been discussed by your Publishing Board. This need has been made more urgent recently by the loss of one of our steady jobs to an offset print shop. We just have to step out in this direction we expect to stay in business. We are making thorough examination of the equipment available and with the help of Mr. Clapper, who has had experience along this line, we plan to have a complete proposal, including financing, ready for the board meeting on November 26.

Several issues of *The Brethren Evangelist* have reached you since Conference. We have been quite well pleased with the "new look." More changes are coming, we hope you like it, too, and we encourage you to write to the Editor, now and then with your comments and criticisms.

Financially, your Publishing Company continues to operate in the black. Total sales, including rental income, amounted to \$33,029.04 for the quarter and while *The Brethren Evangelist* continues on the debit side, profits from the other operations were sufficient to leave a net profit of \$2,391.31. \$2,100 has been applied against our long term debt which now stands at \$17,400.

The Profit and Loss statement is shown below:

Commission Goods (Bookstore)	\$ 3,395.20
Job Printing	1,303.47
The Brethren Evangelist	(2,117.04)
Rental Properties	374.97
	2,956.60
General Expense (Telephone, travel interest, etc.)	565.29
Net Profit — 3 months	\$ 2,391.31



# A *Gentle* REMINDER...

## *Home Missions*

THE Thanksgiving season is upon us again. In our denomination it means the Thanksgiving Offering for Home Missions. Home Missions is a most important phase of the work of the Brethren Church and should be supported by every member of every local church of the denomination.

Think of all the new areas (residential) around you and your community that have no church building at all. Think of the mission field that this affords. We hear it asked often, "Why don't the Brethren build a church in this new area?" The Brethren would build in many new areas if the funds were available, and of course the availability of such funds depends upon the members of the Brethren Church.

Our Missionary Board is doing an excellent piece of work with the funds which it has. Mission churches are given support through Home Mission Funds; pastors' salaries are paid; and other expenses are shared by various Home Missions projects. These expenses continue to eat up the offerings that come in from the local churches. The Missionary Board, however, continues to explore possible sites for Brethren churches in a number of areas over the United States. The Board works with the District Mission Boards in attempting to locate new congregations, and is always ready to give assistance where needed, both morally and financially.

But all of this takes funds, and the funds come from the members of the local congregations,

therefore we need to give greater support to the Thanksgiving Offering.

There are many in our denomination who feel that the Missionary Board exists only for the purpose of supplying funds for mission churches (and others) that face financial problems, but this isn't true. The General Secretary (and members) of the Missionary Board spend many hours during the year in counselling with local churches in all sorts of problems. Recommendations are given as to pastoral needs, financial needs, worship needs, programming, and on down the list.

Home Missions does not mean only Kentucky, Cedar Falls, Derby, etc., it means Ashland, Mansfield, South Bend, and every local church, for there are areas in all of these places that need our witness as to the saving power of our Lord. Be sure to read all of the material in this issue of **The Brethren Evangelist** for it will give you an insight as to how **YOU** can do Home Missions work in your own community! Supporting Home Missions is more than giving, it can be serving on the part of every Christian where he is!

We need to awaken to the fact that if our Home Missions program is to go forward in our denomination, then you and I must get behind it in every way. We must support it with our prayers, with our personal work and with our finances. The next time we are about to ask the question: "Why don't the Brethren build a church in this new area?" let's take a long look as to what we are doing to promote the program of Home Missions.



## Something New for the Holidays

by REV. FRED BURKEY

WELL, here we are out on the end of a limb again! It seems as though each time I turn around I'm asking the Brethren to get behind a new program of some sort . . . so here we go.

Many Brethren, young and old alike, have bemoaned the fact that our young people seem to be getting away from us. But be of good cheer, the Youth Commission of the Board of Christian Education has decided to do something about this much discussed circumstance.

First, we inquired as to the identity of those who are "getting away from us." Who are these creatures who, if gathered together, could not only pack the pews of every local church but revitalize her program? Are these the unchurched "heathen" of the world? The down-and-outers? The ne'er-do-wells of every community?

No, they are none of these. They are the healthy, well-dressed, intelligent school and college-age youth whom the church has allowed to go unchallenged. They are the advocates of social and religious change . . . idealists of our day. Did all Brethren idealism die with Becker, Mack or Holsinger? I doubt it very much . . . in fact I know it didn't die . . . but sometimes it is pretty well hidden.

Now that we know about whom we're talking, what should be done?

In our report on "Talk-In '68" (October 12, 1968 issue) mention was made of a holiday retreat for older high school and college-age youth. My first reaction was that this was a great idea . . . then panic struck: "Good grief, we've never tried this before!!"

After much prayer and discussion with other persons, we decided to try it and see what happens. Therefore, we are announcing the **SNOW BALL**, a winter retreat for high school juniors and seniors and college-age people. It will be held December 29 — January 1, 1969. The

pastors have been informed; they have sent in the names of many persons who might be interested in attending such a program. District coordinators have been secured (Southeast - Rev. Kuns; Pennsylvania - Rev. Keplinge; Ohio - Rev. Rinehart; Indiana and Central - Rev. Alson).

A program committee is at work; invitations are being prepared for mailing; a retreat center has been secured (Four Brooks Bible Conference, Pipersville, Pennsylvania) and details are multiplying by the dozen. Despite complications, we are forging ahead in this experimental program.

The retreat theme will be, "Exploring The Outer Dimensions." Dr. Shultz, Prof. Munson and a member of the Westminster Theological Seminary faculty will lead special interest discussions in the informal atmosphere of Four Brooks.

The retreat center is located in eastern Pennsylvania approximately forty miles from Doylestown, Pennsylvania, and about five miles from Frenchtown, New Jersey. While the setting is secluded and scenic, it is easily accessible from the Pennsylvania Turnpike. Facilities include a bobsled run, good slopes for toboggans and sleds, a pond for ice skating and other outdoor activities. Inside, are the gift shop, snack shop, chapel, auditorium, discussion rooms, dispensary, and dining room. The old and new are blended beautifully in this eastern setting.

We hope to have one-hundred Brethren young people join us for this unique time of discussion, fun, and fellowship. Get behind the youth of your church . . . encourage them to attend if they have been invited!

There is much work yet to do. Sometimes it gets discouraging but then along comes something that starts you going again. This poem by an unknown author was submitted by Mr. Glen Bixler of Milford, Indiana:



If you think you are beaten, you are.  
 If you think you dare not, you won't.  
 If you like to win, but don't think you can,  
 It's almost a cinch that you won't.

If you think you'll lose, you're lost.  
 For out in the world you'll find  
 Success begins with a fellow's will;  
 It's all in a state of mind.

For many a game is lost  
 Ere even a play is run,  
 And many a coward fails  
 Ere even his work is begun.

Think big and your deeds will grow;  
 Think small and you'll fall behind;

Think that you can and you will;  
 It's all in a state of mind.

If you think you're out-classed, you are;  
 You've got to think high to rise.  
 You've got to be sure of yourself before  
 You can ever win a prize.

Life's battles don't always go  
 To the stronger or faster man,  
 But sooner or later, the man who wins  
 Is the fellow who thinks he can!

That pretty well sums up our attitude here at the Board of Christian Education. Pray that God will bless our efforts to involve young people in the thinking and mission of our church.

## Watch for "Operation: Information"

THIS YEAR the Board of Christian Education will provide materials to Brethren Churches which will explain more fully than ever before the work of the newest cooperative board. Included will be bulletin inserts, **The Brethren Evangelist** articles, the filmstrip and accompanying booklet

entitled, "Operation: Information."

Our purpose in providing these materials is simply to acquaint all interested persons with the Board of Christian Education, its responsibilities, and services. Take advantage of this material at your earliest opportunity.

## Two New Christmas Filmstrips Available!!

TWO NEW Christmas filmstrips for children have just been placed in the Christian Education filmstrip library. There is still time for you to reserve one of them for a holiday showing but please allow three weeks from time of request to date of showing due to slow mail service during the Christmas holidays. Be sure to consult the filmstrip index in the Christian Education Manual with its recent supplement which will also give you a number of Christmas filmstrips acquired last year and before. Please give a second and if possible third choice of filmstrip when ordering since the Christmas filmstrips are too greatly in demand. Also include the showing date, your name and address, along with the filmstrip number and title when ordering.

**P-7 The Silent Night of Jeremy Rabbit** — 58 frames, color draws, rec. & man., pre-school-primary, 12 min.

Jeremy Rabbit and his friends, worn out after preparations for Christmas, argue about the parts played by various animals in the original Christmas. Later at a noisy party, the animals slip out one by one into the starlit night to discover anew the quiet and peace of the first Christmas.

**P-8 The Christmas Journey of Deborah Dove** — 60 frames, color draws, rec. & man., pre-school-primary, 11 min.

Hearing a glowing description of Bethlehem at Christmastime from a well-traveled bird, Deborah Dove decides to fly there herself. Lost in a snow storm, she lands in a church where the Christmas story is being re-enacted. She is disillusioned to see that these people are from her own village and that she has gone nowhere, but then learns that the real birthplace of Jesus is in one's own heart.

## Planning for FIRST SOUTHWESTERN DISTRICT Youth Conference

ON the fourteenth of September the youth group of the First Brethren Church of Tucson entertained some of the youth from Papago Park Brethren Church of Tempe at a barbecue and party in the fellowship hall of the Tucson church. Skits were presented and songs were sung. An enjoyable time was had by all. Afterward there was a get-together at the home of the Tucson youth leaders, Mr. and Mrs. Jim Burke. The girls stayed at the Burke's for a slumber party while the boys went to the home of Mr. and Mrs. Conway Craft.

The next morning everyone arose early and gathered at the sight of Gates Pass in the mountains. Breakfast was prepared by helpful adults while the teenagers walked to a higher point for devotions. Singing was led by Jim Burke and devotions by Rev. Clarence Stogsdill. Then there was discussion and prayer about goals as a district. Everyone ate breakfast and then drove back to attend the worship service at the church.

After church and lunch that afternoon the district committee held a meeting. Two youth from Tempe, four youth from Tucson, and also three leaders were in attendance at this meeting. Ideas were presented and discussed on how to make the youth district conference better this year. It was decided that the theme for this year's youth conference would be "Exhort one another to love and good works." This is taken from the text of Hebrews 10:24, 25. There was discussion on how to have better union between the two youth groups. Also, the ABC campsite was discussed and it was decided that each

youth group should strive to create some kind of a motto or symbol that could be used on all papers advertising the camp. Ideas were also discussed on ways of showing our appreciation to the National Brethren Youth for taking this as their National Project for this year.

The weekend's activities were enjoyed by everyone present. The next meeting of this kind will be held in Tempe.

— Jill Carson  
President of Tucson youth

## HIGHLAND YOUTH ATTEND BILLY GRAHAM CRUSADE

THE YOUTH at Highland Brethren Church have been active in several things since early spring. Early in the spring the youth held a swimming party at the Y.W.C.A. in Washington. For Youth Sunday we were in charge of the morning worship service. Ralph Phillips was the speaker with several other youth participating.

Before the Billy Graham Rally in Pittsburgh a group went to Pittsburgh to help the Pittsburgh Brethren pass out literature for the rally. About 25, mostly youth from Highland attended the rally on youth night.

The average attendance for our B.Y.C. is ten. For our midweek youth prayer meeting there is an average attendance of fourteen. We are active in our church choir, church band, the district camping program, district and national conferences.

— Debra Hill, secretary

## New World Relief Filmstrip!!

THE Peace and World Relief Committee of The Brethren Church has placed a new filmstrip in the Christian Education library for use in the churches across the brotherhood.

Description of the filmstrip is:

0-44 Vietnam Outpost — 100 frames, color photos, manual, jr. high-adult.

This World Relief Commission filmstrip shows the work of this Commission in the distribution of food and clothing to the people of Vietnam.

Many scenes of Vietnamese life are included along with some facts concerning the Vietnamese Evangelical Church.

If you desire to use this filmstrip, please order it by number and title at least two weeks prior to the showing date. Give your name and address and mail order to: Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805. Rent fee is \$1.00 per showing.

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# SISTERHOOD

The SMM Mailbag . . .

from . . .

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## CERRO GORDO, ILLINOIS

THE Sisterhood girls of the First Brethren Church of Cerro Gordo, Illinois, had a project which helped kids to go to camp. It all started with a slumber party in the basement of the church on April 19, 1968. This was on Friday evening. Over 100 dozen cookies were baked by the girls. Orders for chocolate chip, oatmeal and peanut butter cookies had been taken a few days before. Most of the ingredients for the cookies were donated by the girls. The cookies sold for 35¢ a dozen.

After the cookies were baked, camp songs were sung, games were played and refreshments were served. And of course ghost stories were told. On Saturday morning the cookies were delivered and a car wash was begun. Cars were cleaned for \$1.50 per car.

To end our money making jobs a bake sale was held on May 25, 1968. We were proud to report that we made \$71.25. This was used to help young people to go to summer camp. All of us had a fine time and we liked the idea of doing something to help others to be able to go to summer camp as well as ourselves. Thirteen went to camp besides our pastor and his wife.

Becky Ridgeway

## COUNTRY FAIR

### Oak Hill, West Virginia

THE Oak Hill, West Virginia branch of the Sisterhood had the pleasure of entertaining the area with a Country Fair. The fair was held on Friday the 13th and contrary to superstition, about \$85 was raised.

Among the forms of entertainment was a palm reader, a handwriting analyst, and a clown. There was a preserve contest for the ladies and a cake walk for the men.

Items on sale branched from baked goods, recipe books, and pot holders to plants and curler bags.

We class our fair as a great success and are grateful to those that made it so.

Eleanor Penneck  
Corresponding Secretary

## Please Note —

**Attention:** Will the patroness who wrote Kathy Miller a postcard dated October 20, 1968, please send her address and name to Miss Becky Baker, Ashland College, Ashland, Ohio 44805. She can send you the material you requested. We cannot send it without the address, however!

## World Religious News in Review

### SEMINARY ENROLLMENTS: UP FOR PROTESTANTS, DOWN FOR CATHOLICS

**Minneapolis (EP)** — Enrollments at nine Protestant seminaries in Minnesota are all up this fall.

Those at three Roman Catholic seminaries are all down.

The combined enrollments at the 12 graduate-level theological institutions in the state total 1,392, an overall increase of 110 over last year, a survey conducted by the Minneapolis Star disclosed.

Protestant seminary officials generally reject suggestions that many, if any, of their students have enrolled to escape the draft.

However, one dean said: "We tend to suspect one or two students, but we have no way of proving it."

Dr. Alvin N. Rogness, president of Luther Seminary, St. Paul, the state's largest seminary, said: "It's hardly fair to call these fellows draft dodgers in the sense they have chosen this occupation to get out of military training."

However, he said some students at the seminary would have delayed coming a year or two "if the options had been a little broader than military training."

### EPISCOPAL COURT ORDERS BISHOP TO LEAVE COLORADO DIOCESE

**Denver (EP)** — Episcopal Bishop Joseph S. Minnis was ordered by a Church court here to relinquish his ecclesiastical authority and to leave the Diocese of Colorado.

The trial of the 64-year-old churchman on charges of public intoxication and immorality never got underway because of his inability to attend.

Bishop Minnis had been charged by 17 clergymen and laymen. Subsequently, he announced his intention to retire on January 3, 1969, his 65th birthday.

The presentment against him had already been made at the time of his

announcement and procedure for the trial could not be halted under Episcopal Church law.

Presided over by Bishop John S. Higgins of Rhode Island, the court directed Bishop Minnis to surrender his authority immediately to Suffragan Bishop Edwin B. Thayer, to leave the diocese as soon as possible — and not later than October 15 — and not to return without the permission of the Presiding Bishop.

#### BISHOP PIKE HONORARY PASTOR OF L. A. CHURCH

**Los Angeles (EP)** — A small, pacifist-oriented church group here has named the Rt. Rev. James A. Pike its honorary pastor.

The controversial bishop is committed to preach four sermons a year at the 175-member Mt. Hollywood Congregational Church, according to the Rev. J. Hugh Anwyl, pastor of the church.

Bishop Pike will remain on the staff of the Center for the Study of Democratic Institutions at Santa Bar-

bara, California, which he joined after resigning as presiding bishop of Northern California at San Francisco in 1966.

#### MARINE WHO SOUGHT 'SANCTUARY' DESCRIBES PROTEST AS MISTAKE

**Boston (EP)** — An AWOL Marine corporal who was arrested after taking "sanctuary" in the Harvard Divinity School chapel did an about face here and described his protest tactics a "mistake."

Cpl. Paul Olimpieri of Fairfield, Connecticut, held a press conference at the Charlestown Naval Yard a few hours after he was seized by U.S. officials at the chapel in Cambridge.

"After careful consideration of my actions in the last few days," the 21-year-old Marine said, "I consider them to be a mistake. I feel I was used by various groups to publicize their political goals, whatever they may be. I do not want any further association with these groups."

"Supporting Cpl. Olimpieri were

the New England Resistance, about one-fourth of Harvard's theological students, and the Committee of Religious Concern for Peace, the local affiliate of the Interreligious Clergy and Laymen Concerned About Vietnam.

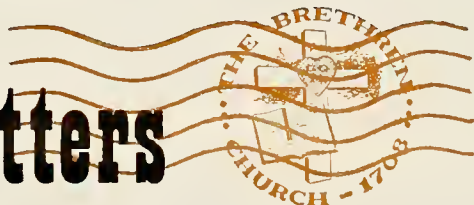
#### LUTHERAN FULL-TIME PROTESTANT CHAPLAIN AT CATHOLIC HOSPITAL

**St. Cloud, Minn. (EP)** — A Lutheran clergyman has become the first full-time Protestant chaplain at St. Cloud Hospital, a Roman Catholic institution.

He is the Rev. Richard D. Tetzloff, 29, of St. Paul. His salary will be paid by the hospital, operated by the Sisters of St. Benedict.

Thomas McLaughlin, the hospital's administrative assistant, said trustees and an advisory committee to the department of spiritual care generally agreed that the first Protestant chaplain should be a Lutheran because the largest number of Protestant patients are Lutheran.

## Letters



#### Appreciates articles on Revelation

... And now I would like to compliment you on **The Brethren Evangelist**. I have especially enjoyed the articles from the Revelation by Rev. Traver. I am also glad for the **Brethren Bible Class Quarterly** and an opportunity to study Brethren Doctrines.

Lillie Garwood  
South Bend, Indiana

#### Laymen articles enjoyed

Dear Editor:

I would like to say "Well done" to two fine laymen, Mr. Devon Hossler and Mr. John Golby. Each had something to say and each said it as best they knew. God wants our best!

I would like to comment upon a statement made by brother Golby

who I consider a Christian friend. It is this, "The answer is that things start with one good man or woman. Jesus chose this method." This entire point number 2 suggests that "good people" are the solution to the earthly problems. But Jesus chose a cheat who was a tax collector, named Matthew. He accomplished great things for the kingdom because he had the potential for good. "Good people" are fine, but Christ chose men of potential, vision and fortitude who through repentance and believing in Him, the Son of God, did good things with the good news.

Be careful about "good people" unless you mean the potential for good. Where are these brethren? Thank you for stirring the thinking process, my brothers.

Pastor Paul D. Steiner  
Lanark, Illinois

#### Education Day Offering

Congratulations! The October 12th issue of **The Brethren Evangelist** arrived last Saturday and I really can say how very much the entire edition thrilled me.

The cover was great, the article by Dr. Ronk, Professor Munson, Rev. Meyer, Dr. Alderfer, Dr. Shultz and Dr. Clayton stirred my heart. They bring to mind the very real needs of our day in a way we can comprehend. These thoughts have awakened in me the very great weakness in me that I am not more in prayer for these concerns and that my pocketbook has not been opened more often. As we work here with our local concerns the overall picture is sometimes neglected a little. I promise that I will be in an attitude of constant prayer concerning these messages and from this I know will come concrete results.

Thanks again for this very great stimulus.

Mrs. Forrest Kerlin  
Goshen, Indiana





**REV. JERALD RADCLIFF**

# The Immortal Church

**T**HIS MESSAGE is designed to uphold the immortality of the Christian Church and to propose sensible and practical procedures for communicant members to follow in maintaining and perpetuating the immortal status of the Church.

The word immortality means a deathless existence. If the Church is immortal it will never die or pass out of existence. Our Lord said, "And I say unto thee, that thou art Peter, and upon this rock I will build my church and the gates of Hell shall not prevail against it" (Matt. 16:18). Jesus Christ intended that His Church should live through all time and He made no idle comments or statements. The Church is more than a passing fancy; it is a deep rooted institution that exists not only in congregations, organizations and buildings, but as an ideal of life, hope and progress in the minds of men. Like democracy it

cannot be eliminated from man's thought and action as long as a man remains upon earth.

The Church itself is characterized in the Scriptures by various terms. It is called an "assembly of saints," a "body of believers," a "building of God," a "city of God," "friends of God," "family of God," "fold of Christ," "house of God," a "pillar of truth," and "worshippers." These are only a few of the many Biblical references to the Church and each represents it as a group or body of worshippers working together with a common interest. This may mean a single congregation of worshippers or believers under a single roof on the one hand or an organization of such congregations working toward a general goal or objective on the other. We could well use our churches here in the district as a good example. For the sake of clarity let

us look upon the single congregation as the church (with a small c) and the organization of a number of congregations as the Church (with a capital C).

For a Church or a church to justify its existence, it must have a worthy purpose. For the purpose to be worthy, it must make a sensible and practical appeal to the men and women who it serves and for whom it exists. If God, the spiritual Father of all mankind and the source of all power in the universe in which humanity resides sent His only begotten Son to the earth to dwell among men in order to teach them the true way of life, He meant that the Church or the church should uphold Christian ideals, and that it should spread these ideals and principles among men to influence their lives and behavior. We believe that the Church is a definite part of God's great plan. It is one of the tangible results of Jesus' work and influence as an earthly citizen. Since its inception, the Christian Church has nurtured and fostered peace and goodwill among men. It is the one powerful force at work today that advocates peace, goodwill, and understanding among men. Therefore, the Church or the church must live if we are to escape chaos and ruin. The drift of men away from Christian ideals as taught in the Church has resulted in the unsettled and unstable state of affairs in which the world is embroiled today.

The purposes of the church are clear, and how can their justifiability be questioned when the teachings of Jesus Christ are directed toward the kind of a world in which men shall live in peace and harmony?

But purposes are of little value unless they are carried out. How are the purposes of the Church or the church worked out? Man must find a way to do this. He must be interested in seeing them carried out first. His interest must be great enough for him to work at the task. He must spend time and effort upon it. He must give money to accomplish the things that he himself cannot do. He must work willingly with others to accomplish the purpose, thinking of the goal and not of himself and the enhancement of his own position. In order to emphasize this point, three ways and means of working out the purposes of the Church would seem to emerge: 1. By effecting a church organization by means of which the ideals of Christ shall be upheld and spread; 2. By developing an attitude and spirit of cooperation, or willingness to work with others; and 3. By setting up agencies or internal organizations to carry out certain phases of the work of the Church or the church.

Ordinarily, and this is especially true in the Brethren Church, and more specific-

ally in the Pennsylvania District, the agencies may be listed as 1, the ministry, 2, the missionary interests and activities, 3, the Sunday School and Youth work which has been within the past year combined under the Board of Christian Education, 4, the new camping program at Camp Peniel.

These agencies, or internal organizations, constitute the Church machinery, set up to carry out its purposes. They are the working parts of the Church or the church. All are essential to the growth and development of the Church. No one is more important to the Church-at-large than the others. Some agencies loom larger in the minds of the church members than others, **but all are essential.** Some require more workers or greater financial support than others, **but all are essential.** The carburetor in your automobile is a small and rather inexpensive part when compared with the rest of the car, but that automobile will not run without that small piece of equipment. So it is with these agencies. Look them over again; not one can be left out of the organization of the Church if the Church is to grow and make substantial progress toward the task of upholding its ideals and principles and spreading them throughout the world.

To succeed, that is to uphold its ideals and to transmit them to others, the Church, that is the whole Church or any single church in the district or denomination, must include all of the agencies in its program of support. The extent of the work of each may be small within the community in which the church is located but the work is there to be done. If the work of any one of the agencies is lacking or doing nothing the work of the Church as a whole is retarded. The whole program must move forward before the church is rendering its fullest and most efficient service.

If the Church at large, the larger organization to which the local church belongs (the Pennsylvania District), is to move forward and fulfill its purposes it can do so only when all the above agencies are functioning.

To illustrate, the Church must have a trained and devoted ministry. The ministers must agree upon the essential beliefs of the Church and each must be tolerant and charitable toward the human shortcomings of the others. The entire ministry must work together for the advancement of the whole Church because personal and individual differences in opinion are subordinate to the larger interests of the Church. Missions here at home, and this is primarily the function of our District Mission Board, are essential parts of the work of the Church in spreading the ideals



and the principles of Christian living for which it stands. The Mission Board must be constantly seeking new areas where this glorious message of Christ can be told. The Sunday school, now under the direction of the District Board of Christian Education, is the feeder to the church and without it the church would lose its vigor and vitality. The Sunday school is the recruiting ground for the church and the training school for future active membership. No church can continue very long without it. The Youth work, also under the direction of the Board of Christian Education, is a kin to the Sunday school. And then there are the laymen and the W.M.S. All these are practice fields for Church or church workers. Finally, there is the camping program. We are all aware of the very important part this program plays in the molding of young lives for service in the Church.

The idea stated in the opening remarks of this address is to show that the Church includes all of its agencies and that if the Church is to be immortal, it can be made so only by including all of its agencies and organizations. Each is essential to the healthy growth and development of the whole Church.

In the years past, the Brethren Church has created many different agencies through its General and District Conference organizations, but it has never provided a method of supporting all agencies. After setting up the agency, the General or District Conference left each to shift for itself as to ways and means of securing financial support. Each agency worked out its own program of appeal and launched its appeal among the churches. The strength of the appeal and the interest it aroused determined the support given. Whether we have thought about it or not, each agency was thus forced to compete with all the others and had to be satisfied with whatever it received. Such a procedure may have been accepted as satisfactory in the past, but nevertheless the work of each agency was limited to the extent of its resources and, therefore, may have been unable to make the contribution it should have made to the growth and development of the Church as a whole.

There has been a growing awareness of this condition within the Church for some time. It crystalized into action at last year's District Conference. You will remember that the delegates voted by a resounding margin to adopt a Unified Budget for the work in Pennsylvania. This means that no longer will we give to the agency of our choice, but that each of us through our local church giving will support totally the District program. This eliminates competition between organizations and enables

all interests to receive an equitable share of church gifts. It is a business-like administration of the affairs of the Church and should result in greater church unity and a feeling of pride in accomplishment. It is based upon the philosophy that the Church is a complex organization all of whose parts and agencies must function efficiently if the Church is to prosper and grow.

A bit later this morning, we will hear reports given by each of these agencies. I'm sure their reports will include how much money they received and how these funds are being spent. Now if the information I have received is correct, the amount given this year to the Unified Budget is less than that given a year ago. I believe we will find only about 63% of the total amount of \$16,733.00 needed for this current year has been turned in. May I ask what is wrong with the Brethren? Is it possible that the name we received after the split in the early 1880's, the Progressive Brethren, has been altered so much that it should now read, the Regressive Brethren?

I'm reminded of a story told about a farmer who once went to hear John Wesley preach. The great preacher was dealing with the question of money and was examining it under three divisions. His first thought was, "Get all you can." The farmer nudged his neighbor and said, "that man has got something in him. This is admirable preaching." Wesley reached his second point "Save all you can." The farmer became quite excited. "Was there ever anything like this?" This preacher had denounced thriftlessness and waste, and the farmer rubbed his hands and he thought, "All this I have been taught from my youth up." What with getting and hoarding, it seemed to him that "salvation" had come to his house. But Wesley went on to his third point, which was, "Give all you can." "Oh dear," exclaimed the farmer, "now he's gone and spoiled it all." Wesley's conclusion was, "Getting without giving makes only stagnant pools of men and women."

Today, we here in the Pennsylvania District are the recipients of more material blessings from God than mankind has ever know. Are we getting without giving?

It would seem that some recommendations are in order at this point. I have several to pass on to you.

#### **To The District Mission Board**

Realizing the tremendous need for the Gospel in new areas, and also realizing the efforts put forth by this Board over the years, I make to the District Mission Board the following recommendations:

- A. That a new area, one in which there is a definite need for a

church, be located, and that a mission pastor be secured to start such a new work. I emphasize the idea of a new work; not a Brethren Church for Brethren people. Our home mission endeavor has been moving at a snail's pace throughout the country because we want to establish Brethren Churches for only Brethren people. Why not let others in on the good things which we have?

- B. That those churches in the district presently receiving help from the District Mission Board be weaned away from this parent organization and made to stand for themselves. The funds being used now for this could well help support a new church. It is possible that a program of this nature is already in effect.

#### **To The District**

##### **Board of Christian Education**

Realizing the fact that this Board is the infant in our District, being created one year ago by the merger of the Sunday School Board and the Youth Board, I wish to commend them for their work and efforts during the past year and recommend to them the following:

- A. That a continued program of training workshops be carried out.
- B. That the youth work in our District be revitalized. Regular meetings with the officers of the district youth should be held, and these young people permitted to help plan and promote a program of their own.
- C. That the camping program be expanded and revamped. There is a vital need for expansion in this area. At least five weeks of camp should be included in next year's camping season, graded in the following manner: one week of Senior Camp; two weeks of Intermediate Camp; two weeks of Junior Camp. Also the rules regarding staff, faculty, and counsellors, as adopted by the Board, should be adhered to, with no exceptions. Programming for all camp weeks should be established by the Board, not by each individual Director.

##### **To The District Camp Board**

And now I speak to the District Camp Board. Realizing also that this Board is a comparative newcomer to the work in the Pennsylvania District, I would praise their efforts for the establishment of the facilities of Camp Peniel. My personal opinion is that Camp Peniel is the greatest event to have happened in Pennsylvania since the early 1700's when Peter Becker and Alex-

ander Mack brought their respective followers into the Germantown area. I hope and pray that the present and future members of this Board will continue to catch the vision already seen by some, and I would make these recommendations:

- A. That the Board continue in the building and expansion of the facilities of Camp Peniel.
- B. That the necessary maintenance equipment be purchased and that a caretaker be employed to further protect and enhance this property.
- C. That as many outside groups be permitted to rent these facilities as is feasible, for in this way the mortgage can be rapidly reduced.
- D. That the Board make long range plans for the year-round use of this property with the following ideas being offered:
  - 1. using the facilities for District Conference
  - 2. youth retreats
  - 3. laymen weekend Bible conferences
  - 4. fall weekend retreats for hunters
  - 5. winter weekend retreats with skating, skiing, etc.
  - 6. use by local churches for S.S. picnics, spiritual retreats
- E. And last, that in the near future, a full-time Camp Director be employed to organize and carry out the ambitious program outlined and suggested above.

#### **To The Constituency**

And now last, but certainly not least, my recommendation to you the delegates and supporters of this District: You have heard the recommendations already mentioned to the three Boards and perhaps you are saying to yourself one of two things; "His ideas are too visionary" or, "These are good ideas, and I hope the Boards will follow them." Regardless of how you feel, these recommendations can become realities only as you as individuals and as a corporate body stand behind these Boards with your prayers and your money. Only as we participate in the total workings of the Church machinery will we be doing the Lord's work here on earth.

Are we a part of the immortality of God's Church or are we letting it go on without us? The choice is ours. May each local church in our District and every Christian within its walls move forward with and for the Lord Jesus Christ.

**Moderator's Address**  
**Pennsylvania District**





## To Share Your Faith —

TODAY'S Christian finds himself faced with the problem of a heritage that is on one hand a blessing and on the other, an impediment to effective witnessing. Legion are the good things which have come from our fathers' experiences, and we are all the beneficiaries of these lessons learned.

We have, however, inherited a strong liking for the secluded and comfortable church, apart from the world. We find it easier to consort with our Christian friends than to winsomely confront the world with the claims of Jesus Christ. Too few of us have developed the fine art of sharing our faith in anything but a casual way.

And what about the hosts of second and third generation Christians who find the comfortable church less than stimulating because they find their Christian experience a sterile repetition of parental attitudes.

We lose the point when we categorize or fail to recognize the many Christians who have found a new dynamic, a truly exciting dimension in their Christian experience. Growing numbers of vibrant Christians have launched out into the mainstream of a needy humanity in order to share Jesus Christ and His eternal life which is appropriated by personal faith. We share here on the following pages, how others in their daily lives are sharing their faith in these tremendous times

*M. Virgil Ingraham*

# To Share Your Faith — on Campus

THE Christian high school and college student has an enormous responsibility — the responsibility of acquainting our generation with Jesus Christ. Many young people have not been brought up in a Christian home environment, nor have they attended church or Sunday school regularly. These kids need a confrontation with the person of Jesus Christ in order to have a choice between Him and sin. We are the Bibles they read; we are the sermons they hear; and we formulate their thoughts of the church, of Christians and of Jesus, Himself.

I know many students who shudder at the thought of witnessing to their friends. I am a senior in high school and have experienced the same feelings and occasionally experience

them now when I have not been in close contact with God. Most young people want to witness, but they have had no training or first-hand experience. For this reason they honestly believe they have no ability to witness.

However, Jimmy Stewart, a member of the high school division of Campus Crusade for Christ, has aptly stated, "The only ability God requires of a witness is availability." To become a witness a Christian must first acknowledge to God that he sincerely desires to witness for Him. When God receives this response from the believer, He can begin to effectively use that person.

The second step is to receive some form of training. This training could be guidance from your pastor or a Christian who has had experience in witnessing.

Additional learning can come from studying books on witnessing, such as **Tell It Like It Is** by Fritz Ridenour (Gospel Light Publications: Glendale, California, 1968) or **Witnessing Made Easy** by C. S. Lovett (Personal Christianity: Baldwin Park, California, 1964). These offer illustrations and pointers which may later aid the witness in a difficult situation.

Now you have dedicated yourself to God. You have had training in witnessing. The third step is to gain experience by actually witnessing. Your dedication and training are useless to God unless you actually put them to work. Do not waste time saying you have not had experience. The only way to gain experience is to try out what you have learned.

Still you insist that you are not sure how to go about sharing Jesus



Christ. I do not know everything there is to know about witnessing by a long shot, but here are a few things I have discovered in witnessing.

I am daily becoming more convinced that there is no universal pattern to witnessing. There are hundreds of gimmicks which can be used, but these will only work for some people, and with others they will not work at all. I have found that getting to know other kids and letting them get to know me as I really am is the best approach. You must let Christ control your life, though, or you will be a stumbling-block instead of a steppingstone. Chances to witness then appear after saying grace at lunch, when other kids are swearing and you are not, when others are worried and you are calm and so forth.

Do not fret about

... see WATER  
page 2





# To Share Your Faith —

## Off Campus

AT SEVEN o'clock this morning our doorbell rang and the first of a group of college and high school students had arrived. Within a few minutes a dozen young people were gathered around our dining room table with a donut and cup of hot chocolate. Then came a time of Bible study, discussion and prayer.

This all began last spring, when a number of high school kids were meeting in the school's teacher's lounge twice each week for prayer. Then, with the beginning of this school year a group of college students started meeting on campus for this purpose each Tuesday and Thursday. Though few in number, they have been coming together with a real desire to know God's will, to share their faith in Christ, and to pray for others. A few weeks ago they hit on the idea of meeting in our home on Thursday mornings for a more "homey" atmosphere. We are located ideally, being only a few blocks from both Ashland College and the high school, within easy walking distance.

Last January a group of college students started coming to our home each Sunday evening at nine o'clock for a time of sharing and prayer together. They are continuing with it again in this new school year. As they meet, if anyone has a Scripture verse or

truth which has been a special blessing during the week, that person will share it. If someone didn't understand a passage of the Word in their private devotions, they discuss it and help one another. If someone has a problem they join in prayer for its solution, then pray for each other and for themselves. At times one or two Campus Crusade for Christ staff members have come from Columbus to meet with them. These leaders have been a wonderful help, for they understand college students not being far removed themselves, and speak their language.

When these young people pray, they talk to God as to a highly respected person and are candidly honest with Him and with each other. They have a strong desire for knowing and sharing Jesus Christ as Lord and Savior. Also, these young adults show their concern for their friends who don't know Him, and solicit the prayers of the group for guidance as they seek to lead them to Christ.

I don't know everyone by name who comes, nor by denominational background, if any — for this latter aspect is never discussed. Also, I do not participate in these meetings. They seldom last longer than an hour, for either in early morning or at night some have other

commitments or classes. However, some usually linger and I often talk a bit with them. Some are willing to open up with problems or concerns and then I do have an opportunity for being both a listener and a counselor.

Last Sunday night a student told the group how he accepted Christ on campus last spring. Another young man named Jimmy Stewart had come to his room and talked with him, later resulting in his inviting Christ into his life. He said he used to live for Don — for himself — and he thought he was great, but now that he has accepted Christ he wants most of all to live for Him. Another young man, a football player, said, "I'm thankful I came to Ashland College for it is here that I found Christ as my Savior."

Later that same evening, after the others had gone, a girl said to me, "I used to want 'things' but now they aren't important. What is important is that I

have a peace in my heart that I have never had before."

Last spring a previously mixed-up student who had finally come to know Christ told how he had been staying up until three or four o'clock in the morning — reading his New Testament. His statement was: "I want to know about this Jesus whom I have decided to follow, and learn about what He wants me to be."

No one has told these young people to do these things. The promptings come from themselves, for this is no organized program but rather the coming together because of a recognized need for fellowship, mutual encouragement and a deepening of their spiritual lives. This is not strange, for all over the world people of all ages and races are seeking and searching for the truth. Thank God some are finding the Truth and the beginning of Wisdom, which come from God through Jesus Christ. Some of these students have discovered

... see INGRAHAM  
page 24



# To Share Your Faith — in Civic Activities



"For we cannot but speak the things which we have seen and heard" (Acts 4:20).

I believe every member of the church of Jesus Christ, no matter how obscure, has been endowed of God, redeemed and called for service, ready to be used in the mission of the church. The world understands religion in action. Be a mixer. Become involved. Get out and rub shoulders with people or they will never know that your church exists. You can take Jesus to the people! There are "acres of diamonds" under our feet. People today are willing to listen!

With scores of homes available as bases of operation throughout the

community, there are no limits to the potential outreach for Christ. I believe that essential to the survival and revival of the local congregations is the recovery of our sense of mission in the community as well as in the world.

People are our concern. We must keep in mind that people are the reason we are here. How shall we reach them? We must begin with the conviction that, unless we reach them, all else has been done and spent in vain. If we do not reach them, we have no reason for existence.

Jesus was available to people! The Gospel is not merely something to come to church to hear, but something to go from church to tell. Many of

our laymen and ministers have an opportunity to speak to members and friends at the club, fraternity or organization to which they belong. Our people live good lives, but they must not fail to explain the Source of their good lives.

From the very beginning I have been keenly aware that Sarasota would get its first introduction to **The Brethren Church** through our program and our lives. I have tried hard to make that first introduction meaningful. A Christian organization recently made a survey and found that one in ten people would accept Christ today -- if they knew how to be saved. A lot of us meet more than ten people every week that goes by.

Recently one of our newly baptized members told me of a painful experience in his church. In daily life he was engaged in conversation with a needy man; after the man had poured his heart out, my friend invited him to his church. He came to the church

that night but no invitation was given. In a few days the man was dead. My friend said, "If only I would have talked to him that day about Jesus, I believe he would be in a different place now." There is immense danger in confining evangelism to the four walls of the church because 90 percent of the American people almost never attend church. It is not enough to hold our own in numbers from year to year. Unless we are growing in numbers we are undoubtedly losing ground. Statistics are people.

The real key to our Sarasota outreach program has been responsible Christians who have learned the scriptural truth that it is sheep that bear sheep. Our people keep on the lookout for moving vans which bring new families into the neighborhood. They welcome them into the community and bring them to Sunday school and church. If the church is to grow, it

... see HAME  
page 2





AT THE close of the message on the Saturday Night of National Conference in 1966, the speaker said, "I would like to have all the youth in this audience between the ages of 16 and 25 come to the front of the auditorium if and only if you will answer to the affirmative the call of God to do a special service for Him, whether it means a change in geographical location, leaving family and friends, or possibly, simply giving yourself to some special service in our community."

The age group the speaker had mentioned included Mike and me so we made this decision for us, essentially saying that we as a couple were willing to accept the leading of God in our lives.

At this particular time, Mike was attending Officer Candidate School

for the Navy in Newport, Rhode Island, so I must have felt that our commitment would really not be called upon until after his Navy days — three years hence.

One month after the announcement of the new church in St. Petersburg, Mike and I were anxiously awaiting the announcement of his first assignment. Since he was in the Navy, we assumed that he would undoubtedly have sea duty immediately. However, we feel that God had other plans for us at this time, for when his orders arrived, he was stationed at an Air Force Base in Tampa, Florida. We were elated with this news because now we could be together, and also we were close enough to help with the bold new venture in nearby St. Petersburg, where Phil and Jean Lersch had been chosen

## To Share Your Faith — in Your Neighborhood

to start a new work.

Phil and Jean did not turn us away; and we, along with others, became deeply involved in the work of Brethren House. During the formative stages of the organizational portion of our church, we decided, with God's guidance, two aspects of our church structure, first, the child-centered worship service, and second, the weekly meetings we began for adults only. The latter was the segment of our work in St. Petersburg that is unusual to most churches, and this provided a unique experience for us as a group and was reflected in the changes we made first as couples, and then as individuals.

At some of our meetings, we took a portion of Scripture, studied it throughout the week, and then wrote it in our own words. Once we read and studied a book, **Creative Prayer**, and tried to discover the meaning and place of prayer in our lives. During one of our discussions we adopted a philosophy that the people, rather than the building, is the really true church. Consequently, our approach to those who came to worship with us was one of desiring to help them become an intimate part of our adult sharing, rather than simply emphasizing Sunday morning worship.

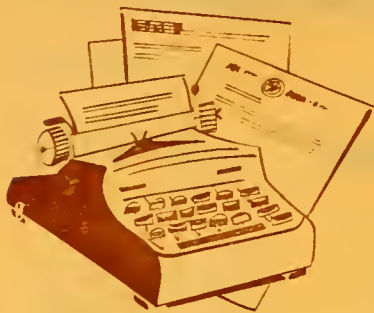
We jokingly called ourselves "The Group," but this "Group" became of much value to each of us, because we began to explore the vital problems of merely living in the twentieth century. The sharing of problems did not come easily, as it was several months before we could openly say how we felt without fear of personal criticism. In Jeremiah 29:13, we read, "And ye shall seek me, and find me, when ye shall search for me with all your heart." When we realized that we each were trying to reach satisfactory communication with God and knew that God's love prevailed with us, our discussion began to flow more easily and became very meaningful for us.

As a couple, Mike and I enjoyed every facet of the mission work, but the one thing that we feel was the greatest blessing to our lives during our stay in Florida was the many hours we spent first with just the Lersch's, and later with the George Mattern family. One item that constantly permeated our discussion was the need to be always aware of God's direction for Brethren House; but, primarily, we sought His leadership in our own lives.

Growth, in terms of numerical value, was small, but through this

... see DRUSHALL  
page 25





## To Share Your Faith — in Your Home

**H**OME MISSIONS has always seemed important to me, as much so as Foreign Missions, and lately, as I try to figure out what I do think, I have suddenly realized that this feeling goes hand in hand with my feeling about people: Every single one is important and interesting.

Years ago when I would vainly protest, "But people at home need to hear about Christ just as much as the people in Africa do!" I vaguely sensed the problem — that the job won't stay done. Each new baby is a mission, undoing any sense of completion one might have felt. Each new day sees Christians another step along the way facing the puzzlements of new experience. Each Christian must strengthen other Christians so together they can maintain the Full Armor of God against the powers of darkness and let God's love prevail.

But enough of philosophizing! Let's get to the point.

God can use a woman who is tied to her home—or a job—or an invalid—or you name it. In fact, I am beginning to wonder if this is not the way He can use us best—without the elaborate plans, the busy-ness, the worldly organizing.

Let me explain. In each individual human being is a person—the part of you that is you no matter how old you get, or how fat or how bald or how many legs you break. It is this "part of you that is you" that one can talk to and not even notice what a person looks like on the outside. Is this "spirit" talking to "spirit"? At any rate, I believe it is this part that religion deals with.

A few years ago in a desperate moment I asked God, "How does this work? I am sorry, God, that I have the kind of mind that always wants to find out how a

thing works, but I do have it, God, and I do want to know."

In the next few months bits and pieces of information popped out at me from all sorts of odd places. Dr. J. B. Rhine spoke to a group of engineers and their wives on the Ashland College campus, explaining his work in the E.S.P. Laboratories at Duke University. "There is something there. Mass is no barrier, space is no barrier, time is no barrier. Apparently all people have it, some to a greater degree than others."

A newspaper article reported that in a laboratory in England scientists had measured particles of matter which penetrated four inch thick lead plate without disturbing the lead plate. I later saw this in the **World Book Encyclopedia**. Still later the measuring devices were put into the deepest diamond mines in South Africa and measured particles passing through solid rock.

One day on impulse I went up to the tower room of our church at Park Street, where I found a little book by Andrew Murray entitled "Waiting on God."

Thirty-one meditations on the theme, "Wait thou, My soul, upon the Lord," urge one to seek this "something there." Later Andrew Murray's name leaped out at me from a rack of paperbacks at the Publishing Company and God led me to the book, "With Christ in the School of Prayer." The whole thing became uncanny! Still later this book served as part of our study in a prayer group that met on Wednesday mornings in my home to help me because I couldn't leave. Marilyn Aspinall was part of that group when she was home from Argentina on furlough, and she felt that the Andrew Murray of the book and an ancestor of hers by the same name might be one and the same. But let's get back to the point!

What does all this have to do with the woman at home? Given a medium like this and people who are built to be sensitive to it, what can happen? Incredible, amazing, truly alive things happen. Someone I care about, a nephew or a former student, is in need of something in

*Dear Ones,*

*So many times I have wanted to write but always before I finished, my time ran out and something else needed doing. So I put my scribbles away and by now there must be half a drawer of bits and pieces. Just now, however, I'd like to share some ideas about a subject which has long been dear to my heart. And if that sounds corny — well, I guess I am.*

... see WHITE  
page





## To Share Your Faith — in the Business Community

IN AMERICA today there is a tide of doubt inside the churches. From the Scriptures church men compose a menu of their own choice. Whole groups of biblical texts are systematically "forgotten" by those to whom it seems old-fashioned to understand the Scriptures according to the principle of the analogy of faith.

This brings up the question: What time is it? You can visit churches and find that saints who were born in the revival fires are living in the smoke. Icicles of indifference hang over churches that ought to be melted in the fires of God.

America is at the social club, not at the prayer meeting. Even the Saints have caught the fever and Christianity has been made a frolic instead of a fight, a picnic instead of a pilgrimage. The only fire left in many a church is down in the kitchen, where a defeated handful drink coffee and read the minutes of the last meeting in a cheap imitation of the clubs of this world. Even preachers' studies have become offices.

But, praise God, there is beginning now a separation between the



great crowd of Sunday-morning churchgoers and those who really mean business with God. Those who are a sermon-in-shoes 1,440 minutes a day, every day, every week, every month, every year of their lives.

To share our faith in the business community means personal evangelism. We have shown above the condition of some of the churches that unbelievers come into contact with. Now let's look at the sermon-in-shoes person's spiritual requirements:

*In Matthew 4:1-11, our wonderful Lord and Saviour demonstrated the protective power of the Scriptures. Whenever the serpent wanted to strike at his soul, Jesus would lay the branch of God's Word across it, and the devil*

*would recoil in defeat. "It is written" said Jesus. I feel that the reason we have so many believers defeated in personal evangelism is because we have so few Christians who really know God's Word and how to use it in life's situations.*

*Is it enough simply to stand with our Bibles opened and say I read? We need to know what is written . . . and where it is written . . . and why it was written . . . and then thunder its truths in the ears of unbelievers. "It is written!"*

In the business community we find what I call Tribal religion. Here is where a man has to make it; on the job. But to make it big, you've got to put the company first. Get that contract no matter what it takes; let your wife warm up something when you get home. Funny thing, though; when the retirement party is over, you are bitter about the emptiness. Your job was your life!

Christianity must spread through the

business community by personal evangelism of "satisfied" customers, and not by means of paid salesmen. There are many hearers of the Word in church pews; but it is the doers who will influence the business community toward Christ and who will win a full reward.

As a Christian member of this segment of society, I must see my occupation as soul winning. The secular job should just be to pay expenses.

While my personal evangelism among business men is always a responsibility, the work I do involves far more than a means of livelihood. It carries tremendous spiritual overtones. Jesus Christ, Himself a carpenter, gave dignity to the human world of work. We need to be able to identify our work in terms of divine calling.

The power of Christ's Church is God's infusion of Christians into all life everywhere. The Divine strategy is the Christian

. . . see BOWERS  
page 26



## To Share Your Faith — through Teaching

SOMETIME, during the course of one's life, there comes a time to make a decision concerning the type of work for which one should prepare. During the younger years of my life my experiences included teaching and music. Both of these were most enjoyable, not only for my own enjoyment, but they were things I could share with others and experience that greater satisfaction. After much prayer, God so worked in my life, because I wanted Him to, to make it possible that I could go to College and prepare myself to teach. For many years I have had this privilege of teaching. It is such a pleasure to share with children and adults alike the blessed hope of eternal life. As long as we are willing to do the job we are asked to do, God is ready to bless our endeavors. I know.

Teaching is so rewarding. In the schoolroom, Sunday school class, Vacation Bible School or camp, the result can be a most pleasant one if we are willing to put forth a little effort and pray for God's leading and guidance in the preparation of each lesson. God makes all the difference in our discipline problems, too. Teaching carries with it

great responsibility. We must be sure that the things we teach are true, not our thought or man's accomplishments leaving God aside to be discovered in some unusual way. It is our duty to be such an example that we can present Christ in a very usual manner, because He is so real to us. We have the one and only reliable source of information, the Bible, and as teachers we need to feast upon it regularly to keep our spiritual selves in good health.

A few years ago I was teaching an intermediate group of children in a Sunday school. We were discussing how God changes a life, how our attitudes change about the habits and practices of the world. I mentioned this was the beginning of the word Christian because people tried to be more Christ-like after they accepted Jesus. One lad spoke up and asked, "Have I ever seen a Christian?" Naturally I was thrown for a moment, but upon



recovery I related to him that he surely had and didn't know maybe what to look for since he was a younger boy. However, I was not satisfied in my own mind. I wondered about this lad's question a great deal, trying to decide why the whole congregation of his church had not been able to relate a better image of a Christian, me included. Do you not see, as I was made to see, that you and I are not very good labels for the product we are trying to sell. In teaching to others, we certainly cannot neglect our own attitudes, our own Bible reading and regular prayer sessions with the Lord. When we do not see the need for regular church attendance, regular giving to the church, a happy and cheerful attitude about the work we are asked to do, then no one can see a Christ-like spirit about us. Our best teaching is by example.

The mission field right in our own neighborhood is ripe unto harvest. The Lord hath need of thee. There is such a need for Christian teachers in our schools, and our Sunday

Schools have need of these same people with teaching techniques, and abilities to use visuals and relate the stories of the Bible to the children, so that they might learn of the Christ who is so wonderful to all of us. Our job in the school and Sunday school has more than doubled when we consider the times in which we are living.

In school we begin where the child is, that is, his degree of readiness to learn. In this readiness period we build on the child's experiences and take him from there. Sometimes it just might be possible that we do not prepare ourselves properly to meet the needs of the child, and in so doing, we find the child listless and uninterested. In winning of souls for Christ, this same thing could occur. We often assume that children or people in general are better informed than they are. So we throw at them the whole Book, never stopping to consider just what experience they have had with the Lord or anything about His

... see BENSHOI  
page



# To Share Your Faith — on the Job

OUR suggested theme is exactly why we are here. It is precisely why we as Christians are here. It is the church's only reason for existence. Opportunities of sharing our faith on the job are built in — wherever we are. The actual sharing is simple; we Christians have made it difficult by a lack of our own understanding.

In our own experience, I took a lot of time and several incidents to awaken us. Our young people say "Everyone must have his own thing." We have been taught that one of us is alike and each of us has a place.

During some recent years, I received a bitter pill when told to "leave the preaching to the preachers." It was bitter until I thought through the wisdom of the advice. Faith can only be shared on the job. Realistically, it cannot be shared otherwise. Perhaps this was a part of Paul's thinking when he spoke of the foolishness of preaching?

We had twenty years of watching people move in and out of our state prisons with many for the second and subsequent times. We watched lives and families deteriorate. Much of this could have been avoided by sharing.

Now we have come home for a personal and perhaps a selfish reason. Our work with the probation office places us in constant contact with those Christ referred to as "the least."

He seldom was out of sight and sound of "the least of these." Our work in probation is that of "the second chance."

Over 2,000 years ago, One died that we could have that second and many more opportunities. We are on probation and we can take no small comfort in the fact that One is seated at the right hand of the Judgment Seat, making intercession for us.

This writer does not imply that he is Christ-like, but the principles under which we work are. The philosophy of another opportunity was devised before the beginning of time and is not the dream of any contemporary criminologist or sociologist.

Where do you fit? What has all this to do with you? The sharing of my faith is automatic and built into my job. So it is with you.

A real Christian never ceases to be concerned and interested in people. A Christian knows that what has been done for him, can be done for anyone. But "anyone" doesn't know it, until told through a simple sharing of faith. Here we Christians fail because we have made a simple sharing so complicated. Preach? Pulpit? Sunday only?

Do you like people? This is the first requirement. Christ did! Peter learned the hard way that God was never a respecter of persons.

A Christian never loses his concern.

Can you be yourself? Are you the same person on the job as you are on Sunday? A Christian is not always known by the company he keeps but he is known by the way he lives, eats and sleeps. The Christian is obvious by his daily walk. So the Christian is looked to — not at.

Ronnie came to us from the Court and charged with an offense. He is of another race, he is not beautiful, he is out of work, and his blood test is such that he is one of the most untouchables. Christ dealt with many of these — and was condemned. Christ's concern was not dimmed nor changed. Neither can ours. There are thousands like Ronnie and all are of God's creation. We Christians simply shake our heads and avoid any possible contact. Christ said that He would be with us but a little while — but these would be with us always. It would have been most simple to imprison Ronnie and hope that he and his complex problems would just go away.

Chuck complains he cannot conduct himself properly, must drink because his wife cannot cook, cannot keep house, doesn't keep the babies clean. Chuck is twenty—the young wife is seventeen. A home must be preserved for the babies, Chuck is well on his way as an alcoholic. How do you share your faith here? Another mistake and Chuck could be on his way to prison.

A Christian has big clean ears and a cleaner but tight mouth. Chuck may not be justified in his complaints but he must be heard. Linda must also be heard. A seventeen-year-old,

barely past playing with dolls but faced with two of the real thing. A Christian cannot preach here, cannot criticize. You give advice and share in Christian concern and interest.

John came to us — a high school Junior and a year behind his class. John has everything — a new car, new shotgun, new clothes. What John wants, he gets — if money can buy it. These are but the least of his problems and how do you share your faith with John? When he visits, you listen to his small talk carefully and read between the lines. You are the only one interested when he brings in his report card, you read his term papers and themes. When asked, you suggest and advise. Love and concern is in abundance with every Christian and that's all John wants and needs. His people can give only those things money can buy.

Dolph is 26, illiterate and barely competent. He needs a job, but most of all, a friend. Dolph came to us because he wanted to be a part of the gang, wanted to be accepted. A "friend" suggested that he should throw a rock through a window and set fire to a building. Alone, Dolph

... see PORTE  
page 27



## To Share Your Faith — through Your Stewardship

A Christian willing and able to share Christ's love everywhere — that's Stewardship!

"It has never ceased to amaze me that we Christians have developed a kind of selective vision which allows us to be deeply and sincerely involved in worship and church activities and yet almost totally pagan in the day-in, day-out guts of our business lives . . . and never realize it."

"... although I had taken Christ by the hand and led Him through one passage after another in the labyrinth of my soul, I had always left Him at the parking lot when I drove in to go to my office in the major oil company for which I worked."

That's a sample of Keith Miller's honest writing in "Taste of New Wine" (P. 79). But, unlike most Christians, he recognized his shortcomings and did much about them.

He looked around at all the people God had already put in his life with whom he might develop a deeper and more personal relationship. "I realized that without changing my daily routine one bit, I had a world filled with people, most of whom I had for years been ignoring. There was the man who sometimes helped me in the yard. There were the fellows in the gas station I traded with all the time, the Negro parking lot attendants, the service

people in the office building my office was in, the waiters at the Petroleum Club, the secretaries, the bank tellers, and other men with whom I had coffee occasionally . . . and my own wife and children. As I began to see these people as important people who need God and His love, I realized that many of us active American Churchmen are stumbling over the bodies of our wives and children and people in our daily paths to get out in the time-consuming promoted evangelistic programs to find someone to love for Jesus Christ." (p. 93)

**When "witnessing" advanced from a program to a way of life, Mr. Miller became a genuine Christian Steward.**

A steward is a "caretaker."

A steward of the "faith" is a caretaker of the message of Christ.

The only way to "take care of" the message of Christ is to share it.

The most effective way to "share faith in Christ" is to express it in everything we think and do.

The best way to "express" it is to be Christ-oriented and still be "human" about it.

**What?** No invitations to come to "church"? No wordy "testimonies" dripping with King James English? No use of the "time-talent-treasure" cliché? No annoying directives on how to figure your tithe? No nasty reminder that the

Christian Steward gives at least a tithe of his income through the church treasury.

No, none of these today. Substituting piece-meal, left-over giving for systematic participation in a Unified Church Budget or allowing Visitation Night at church to halt further thought about how you can become involved with other people — these are signs of death. And new life doesn't come easily to such dry bones. Stewardship of a whole life is much broader. Our need is to rise above the tradition-bound, confining attitudes of stewardship, witnessing and mission — all stereotyped practices which squelch the very purpose we piously extol.

**The mission of the Christian Steward is to be the natural, appealing expression of Jesus Christ everywhere.** This mission or this expression of Christ is identical with God's purposes for every man and woman. Consequently, as Gordon Cosby (pastor of Washington, D.C., Church of the Savior) says, "We are to call forth the gifts of other people, to set

them free, to throw the lifeline to them and be the one who, under God, helps a person discover that for which he was created." Our calling is to "be this way" 168 hours per week.

Unfortunately, the building where the "church" goes to study and pray and worship is named the same as the "body of Christ" itself. As a result, when some believers speak of going to "church" they think of going into that segment of their life when they express their faith . . . of engaging in conduct that pleases God . . . of going to pure-thought-time . . . of expressing obedience to God and parents . . . of supporting the "holy hour" . . . of marching in the ranks of Christian involved in an earth-shaking mission.

All these attitudes greatly hamper our understanding of what we could be doing with our faith the other 6½ days each week. We lazily succumb to the "get them to church" syndrome and wash our hands of further serious commitment. As valuable as church





attendance is, it dare not become a substitute for all else Christ wants from us.

The Christian caretaker of the Gospel will not say, as Reverend Cosby further comments: "Come with me to church and maybe somebody here will be able to be the instrument of God's reconciliation." They will say instead, **"You are now in church. We are right with you where you are. We will be the instrument of God's reconciliation to you here."** They will say, "We are in church. We are that miracle of God's grace." Of course, this will not

be said in just that way, but this is the conviction that will have to be expressed. The tendency at present is almost always to try to relocate the people we would like to help. We say, "If I can just get them to church, everything will be all right." What we must learn to say is: "Here we are, We are going to be with you right where you live. We're not going to pull you out of your environment; we're not going to make you a part of an institution to keep the institution going. And if we have to live with you in a tent for the rest of the time and just

witness to the fact that Jesus Christ, who is a servant, is at work in this world, we are going to make witness to that."

Home Missions emphasise in November isn't only a plea for money to pay salaries like mine . . . and Bob Keplinger's and Richard Kuns' and Gene Hollinger's and Alvin Shifflett's and Brian Moore's . . . and other Home Mission Pastors' . . . and the expense of these special areas of outreach in the States.

It's also an appeal for us all to be engaged in "mission" in everything we do every day. To "be present" to other people as Christ is present to us. We can't participate in World Missions in this same way — because you and I aren't there in Nigeria and Argentina. But we are here — in the U.S.A. and God has called us to love Him and obey Him right where we are — every day.

So long, Steward! God will use you. Let Him!

*Phil Lersch  
St. Petersburg, Florida*

*WATERS . . . from page 14*

then to witness. Simply trust the leading of the Holy Spirit and keep our eyes and ears open.

Generally speaking you should witness to one person at a time. When an unsaved person is in a crowd, he may laugh at you because he does not want to lose face with his buddies. When talking with an individual the conversation can be more personal, and he will be more receptive. It is also preferable that a boy witness to a boy and a girl witness to a girl as each will understand more fully the problems facing the new convert and be a friend in time of distress.

It is often advisable to witness in pairs. As the old saying goes, "In number there is strength," therefore the witness will

have more confidence when with another. This partner can pray as you witness and answer questions which you may not be able to answer. This point deals primarily with door-to-door witnessing, but even on campus it is nice to know someone else is standing beside you.

Present the plan of salvation so simply that three-year-old could understand. Many kids will not understand what you are saying unless you put it simply. Tell them that God loves them and has a wonderful plan for their life. Point out that man is basically sinful and is not able to reach God of his own accord. Describe how Christ solved this problem by dying on the cross for our sins. Ask them if they would like

to receive Christ as their personal Savior and Lord. Then lead them in a simple prayer of confession of sin and of asking Christ to come in as he has promised.

After witnessing to a person keep in contact with him. It is often advisable to get together once a week and study God's Word together, if this is possible.

Always remember to pray **before** witnessing, **while** you are witnessing, and **after** you have witnessed. Prayer is the most important element. If you trust in yourself you will blow it every time, but if you trust in God you will have behind you the greatest power source the world has ever known.

Above all, live a life such that when you

witness you are not a hypocrite.

Now, get out there and witness! It will be hard at first to pray a lot and trust the Lord. After you have been used of God to lead your first soul to Christ you will discover a joy beyond words. It is an experience you will remember for eternity. It is also an incentive to reach that second soul for Christ, and then the third, and the fourth. Believe me, the joy does not decrease because of numbers, but rather it increases.

The students of our generation are searching for meaning, and they are searching desperately. Do not be selfish with your faith; share it. I think our generation is the greatest, and with Christ as its head, I know it is the greatest.

*Ronald W. Waters  
Bellefontaine, Ohio*

INGRAHAM . . . from page 15

for themselves the reality of the wonderful fact that in Christ are to be found the answers to the problems of all of us who must live in this sin-sick world.

These experiences in our home during this past year have been a blessing to my own life. In many ways I am merely a spectator but through this insignificant service I have the joy of sharing in the blessings which come to these earnest young people to whom Christ has become very real and personal. Our home isn't large or elaborate but the door is always open. The kids don't mind sitting on the rug when there aren't enough chairs and they have to do this from

time to time when more than thirty are present. A few times even the stairs have been pressed into use for seating. The earnestness of these people and their up-to-date relationship with Christ provide a stimulus for my own faith. Almost every time they get together, there is the sharing of someone who has just received Christ as Savior or has had a victory in his Christian life within the past few days. Another delight is to hear the excitement on discovering a spiritual truth in the Bible, recently made clear and immediately claimed by faith. True, many are babes in Christ but it is refreshing to witness their development as they

seek to grow into maturity in Christ.

I am thankful for this opportunity to share my faith, even though it is simply making myself and our home available for whatever He shall be pleased to do. Of course, our two girls who are attending Ashland College are active in this off-campus sharing and this helps to establish a relationship with some of our young friends.

Yet, it should be said that while this kind of opportunity might not be possible for some of you who are reading this testimony, I am sure you are in a place where you can serve God in some small way too; sharing **your faith** with the

people who live in your community. You may not be located near a university, college or high school but you could possibly reach younger children by opening your heart and home to these whose hearts are still responsive to a simple witness of the love of God and life in His Son. Surely the Lord will show **you** a "mission field" right where you are, if you earnestly desire and seek it. From my own experience I can heartily commend it. How thankful I am for having these opportunities for sharing my faith, which has so enriched my life and blessed our family and home!

*Mrs. Virgil Ingraham  
Ashland, Ohio*

HAMEL . . . from page 16

must continually enlarge its prospect list. I have always made it a policy to answer any call that is sent up by a member of our community for help whether or not he is a member of our local church. I believe as a man of the cloth, I must get out of my pulpit and go where lost men live. As a member of a local patriotic organization I have been invited to speak to thousands of people in the past 8½ years of my ministry in Sarasota. Many of these people are attending the services at First Brethren.

Today I spent time at the county jail visiting the inmates . . . talked with the deputies who wanted to know if I could find employment for one of their friends who has a large family . . . spent more time calling. There just

doesn't seem to be enough time for this . . . Answered correspondence . . . Typical skid rower came into the office for a handout. He was led to Jesus Christ and promised that he would be in church Sunday. What is our responsibility for such people? If we don't try to lead them to Christ, who will? We must do something for people like this. Made hospital calls . . . Talked to a young lady who is paralyzed from an automobile accident . . . She doesn't believe in God or Jesus Christ. What an opportunity to preach Jesus Christ . . . Several nurses and aids also shared with me their personal concern for this young lady. I invited them to church, and gave them bulletins to advertize our services and radio work. I went to a home where a young

married couple was referred to me by the police department . . . They were having trouble in their home . . . They promised to come to church next Sunday . . . Visited in a home today of a woman whose husband's funeral I had recently. She was formerly from Indiana and doesn't attend church. She said she will be in church next Sunday. I have been working with attempted suicides in the community. This is a ministry which is being neglected in most communities. We have made hundreds of contacts with prospective members and their families finding Christ through a church and its people who care. I have found that Jesus Christ is the answer to their problems.

I received another letter today announcing the death of one of our

State Firemen. As the chaplain for the State of Florida I write letters to the families of our deceased. We have made many lasting friendships these past eight years throughout the state where future Brethren churches could be organized. Tonight I am going to meet with several men who will go with me to the homes of prospective members to make evangelistic calls.

It is my desire to have on-the-job-training for our soul winners until they can finally go out on their own. We have three girls who have led 29 teenagers this past year to accept Jesus Christ as their Saviour. While the pastor talked in the living room to the parents about the church the girls talked to their friends in the bedroom about Christ. Since we began this program we have seen an increasing



umber becoming involved in this work of soul winning. This program involves on the job training after the pattern of the Savior. **Assure you it works!** One of our members, an optometrist, is carrying on a jail ministry and is working with the pastor toward the possibility of rescue mission work in the community.

Yesterday I was stopped on the street by a young man who wanted to talk to me about our church. He met me in school where I had taught him as a substitute teacher last year. I believe that one of the great mission fields in America is found in our public schools.

I visited last night in the home of a member of the V.F.W. He and his wife have been attending our church. He began coming to our church after hearing me give a message on Loyalty Day.

Having been a member of the V.F.W., American Legion, D.A.V., Optimists Club, and Chairman of the Boy Scouts of America God and Country Committee has enabled me to reach many of the leaders of our community and present to them the gospel of Jesus Christ and the ministry of the Brethren Church. As a rule I never accept jobs on various committees in these organizations because of the time involved. This past month I accepted a speaking assignment at the request of the mayor and several leading citizens who are organizing an anti-crime action committee in the community.

I have been guest speaker for the past several years at the downtown Memorial Park for Memorial Day, Veterans Day, and Flag Day also at the Junior High and Senior High Schools where it has

been my privilege to speak to over 5,000 students each year. Our church has been very gracious in giving me time to work in the community and I almost always accept speaking engagements where I can meet new people and present the gospel of Jesus Christ. As a Lt. Col. and Group Chaplain of the C.A.P., an auxiliary organization of the United States Air Force, I have been able to meet many young people and Senior officers where I have personally witnessed for Christ.

Further efforts to get the attention of the community are made through the consistent use of the local news media and through a half-hour radio ministry that reaches into thousands of homes every Sunday morning.

Lenin, the founder of Communism, said, "I want fewer but better disciples, not men who will give us their spare evenings, but the whole of their lives. Can Jesus have less?"

It is Saturday night — very late. It's the same old story again. My sermon is not done yet. I have to find more time to put in on it, and yet there are so many things to be done for Christ in the community. They told me at seminary to set aside each morning for study and sermon preparation, but they couldn't possibly have meant it for the First Brethren Church in Sarasota. Or did they? What's the solution? Shut my eyes to what I see? Shut my ears to the cries that seem to become so much louder each day? No, I can't do that. And yet . . .

*J. D. Hamel  
Sarasota, Florida*

**DRUSHAL . . . from page 17**

ome mission, George and Mattie Mattern and their oldest daughter Anne, came to know Christ as Savior and friend and were baptized and received as members of the St. Petersburg Brethren Church. Along with this, individual growth in Christian maturity for all who came, was immeasurable and will never show on any statistical report. Such growth radiates from the lives of those who truly seek His guidance.

God works in many strange ways, and often He uses only a few to show the way for many. Many church members

are so involved in programs of the church that they really have no time to care, or even listen to the problems and needs of those people perhaps in the pew in front of them. Indifference and "not wanting to get involved" are traits evident in many people today, and now as never before we need to converse with God and commune with each other.

In St. Petersburg a small group of people found meaning and involvement in this type of atmosphere. It might be worth considering for your church — large or small, new or old!

*Mrs. J. Michael Drushal  
Wooster, Ohio*

**WHITTED . . . from page 18**

another city or halfway around the world. I know nothing about this, couldn't get to him if I did, yet something causes him to come to mind. I pray for him. Incredibly soon I get a letter, or someone mentions something about him and I know! His need has been met. Through my learning to pray and through some source near him, God has worked. A close friend told me that God works swiftly and His answers seem so accidental that we sometimes miss them.

Ask God to change you so you can become the kind of person He can use; then seek information from the Bible, from books or people who know Him,

and find yourself changing as you allow time for quiet aloneness. Share your search with others who will meet for serious study and prayer. Begin to recognize the little ways God uses to bring about His big purposes.

Such intimate, personal, revealing prayer as developes does not come about easily. A housewife can plan a "coffee" or a "tea," but I have found that these remain just that. The talk is all the proper statements or careful chitchat. Only when a few gather together often enough to be at ease with each other and with God does the real heart-talk come. And if you really begin to get someplace, the

interruptions will overwhelm you. After all, Satan can't let a thing like that get too strong. But stick with it!

Special outside leaders can bring new life to an established group, or can serve as a reason for a special meeting to which new people can be invited. Such a meeting was held in Canton where I heard Louise Eggleston, an outstanding Christian experienced in prayer and spiritual healing, tell her story and share her advice and wisdom. Thirty women enjoyed coffee in a friendly home

and basked in Mrs. Eggleston's radiance and sheer delight in serving her Lord. We learned much and longed for more. Arranging such an affair was surely worthwhile.

Yet some of the mornings last year in my own home, when a neighbor and friends from the Park Street Church and from the college came to help with Kathy, our daughter, and stayed for an hour of prayer, were just as fine. We used conversational prayer, simply talking to God about our joys and our

concerns. Once we wrote to some other Brethren groups we knew about asking them to join us in a concern. Wouldn't it be wonderful if we could have a real prayer umbrella over the whole denomination!

Whenever she leaves her home a woman can find people who need a smile. And if she cannot leave her home, God will send people to her, **IF** she is usable. **IF** she will but serve them — by talking to the

"part of them that is them" — not just to the outside — and by praying for and with them. She may be used as part of the real work of Christ — **IF** she is usable.

She can decorate her home, govern her dress, cook her food and manage her time to be a suitable habitat for the Holy Spirit. And she will find life a terrifically exciting adventure as new episodes in God's Plan daily materialize before her very eyes.

*Mrs. Elton E. Whittle  
Ashland, Ohio*

#### BOWERS . . . from page 19

man, at his job day in day out, hearing witness to Christ by life and lip right where he lives and works and plays.

Let me share some **returns** with you to substantiate what I have been speaking of: Brother Arthur Roshum, a Gideon, from the United Kingdom who operates a chain of groceries, told the story of how a meat salesman from a major U.S. firm had called on him for years when one day they were in his office, where a picture of Christ hangs on the wall. The salesman asked him for help to become a Christian. The salesman had attended church irregularly during his lifetime and had even been encouraged by his pastor to become a Christian, but the pastor did not understand his

prospect nor the life he was forced to live in the business community. For years the salesman knew Arthur was a Christian, but when the salesman finally realized that the Christian could succeed over all the sins found in the business world, he knew this was what he needed; and he gave his life completely over to Jesus Christ. The salesman will succeed as a Christian in the business community because he and Arthur are now prayer partners praying daily for the definite needs they both face each day.

Now let me reflect on myself: Monday through Saturday I attempt to serve Christ on the job by being pleasant (the real kind, not fake) the moment I arrive at work till leaving the company

of others praying that others will see in my life the excitement of being a Christian. I try to have a real concern for people, their problems, their business so that they will place their confidence in me; this can lead to a relationship where a verbal witness can be given. My greatest opportunity to witness at work is during lunch where I usually have the opportunity to offer a spoken prayer for a group of men, of which **not** all are members of God's family.

One of my greatest joys in serving Him as a member of the business community is the giving of New Testaments to grade school children, knowing that what I give

them is a roadmap for their lives and praying that they will accept it as such and knowing that God will honor His Word and many will accept Jesus Christ as their personal Saviour.

My strengthening too is meeting with other Christian businessmen at 7:00 every Saturday morning for an hour of Bible Study and prayer for **definite** individual needs.

In simple form this is how I try to serve, although at times I'm sure my wonderful wife would **never** believe I'm that pleasant every day — You see, she sees me every day at home when we seem to let our guard down most to the devil.

*David L. Bowers  
Nappanee, Indiana*

**"LET GOD'S LOVE PREVAIL"**  
Ephesians 3:18



BENSHOFF . . . from page 20

Book. Thus after much teaching over the head, to speak, we find we have a disinterested group on our hands. Getting your class ready, building upon the known, then proceeding to the unknown. How wonderful is the response!

We cannot take for granted that, with very little preparation on our part God will do the rest. You may say, "Well, He has said He would help me." Fine. He will do just that if you do your part first. Prayer is an essential to a happy Christian life. Prayer before reading of the Word, asking for understanding, certainly helps us as we prepare to teach. God knows our needs as well as the person's need for whom

we have concern, and He alone can help us help out fellow man. In order to win others, we must know what we believe and be able to tell it to others. The Scriptures tell us to be able at all times to give a reason for the hope that lies in us. We need to know our Bibles better so that we can point to the verses quickly that substantiate our teaching. Thorough preparation and an open line of communication to God will see us through many trying experiences. Souls are not won in seconds these days. It takes much prayer, patience, hard work and tears and even then, it requires a good job of "born-again" baby-sitting afterward to help encourage and keep them

on the right path and faithful to their promises.

God expects those who are able-bodied and of average mind to be busy in his work. Not sitting on the sidelines with talents going to waste, money that is doing no one any good, and too much time on their hands so that the tongue becomes loose and uncontrollable. With God helping us, who of us could sit idly by and allow the things mentioned above to have control of us and spoil the Christ-like spirit we once had. Christ did so much for us. Let us be up and doing for Him.

It has been a wonderful privilege to

have been a teacher both in the public schools and in our various churches. The blessings have outweighed the work load every time.

God will bless us as teachers if we prepare to win for Him those who need salvation, for Daniel 12:3 says "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." God bless us all as we fairly and squarely face our responsibilities for Him this year. It is a most gratifying experience to know we are busy in the Lord's work. Let's be about our Father's business. He needs us!

*Mrs. W. St. Clair Benshoff  
Hagerstown, Maryland*

PORTE . . . from page 21

would hurt no one or anything. Share your faith with Dolph? We see him often and each time he asks, "Do you like me?" or simply states, "You like me, don't you?" It's that simple.

Jimmie is in his 40's, has a family and a nice home. Thinking he was defending his home, he shot and killed a man. Jimmie will live and die with his offense on his mind. Share your faith with Jimmie? When you talk about his family and friends, Jimmie simply beams. He is always that way. But he is a thinker, and underneath is a man with a problem. Jimmie does have a faith and likes to

talk about it.

Sharing your faith on the job, both yours and mine, is loving people, having concern for people, listening and not repeating, suggesting and not preaching and showing kindness instead of censorship.

Jimmie has taught us that we can understand our own faith better, and our faith is strengthened through a simple sharing. Sharing our faith on the job is not as complex as we have made it. It is being oneself and living one's life under a code of Christian ethics. When we have done it in a Christian spirit to and for the least of these, we have done it for Him.

*John W. Porte  
South Bend, Indiana*

## A JUNIOR CAMP in Pennsylvania



"A week we'll never forget" is truly the way we all described our week at Camp Peniel. The Junior 1 week was very rich in all aspects. We had a total of 60 campers, 15 staff members and 5 cooks.

Many of the campers were first-year campers and really found out about the thrills of a week in God's country with God's people. We had a lot of fun hunting scavengers (we hunted them like they have never been hunted) but couldn't find any at all. We ate at the "Watermelon Bust" until we were ready to burst.

The real highlight of the week was at our candlelight service. Twenty-two campers gave their lives to Christ and sixteen rededicated themselves to His service.

Everybody had a real good time. We came home exhausted but we are already planning for a bigger and better week next year.

The accompanying picture shows the members of the camp for the week.

Rev. Thomas Kidder

# THE BATTLE OF ARMAGEDDON

## Revelation 19:11-21

### Part XXXIX

by REV. R. GLEN TRAVER

WE NOTED in our last message that the first section of chapter 19 (vs. 1-10) contains another of John's parenthetical pictures of the blessing and bliss of all the redeemed in glory. Here he again presents the heavenly chorus as it shares together in the singing of the "Hallelujah Chorus," which ascribes glory and praise and honor unto "the Lord our God" (1-6). Verses 7-9 present a new scene — one of sweet and precious communion and fellowship between God and His redeemed ones, pictured as the marriage supper of the Lamb and His wife. Although there are various interpretations of these events, we attempted to see them as two symbolic pictures of the eternal state of all God's redeemed — both praising and glorifying the triune God, and fellowshiping with the same, through the merits and the ministry of the One called the "Lamb" (cf., also I Thess. 4:16-17 and II Thess. 2:1; 13-14).

With verse 11, we again return to the scene which was being described in chapter 18 — the final battle of all pre-millennial history which is to result in the defeat and destruction of Antichrist and his "Babylon" empire. Such a battle is prophesied to take place in Palestine, in the western area of the plain of Esdraelon (or, Jezreel), located in the southern part of Galilee and including a stretch of land 12-15 miles wide and reaching from the Jordan Valley, west to the Mediterranean Sea. In chapter 16 we are told that the last battle will actually be pinpointed at a place "called in the Hebrew tongue **Armageddon**" (16:16). T. F. Glasson speaks of this present section (vs. 11-21) as "one of the most detailed and vivid descriptions of the return of Christ to be found in the New Testament" (*The Revelation of John*, in the Cambridge Bible Commentary, p. 108).

Certainly we should not attempt to consider every little detail in these verses as subject to literal fulfillment. There is a true sense in which Christ's battle against the diabolical forces of evil have been going on ever since the primeval struggle with Satan and his angels. This battle has continued in history from the time of Adam down to the present moment — a battle between Christ and Satan for the souls of men. However, all such battles will ultimately reach a consummation at the second coming of Christ and His battle against Satan, Anti-christ and the false prophet, described in chapter 16 through 19.

There are two essential factors involved in a proper understanding of this present vision of John. One such factor we can think of in terms of spiritual truth —

Christ and Satan locked in mortal combat. As we have already noted, such combat began before time and continues throughout all history. But at this battle of Armageddon, the combat will become intensified and eternally final in its consequences (except for another brief battle at the close of the Millennium, prophesied in 20:7-9). The second factor involves the physical aspect of this coming battle which is to be carried out on the stage of human history with men as the chief actors and the valley of Megiddo as the main setting. Thus, this vision of John deals with both spiritual and physical realities and, consequently, demands both figurative (symbolical) and literal applications.

#### The conquering Christ (11-16).

Following John's vision of the saints in heaven singing the "Hallelujah Chorus" and enjoying the marriage supper of the Lamb, another vision opens before him which pictures Christ as coming forth from heaven, sitting upon a white horse. There is no doubt that this person is the Lord of glory (in contrast to the uncertainty of the rider's identity in 6:2), for, the description presented in verses 11-16 could be that of none other. The picture of him sitting upon a white horse alludes to the custom of the conquering Roman general riding into the city upon a white horse, thus, used here to symbolize Christ's victory and conquest. The added information, in verse 11 of his being called "Faithful and True," speaks of Him Who alone is absolutely trustworthy and genuine (in contrast to the many false christs and antichrists). John Barclay speaks of Christ as "the person on whose utter fidelity a man may literally stake his life," and continues: "In Christ and His words we meet the absolute truth. In Jesus Christ we meet reality. In him we are done with shadows and substitutes, and find real life, reality, truth and life as they essentially are" (*The Revelation of John*, vol. 2, pp. 229-230).

The latter part of verse 11 mentions that "in righteousness he doth judge and make war." Again, this speaks of His infinite wisdom that knows all things and, thus is able to judge in perfect justice and equity; and of His infinite power which makes it possible for Him to carry out such judgment. In chapter 18 we have a picture of God's judgments upon the "Babylon" of the end-time battle of Armageddon, which are summarized, in verse 8, in terms of this wisdom and power of Almighty God: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."



Verse 12 speaks of His eyes as if they "were as a flame of fire," which alludes to the description given of our Lord in 1:14 and 2:18 and symbolizes His ability to penetrate through all that is counterfeit and false. Barclay also sees in this symbolism a suggestion of "the consuming power of the victorious Christ" (*Ibid.*, p. 230). This verse also pictures Him with many crowns upon His head, and adds: "and he had a name written, that no man knew, but he himself." The "crowns" here are not the victor's crowns, as such, but rather the **diadema**, or, the crowns of royalty and sovereignty. Such crowns are worthy of only one person — Christ Jesus, the **"King of kings, and Lord of lords"** (16b). The further mention of his having a name that no one can know but Himself is another way of saying that He is over, above, and beyond all others. Certainly we will never be able to comprehend the full significance of Christ and His life, death and resurrection until after our final and complete union with him in eternity when "we shall know, even as we were known" (cf., 1 Cor. 13:12b). Barclay would even think of Christ and His full knowledge as eternally beyond our ability to understand — thus, necessitating our eternal worship and adoration: "It may well be that the unknowable name stands for the ultimate mystery of Jesus Christ. His love we can experience; His salvation we can appropriate; His help we can claim; but there remains in Him the divine mystery of the Incarnation which is beyond our understanding, and before which we can only worship and adore" (*Ibid.*, p. 232).

Verse 13 tells us that "he was clothed with a vesture dipped in blood: and his name is called The Word of God." It may be that the clothes "dipped in blood" alludes to Christ as "The Lamb of God" slain for the sins of the world. Or, it may suggest victory and conquest over all enemies, which results in the shedding of their blood. There is no doubt, however, concerning what is meant by His being called "The Word of God." This certainly identifies this glorious conquering Christ of eternity with the Jesus of history, spoken of by John, in his Gospel also as "The Word" (John 1:1-18). Such a "Word" means the very visible expression of God's eternal will and purpose as it is revealed in Jesus the Christ Who lived, died, and rose again to redeem men (who will) unto Himself and the Father. Again, we must look to Barclay for added insights into this symbolism: "When John here called the warrior Christ The Word of God, he means that here in action is all the power of God's word, the creating work, the word of condemnation, the word of judgment, the word of promise — all they are embodied in the victorious Christ. Everything that God has said, and threatened, and promised is embodied in Christ. In Him every word of God comes true" (*Ibid.*, p. 234). Glasson sees in this description of Christ "a remarkable link with the prologue of John's Gospel . . . there is one of several points of contact between the Gospel and Revelation" (*op. cit.*, p. 109).

Verse 14 speaks of the armies which were in heaven as following Christ "upon white horses, clothed in fine linen, white and clean." The mention of their being clothed in fine linen seems to imply that most of these are redeemed saints (the angels, perhaps, present but not on white horses). That their horses were also white probably suggests that these riders were sharing with Christ in His victory over the enemies of God. It seems to be implied, however, that they were merely spectators in His victory rather than actual participants, for, the

Scripture seems quite clear that only the conquering Christ is fighting the actual battle.

A further picture of Christ is given in verse 15 which adds to this judgment scene. Here we read that out of His mouth proceeds a sharp word, "that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Here Christ appears as the champion of God's perfect justice and judgment, such being revealed through this living "Word" Who is to smite the nations and establish His absolute rule "with a rod of iron" (i.e., to put down all who would refuse to yield allegiance). This particular "sword" may represent the life and teachings of Christ by which all who reject His right to rule shall be judged and damned. The picture, in the latter part of the verse, of Christ treading "the winepress of the fierceness and wrath of Almighty God" adds to this judgment scene by picturing Him as the Administrator of God's eternal judgments (cf. Isa. 63:1-6 and Rev. 14:19-20). Walvoord sees all these symbolisms as pointing "to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of God." He also observes: "There is nothing more inflexible than divine judgment where grace has been spurned. The scene of awful judgment which comes from this background is in flat contradiction of the modern point of view that God is dominated entirely by His attribute of love" (*The Revelation of Jesus Christ*, p. 278).

Verse 16 seems to suggest that, even though men may not want to accept His right to rule and reign, they will be forced to acknowledge that right. Such is seen in the picture of the words **"King of kings, and Lord of lords"** being on His vesture and on His thigh — for all to see. Some day all men will see and know and be forced to openly declare that Christ is Lord and King (cf., Phil. 2:9-11)! **The battle of Armageddon (17:21).**

The actual description of this last battle of all history (anticipated in 16:14-16 and chapter 18) is introduced to us by an angel "standing in the sun" (i.e., the light of the sun) and summoning all the birds that fly to "the supper of the great God." He promises them, in verse 18, that they may be filled with the flesh of all the ungodly, both rich and poor, high and lowly, and great and small. It seems that this summons can be interpreted both figuratively and literally. Figuratively, it suggests to us the horrible end of all who refuse Christ His right to rule and reign within their hearts and lives. If the marriage supper of the Lamb (9) represents the intimate fellowship and communion of all who have accepted the Christ of God as their Savior, Lord and King, then, this supper of God (17) may represent the eternal separation from Him which will be far worse than any form of physical destruction known to man (even a destruction as terrible as being described here).

There is no reason why this scene cannot be taken literally, however, as well as figuratively. It seems that Revelation makes it quite clear that God is going to force all men and nations to gather themselves together here at Armageddon and confront King Jesus in open combat. Whether this will come in the form of some kind of atomic or hydrogen warfare—or, whether God will use some other means of pouring out His wrath and judgment upon them — we cannot know for certain. It seems best that we interpret this scene as an actual engagement between Antichrist and his armies and Christ and His saints, and leave the details to God. We do know,



from this account, that such an engagement will end in the complete defeat of Antichrist and his forces, and, also, result in a slaughter so massive that it will take all the birds of the air to consume the flesh of the slain.

Verses 19-20 do give us a brief description of this terrible battle, even though the details are very limited. Here we see the prophesied allignment of the beast (Antichrist) with the kings of all the earth as, together, they engage Christ and His saints in open warfare. It may be that the details of this battle are left out as a further implication that God has already sealed the result of this struggle and that all that is yet needed is for the actual event, itself.

The beast and his false prophet are pictured, in verse 20, as being taken and "cast alive into a lake of fire burning with brimstone" (symbolizing everlasting damnation). Verse 21 adds that all that did not die in the actual battle of Armageddon, are now slain. Then follows this "supper of the great God." Though this ends the chapter, we know that this is not the end of the wicked dead, for, all such shall one day be raised to face God at the Great White Throne judgment — there to be judged according to their works, and then to be cast into this same lake of fire (cf., 20:11-15).

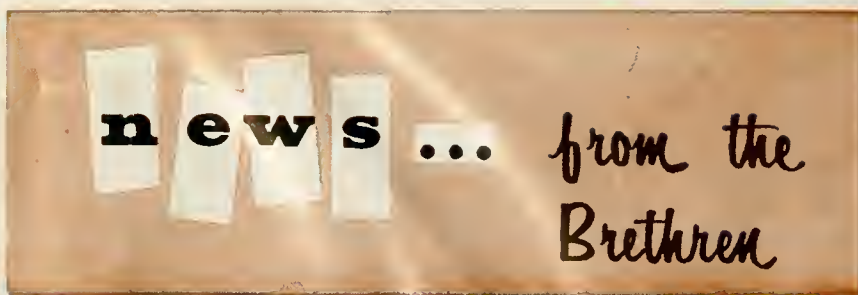
#### In conclusion.

We need to note, in closing, that this section (vs. 11-21) is primarily written in the past tense — which tells us that this last chapter of all history has already been written. All that is yet needed is for God to set the stage, prepare the actors, and raise up the curtain. This section provides us with a scene so terrible that it ought to strike fear to the hearts of all who have not yet found refuge in the love of God as manifested through Christ.

God's wrath and judgment (as pictured in this scene at Armageddon) are destined to be poured out — His eternal plan and purpose must come to ultimate fulfillment. We would not deny that He is, first above all, God of love, mercy and grace — certainly He does not take delight in the suffering and the sorrow of any of His creation. However, He is also a God of justice, demanding the righting of all wrongs, the balancing of all accounts, and the fulfillment of all demands. As a God of love, He has provided us a way of escape — salvation through His Son, the Lord Jesus Christ. All who accept Him as their Savior and Lord will escape — not only from these terrible events being described in this chapter — but even more, the eternal damnation of which these are but a vague foreshadowing.

God has pre-determined two suppers, one, the marriage supper of the Lamb, and the other, the supper of the great God. To take Christ as Savior and Lord is to be prepared to share with Him in this supper of the Lamb. To refuse Him — or, to ignore Him — is to be faced with the possibility of being left to share in this horrible supper of God (and even worse — eternal damnation in the lake of fire).

Certainly the day of God's eternal wrath is fast approaching. It is very important that we pay attention to the messages contained in this great book of Revelation, and prepare ourselves for the coming of Christ which shall precede this terrible day of doom. If we refuse to prepare, then we must be willing to resign ourselves to the ultimate meeting of our God — at a literal and personal tribunal of judgment and doom. We, each one, determine what our end shall be — and which of God's two suppers we shall attend!



**Dayton (Hillcrest), Ohio.** Rev. W. Clayton Berkshire reports through his newsletter that the congregation recently purchased the property across the street from the church on the corner of Hillcrest and Main. The building is now occupied by two dentists. The offices will be rented and the parking lot will be available to the church.

**Gratis, Ohio.** Rev. William Walk has been called to serve as pastor of the First Brethren Church of Gratis, Ohio, and will assume the pastorate as of June 15 following his

graduation from the Ashland Theological Seminary.

For the past few years, Rev. Walk has served as student pastor of the Glenford Brethren Church in Glenford, Ohio.

**Mansfield, Ohio.** As you travel on highway 30 Northwest of Mansfield you are now able to see the progress of the new Walcrest Church building. All of the brick work is done to date and the decking is being placed on the roof. It is hoped that the congregation will be able to worship in the new

sanctuary sometime before Christmas. Rev. Spencer Gentle is the pastor of the church.

**Waynesboro, Pa.** Rev. John Mills has been called to serve as pastor of the Wayne Heights Brethren Church in Waynesboro, Pennsylvania. Rev. Mills has served as pastor of the First Brethren Church in Oak Hill, West Virginia, for the past several years.

**Mishawaka, Ind.** Rev. Wayne Shart of Valparaiso, Indiana, has been called to serve as interim pastor of the First Brethren Church in Mishawaka, Indiana. The pastorate was vacated when Rev. William Skeldon accepted the call to the West Alexandria, Ohio, pastorate.

**Tucson, Arizona.** Rev. Clarence Stogsdill reports through his church bulletin that Thursday evening of each week has been set aside for Family Night. Meetings begin at 7 o'clock with fellowship, church practice, children's meetings, youth meetings, etc. Rev. Stogsdill says: "Something new! Looks good!"



## MEMBERSHIP GROWTH

Marasota, Fla.—5 by baptism . . . Dayton (Hillcrest), Ohio—7 by baptism . . . Huntington, Ind.—6 by baptism, 1 by letter . . . Roanoke, Ind.—4 by baptism, 2 by letter . . . Wat- loo, Iowa—4 by baptism.

on Thursday, September 19, 1968. She was a member of the First Brethren Church in Huntington, Indiana. Memorial services were conducted on September 22 by the undersigned.

Rev. Robert P. Bischof

Church of Fairless Hills-Levittown, Pennsylvania. Mrs. Demi is a member of the church. The couple will make their home in Columbus, Georgia, where Mr. Demi is stationed in the Army. The ceremony was performed by the undersigned.

Rev. Robert L. Keplinger

## Memorials

FULLER. Miss Laverda Fuller passed away on Friday, May 24, 1968. Funeral services were held on May 27 with her pastor, Rev. John Tyler, officiating. She was a faithful member of The First Brethren Church, South Bend, Indiana. Miss Fuller was a graduate of Ashland College, served on the faculty and for eighteen years was manager of the dining room and kitchen. Following her many years at Ashland she made her home in South Bend where she served as housekeeper for many elderly people.

Lillie Garwood

\* \* \* \*

RORABAUGH. Mrs. Robert (Mary) Rorabaugh passed away on Tuesday, October 1, 1968. She was a member of the Vinco Brethren Church in Pennsylvania. Funeral services were conducted in the Vinco Church by the undersigned, assisted by Rev. Don Rager, a long-time friend of the family.

Rev. Henry Bates

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LONGENECKER. Mrs. Will (Gladys) Longenecker passed away, August 30, at the Goshen Hospital at the age of 64. Funeral services were conducted at the Dutchtown Brethren Church, of which she was a member, on Sunday afternoon, September 1, with the pastor, Rev. George Pontius, officiating. Burial was in the Oswego Cemetery.

Mrs. Robert Webster

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JOHNSON. Mrs. Lottie Johnson, aged 71, of Flora, Indiana, passed away on Friday, September 13, 1968. She was a member of the First Brethren Church of Flora, Indiana. Memorial services were conducted at the church by Rev. Clarence Kindy, pastor; and burial was in the Hebron Cemetery.

Gladys Flora

\* \* \* \*

MOORE. Maud E. Moore, age 83, of Huntington, Indiana, passed away

## Weddings

WILLARD - WILLIAMSON. Miss Connie Jo Willard became the bride of Robert Wayne Williamson in a double ring ceremony performed by Rev. George Pontius, pastor of the church, on July 13, 1968.

Mrs. Williamson is the daughter of Mrs. Robert Willard and the late Mr. Willard and is a member of the Dutchtown Church. Mr. Williamson is the son of Mr. and Mrs. Arden Williamson of Route 2, Piercetown, Indiana, and a member of Morris Chapel Methodist Church. Mr. Williamson was discharged from service in May after serving a year in Viet Nam.

Mrs. Robert Webster

\* \* \*

REIFF - MAUZY. Miss Maureen Kay Reiff became the bride of Terry Lee Mauzy in a beautiful double ring ceremony performed by Rev. George Pontius, pastor, on Saturday afternoon, August 10, at Dutchtown Brethren Church. Both young people are members of the Dutchtown Brethren Church. Mrs. Mauzy is the daughter of Mr. and Mrs. Maurice Reiff and Mr. Mauzy is the son of Mr. and Mrs. Leonard Mauzy, all of Route 1, Warsaw. Mr. Mauzy has returned from a year in Viet Nam and has been re-assigned to Germany for 18 months service. His bride hopes to join him there as soon as possible.

Mrs. Robert Webster

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HUBER-WILLIAMS. On Saturday, August 3, 1968, Mr. Robert Huber and Miss Jacqueline Williams were united in marriage at the Brethren Church of Fairless Hills-Levittown, Pennsylvania. Both the bride and groom attended the church and will be residing in Fairless Hills, Pennsylvania. The undersigned performed the ceremony.

Rev. Robert Keplinger

\* \* \*

DEMI - MILLER. On Saturday, September 14, 1968, Mr. Allen Demi, Jr. and Miss Kathy J. Miller were united in marriage at the Brethren

## PASTOR NEEDED

The Cumberland Brethren Church of Cumberland, Maryland, is in need of a pastor. Anyone who is interested may contact the following:

Mrs. Vergie Greenawalt  
917 Maryland Avenue  
Cumberland, Maryland 21502

## WORLD VISION ANNOUNCES NEW TOUR OF CHILDREN'S CHOIR

Monrovia, Calif. (EP) — Children once destitute in the streets of Korea have risen to sing before emperors and presidents through the World Vision Korean Children's Choir, now starting its fourth tour of the U.S.

The 37 boys and girls in the current group have assumed the role of ambassadors for Christendom and for the other victims of unfortunate circumstances who have not been as blessed.

Their fall tour takes them to 100 cities as the group tells of some 16,000 orphaned and needy children in South Korea sponsored by World Vision International. They will sing some 150 songs in eight languages, saying "thank you" to the people of America for their help through the service organization now caring for disadvantaged youngsters in 18 other nations.

## JEWISH-MOSLEM AGREEMENTS REGULATE PRAYERS AT SHRINE

Jerusalem (EP) — Jewish New Year prayers at the Cave of Machpelah in Hebron were regulated strictly this year according to a timetable agreed upon last year between General Moshe Dayan and Sheikh Mohammad Ali el Jaabari, Mayor of Hebron.

The cave, which tradition says is the site of the graves of Abraham, Isaac and Jacob, is sacred to both Jews and Moslems.

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*The Brethren*

# EVANGELIST

**SPECIAL WHITE GIFT OFFERING ISSUE**

*Phase I*

**OPERATION:**

**INFORMATION**

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Communist-Christian Dialogue" ....	3
Board of Christian Education Promotional Materials .....	4
"The Millennial Reign of Christ" by Rev. R. Glen Traver .....	11
Report from Papago Park .....	14
The Brethren Layman .....	15
Church and District Reports .....	18
Sisterhood Program Materials for December ....	20
Signal Lights Program Materials for December .24	
"The Grace of God" by Rev. John C. Nevius .....	25
The Missionary Board .....	27
World Religious News in Review .....	30

## NOTES and COMMENTS

### RULES FOR LIFE

#### We All Need Them

THE following resolutions were found among the papers of Henrietta H. Shuck, first American woman missionary to China, who served from 1835 to 1845 as a pioneer Christian leader.

1. I will endeavor always to observe strictly the golden rule, "to do unto others as I would have them do to me."

2. I will speak no ill of anyone. If I say no good concerning persons, I will remain silent.

3. I will mind my own business and not interfere with the concerns of others.

4. I will pay particular attention to the rules laid down by my medical adviser with regard to diet and exercise.

5. My children are given to me to trust for heaven. They shall have my vigilant attention.

6. My duty to the lost around me shall be strictly observed.

7. I will try to exercise patience and self-denial.

8. I will watch over my temper and endeavor to be amiable.

9. I will love my missionary friends, and be merciful and kind to all, especially to the sick and distressed.

10. I will cherish a forgiving spirit, and will return good for evil.

These rules I will pray over twice, at least every day. I look to the Lord to strengthen me in keeping them. Whenever I have departed from any one of them, I will note it down, and thereby acquire the habit of mending my own faults.





# *Gentle* REMINDER...

## *Communist-Christian Dialogue*

SOME OF US have been disturbed about the Communist-Christian dialogue in Denmark in recent months. Communism is still a threat to our way of life here in America and many of our people are ignorant of this fact. The Communists are smart enough to know that they cannot attack us directly and obtain that which they wish to gain, namely, our freedom! Therefore they are gnawing away at the root of our civilization which is Christianity.

The following item was written by Norman B. Ehrer, Director of EP News Service. It is entitled: "Which will break first? Locking the door and the Sickle."

"Recently the inauguration of Communist-Christian dialogue begun in Denmark early in 1968 was heralded as one of the year's most significant religious stories.

"The item was correctly tagged 'significant,' but we wonder which side has the most to gain, and which the most to lose.

"This question brings to mind a statement by Wei Han, Red Chinese strategist regarding the counter-revolutionary Church.' He stated, in a message quoted by the Mindszenty Report:

"We shall be able to destroy the Church, but if we were to attack it frontally and strike it directly while we are still ill-equipped and have not educated the masses properly, the only result would be to give the Church a greater sway over the masses . . . The line of action to be followed consists of instructing, educating, persuading, convincing, and little by little awakening and completely developing the political consciousness of Catholics by securing their participation in study circles and political activities.

"We must set about the dialectical struggle within religion through the work of our activists. We shall progressively replace the religious element by the Marxist element, we shall gradually transform the false conscience of the (Church), to the true conscience, so that they will eventually come round to destroying, by themselves and for themselves, the divine images which they had themselves created.

"This is our line of action in the struggle for victory against the counter-revolutionaries . . ."

"The plan has been used successfully in China, Czechoslovakia, Rumania, Poland, and Cuba. Since it has worked before, there is no doubt why the thrust of the Marxists in America today is toward dialogue, toward a false common ground of humanism.

"We don't see a Communist under each piece of shrubbery or necessarily in high places of American government. But we do read rather clearly the intent of the Red side when they openly push the subject of dialogue. If conversation is what each side wants, then the parties must have a common terminology. But Christians have none with dialecticians who proclaim peaceful coexistence while insidiously subverting a nation."

Brethren, we need to "think upon these things!" All we need to do is look around us at the demonstrations against everything for which the Christian stands. Our Faith is being attacked; our moral standards of life are being attacked; the very basis of our freedom is being attacked; and this is being done by Communist inspired groups who are invading our way of life. Many unsuspecting citizens of our land, and many Christians as well, are being drawn into this false ideology by the fast talk of those who would rob us of our freedom and ultimately our Christian faith.



**Dates: February 2-26, 1969**

**Theme:**

**"Rediscovering His Love"**

**Study Book:**

**"THE TASTE OF NEW WINE"**

THE Cross Country Conference Committee of the National Brethren Ministerial Association has been working hard these past few weeks to get things in order for the conference to be held in the local churches during the month of February, 1969. The dates have been set; the theme has been announced; the texts have been decided upon; and general plans have been made for the conference.

These conferences have been sponsored by the National Brethren Ministerial Association each year (except one) since the late fifties. Rev. Charles Munson was the president of the Association during the inauguration of this program.

The main purpose of the conference is to give all churches in the denomination an opportunity to unite in a common study during one month of the year. Suggestions for such a study are furnished by the Cross Country Conference Committee. It is the hope of the Association and the

committee that the local churches take advantage of these programs and present the material during the scheduled month.

The present committee, composed of Elders Alvin Shifflett (Chairman), Alvin Grumbling, Robert Madoski and Buck Garrett, have made the plans for this year and have sent the following information to the pastors of the various churches.

"This past summer the theme of the National Conference was: 'Let God's Love Prevail.' Certainly this is a good time to let His love prevail in our lives. It seems, however, that Christians are having difficulty with this very theme. All of us have difficulty looking at ourselves honestly — God sees us! This is precisely the trouble with the Church today. This is why Christians (clergy and laity alike), are frustrated in their attempts to communicate the Evangelium."

"We sincerely believe that the book 'The Taste of New Wine' written by Keith Miller (Word Books, Waco, Texas) will help the Brotherhood discover His love. In rediscovering His love we will become 'lovers' to others. Isn't this our mission?"

The committee has suggested certain procedures to follow in the study of the book with the manual that can be secured. The book itself sells for \$3.50 per copy; the manual sells for \$1.00 per copy. These books may be ordered from The Brethren Publishing Co., 524 College Ave., Anderson, Ohio 44805.

In order to give assistance to the local churches, the Publishing Co. will give the following discounts on orders received from the church for the book:

1 to 5 copies — 10%

6 to 10 copies — 15%

11 or more copies — 20%

There will be **NO** discounts on individual manuals!

We trust that many of our local churches will take advantage of this study and will support the work of the committee that has planned this program.





# Phase I

## OPERATION

## INFORMATION

*"Ask not what your church can do for you but what you can do for your church."*

Just what can you do for your church?

The Bible says: "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law" (Deut. 31:12).

This Scripture sets forth a number of principles that will guide you in answering the question "What can I do for my church?"

### 1. "Gather the people together, men, and women, and thy stranger that is within thy gates . . ."

We are admonished to evangelize — family, friends and strangers. This verse also indicates that we are to be leaders in this action — not just bystanders while "the preacher does it."

Leadership is a critical need within the church membership. Surveys have proved that only 15-20% of church members are actively involved and some of those are grudgingly serving. We cannot move forward without leaders!

### 2. "... that they may hear"

Teaching is vital to the growth of spiritual maturity in an individual or a church. To neglect teaching is to preclude growth and produce spiritual runts! Teach the Word through example, authority of the Scriptures and the Brethren church school curriculum.

### 3. "... that they may learn"

Training of teachers, leaders and general church membership is essential for developing persons to their greatest potential. We are often guilty of expecting a full-blown, brilliantly prepared and terribly exciting leader to emerge merely upon our request for help. Very few leaders are "natural born" — they have to study, work hard and devel-

op leadership abilities. Therefore, leadership is more likely to be **acquired** than **endowed**.

### 4. "... observe to do all the works of this law"

What you learn must be put to work and where is the best place to learn and put precepts into action? Begin in the home! Deut. 31:12 refers not to the church but the home — those within your gates.

A recent NSSA survey of teens from evangelical churches has been reported in the new book, **Christian Youth: An In-Depth Study** by Roy Zuck and Gene Getz. The importance of family to teens is revealed here by some interesting facts:

1. Parents were the most influential factor in leading teens to Christ in one out of four surveyed.
2. Families where both parents were Christians brought more conversions during preschool and primary years.
3. 60.6% of teens said no family devotions were held in their homes and only 15.1% had family devotions every day (remember these from evangelical churches!).

Family structure and solidarity is a must in Christian homes as well as non-Christian homes.

Another place where we can learn by doing is camp. Whether it be youth, family, Golden Age, vacation camping or retreats we can vitalize our Christian faith by putting precepts into practice.

So what can you do for your church?

1. Evangelize
2. Lead
3. Teach
4. Train
5. Edify Family
6. Emphasize Camp

LE



Photo by Mike Hurd

**Rev. C. Wm. Cole received the top Sunday School Award from President Carl Barber, on behalf of the Ardmore, Indiana Church**

One of the important responsibilities of the Board of Christian Education is the guidance of the National Youth Program. While most would agree that this is a difficult assignment, few would dispute the potential of such work.

Among the joys of youth work, none surpass that of seeing young leaders emerge and begin their trek toward maturity and authentic Christian leadership.

The 1968 Outstanding Boy Delegate to the National Youth Conference was David Benshoff. Dave, a Life Work Recruit since 1962, was elected National Youth Statistician in 1967 and currently serves as national BYC Moderator. He is a freshman at Ashland College, enrolled in a pre-seminary course of study.



Photo by Mike H d

**David Benshoff, of Hagerstown, Maryland was named Outstanding Boy Delegate to the 1968 Youth Conference. He was congratulated by R. Kenneth Howard, chairman of the Youth Commission**



A D

Practical experience in leadership roles is a vital part of any solid youth program. Paul Carey (Pleasant Hill, Ohio) was the 1967-68 BYC Moderator. In this capacity, he provided considerable assistance in the planning of the 1968 Youth Conference and was an active participant in "Talk-In '68."

Though Paul is now a freshman at the University of Wisconsin, we trust that he will continue to share his thinking with BYC.



*Photo by Mike Hurd*

**Paul Carey, 1968 BYC Moderator, conducting a business session**



*Photo by Mike Hurd*

At the close of a busy day at conference, young and old alike find refreshment in the Word. Jim Donahoo, a senior at Ashland Theological Seminary, was one of several persons who provided spiritual leadership for delegates at the Youth Conference.

The Board of Christian Education gives considerable thought to the selection of leaders for our young people.

**Evening devotions at Youth Conference**

# TEACH



**Mr. Barnhart  
and his  
Conference Class**

*Photo by Mike Hurd*

Among the services of the Board of Christian Education at Conference time is the provision of teachers for each class on Conference Sunday. Shown above is a high school class taught by Mr. Virgil Barnhart, a member of the Youth Commission.

Mrs. Forrest Kerlin, teacher of the Opportunity Class at Goshen, Indiana, was selected by the Board of Christian Education to be honored as **Teacher of the Year**. Mrs. Kerlin is a truly outstanding person and a distinguished Christian teacher. The Board of Christian Education encourages all Brethren teachers to strive for excellence and to view their task as a unique opportunity for Christian ministry.



**Mrs. Forrest Kerlin in action at  
Goshen**



**Rev. Benshoff leading a training class at the  
Southeastern Christian Education Institute**

Even teachers must be taught. The Board of Christian Education encourages and participates in district and local training projects which provide assistance to Christian educators. This year our office staff participated in workshops, seminars, conferences and other Christian education programs in every district of The Brethren Church (except Florida). This year we're going to Florida, too!



# TRAIN



Jim Fields and Fred Burkey were participants in an Institute in Adult Education at Indiana University

The rate of change in learning is astounding. In an attempt to better prepare ourselves for working with people, it is necessary for board members and staff to be up to date on what's happening and "how to do it." Each year we participate in numerous institutes and seminars (such as the one mentioned at the left) and the Convention of the National Sunday School Association.

New ideas are important. Christian Education Day at General Conference features workshop leaders of recognized standing in some area of Christian Education. The 1969 program has been broadened to provide workshops in many areas of Christian education.



*Photo by Mike Hurd*

Mr. John Franck, of Christian Camp and Conference Association pleads his case at 1968 Conference workshop

# Why You Should Contribute

**PHASE I of Operation: Information** concerns the White Gift Offering for the support of the Board of Christian Education. We want you to know where your offering goes and what it does.

In the past one and one-half years, numerous changes have occurred. Many more new programs are being developed to improve the educational and youth ministries of The Brethren Church.

New **youth** programs are being explored and pilot programs are being planned. Youth work materials are being studied and evaluated. The whole concept of our ministry to youth is under close scrutiny. Summer programs are being considered and youth leadership conferences are being developed. As these concepts begin to take physical form, we want you to be the first to know!

Be advised that the Board of Christian Education is striking out into new areas such as (1) the "Snow Ball" winter retreat for older high school and college age youth, (2) an experimental program for boys based on the "Blue Helmet Brigade" summer program developed in California, and (3) a revised concept of the National Youth Conference.

The **Adult Commission** has completed its work on the Bible Class quarterly and is moving forward on a research project to discover the problems and some tentative answers in adult church school work. Members of the **Family Commission** are continuing to explore methods and materials which will enhance the development of strong Christian families which, in turn, are the backbone of The Brethren Church. The **Training Commission** is continuing to give guidance in the production of supplements for the Christian Education handbook. This group also will be making some recommendation as to training courses for local church use.

As you can see, the Board of Christian Education has a mammoth task ahead. Much needs to be done if we are to provide assistance for local church Christian education programs; local, district, and national youth programs; leadership

training; camping; stewardship education; missionary education; and training for effective evangelism.

## HOW MUCH IS NEEDED?

To meet the current budget, the Board of Christian Education must secure \$27,506.52 through the December and May Offerings. Many churches have a program of planned giving through the budgets. If this is the case at your church, please bear in mind that our expenses grow in direct proportion to the number of services we provide to The Brethren Church. We deeply appreciate budget giving as it greatly assists our planning — but **don't** forget to send your check!

Other churches send a free will offering twice a year to our office. We appreciate this method of giving, too, and hope that in each church a special effort will be made to surpass last year's level of giving — our expenses continue to grow.

Many individuals whose churches use one of these methods prefer to make a special donation by sending their special offering envelopes directly to our office. If possible we encourage individual donors to use the special envelope in the regular church offering so that the church can keep a more accurate record of actual giving.

However you choose to give, we especially urge you to do so during the month of December.

## RECENT RESPONSE

The following is a comparison of receipts from the White Gift Offering the last two years:

1966 —	\$ 8,557.28
1967 —	\$10,063.32
1968 —	?

Certainly the church has demonstrated a willingness to support the Board of Christian Education and we're thankful for this but **increased giving** is necessary!

## SEND YOUR WHITE GIFT OFFERING TO:

The Board of Christian Education  
524 College Avenue  
Ashland, Ohio  
44805



# THE MILLENIAL REIGN OF CHRIST

## Revelation 20:1-15

### Part XL

by REV. R. GLEN TRAVER

WITH CHAPTER 20 we come to one of the greatest, and yet one of the most enigmatic chapters of the Bible. Many contradictory interpretations have been offered, and one must listen with an open mind — with much prayer — that he might not become completely confused and frustrated as he attempts to come to a deeper understanding of its message. This writer would refer his readers to John F. Walvoord and his volume, *Revelation of Jesus Christ*, where we find a very excellent discussion of the various positions being presented in an attempt to properly interpret this particular portion of Scripture dealing with the millennial question (pp. 282-290).

In general, we can divide the major camps of interpretation into three categories: premillennial, amillennial and postmillennial. The premillennial position holds that Christ shall return at the battle of Armageddon and, after the defeat of Antichrist and his followers, shall set up a millennial (1,000 year) reign. The amillennial position holds that when Christ returns to earth and defeats the forces of evil, He will, then, immediately establish His eternal reign without any millennial parenthesis. The postmillennial position holds that man will usher in his own millennium by scientific achievement and humanitarian effort — after which, Christ will return to establish His eternal reign. This position also believes that the final triumph of the Gospel will take place in this present age, rather than in the age to follow.

Of these three major positions, only the premillennial position will be considered at any length in this present message. The reason for this lies in the present condition of this world which makes the postmillennial position untenable. Lehman Strauss writes concerning this: "This theory was an optimistic view at the beginning of the twentieth century, but it could not survive the first half of the century which produced two world wars and a disastrous depression. It held that man could bring in the kingdom through his own efforts, and then Christ would return. Many of those who held this view no longer respect the prophetic Scriptures" (*The Book of the Revelation*, p. 329).

The amillennial position is held by many denominations (Mennonite, Church of God (Anderson), many of the leading credal denominations, etc.), and has been championed by qualified scholars, past and present (e.g., Augustine, Abraham Kuyper, R. C. H. Lenski, Louis Berkhof, William Hendriksen, Oswald Allis, Gerhardus

Vos, B. B. Warfield, H. B. Swete, etc.). This position, in general, teaches that Revelation does not give us a chronological review of future history but, rather, presents the same eschatological (doctrine of last things) truths over and over again, in various word pictures and symbolisms. Thus, chapters 19 and 20 are generally considered by this school of thought as but two different presentations of the same truth (viz., that God will ultimately overcome all evil through the life and ministry of Christ). Many of this position see chapter 20 as a panoramic picture of all redemptive history, centering in Satan's death-blow by Christ — at the time of His resurrection and ascension unto glory. Satan, then, is already found in the sense that his work is already judged and his ultimate end is already pre-determined. The "Millennium" is seen as purely symbolical of the total period between Satan's defeat at the cross and his eternal destruction at the time of Christ's second coming. The picture of Satan being loosed from the bottomless pit would then mean that he will have one last attempt at defeating Christ at the time of the end of all history. This will culminate in the battle of Armageddon at the time of Christ's second coming, and be followed immediately by a general resurrection of all the dead, a general judgment, and an eternal separation of the just from the unjust. This position would treat the many Old Testament prophecies which speak of the messianic era of earthly bliss as but figurative language attempting to contrast the superiority of spiritual blessings (i.e., righteousness, peace, joy, long life, etc.) with the inferiority of that which is merely earthly and transient.

We would not deny that this amillennial position has much that warrants our most careful attention and genuine respect. We cannot ignore many of its findings or, even deny many of its conclusions. However, our present chapter demands that we listen also to the premillennial scholars — of which there are many, both past and present (e.g., C. I. Scofield, H. A. Ironside, A. C. Gaebelstein, William Pettingill, George Ladd, L. S. Chafer, Charles Ryrie, Wilbur Smith, Merrill Unger, etc.). Certainly there will always be, in this present life, many questions concerning these end-time events which no one position will be able to answer to the satisfaction of all. However, in the total perspective of the book of Revelation — and especially, in the light of this present twentieth century chapter — we cannot help but feel that the premillennial position best deals with the actual exegesis of its contents. We would concur with Walvoord who makes the following observation: "With the great variety of inter-



pretations of Revelation 20 with their corresponding influence on eschatology, the task of giving an exposition of this chapter is greatly complicated. The confusion of so many interpretations, however, is dispelled if the events of this chapter are allowed to follow in their natural chronological sequence, with the return of Christ and the conquest of the beast and the false prophet serving as the introduction to the Millennium. The opening events of the twentieth chapter then become a natural outgrowth of the battle in which the beast and the false prophet and his armies are destroyed, leading to the next step, the judgment of Satan himself. The repeated phrase "And I saw" (cf. 19:11, 17, 19; 20:1, 4, 11, 12) mark the major steps of the progress of the revelation" (op. cit., p. 289).

Chapter 19 closes with the account of the last battle of world history, taking place in the valley of Megiddo and at a place called Armageddon. Here the Lord Jesus Christ is seen as defeating all the forces of evil pitted against Him (headed up by Antichrist, his false prophet, and all the kings and armies of the world). The Antichrist is seen as being cast into the lake of fire, along with his false prophet, and the rest of the wicked (who survived the actual battle) are seen as being slain, "and all the fowls were filled with their flesh" (19:21b).

With this battle, this present dispensation comes to an end — and also, world history as we now know it. Chapter 20 provides us an inside view of the events which are to follow, events which will make up the next, the last, and the shortest dispensation, in terms of time. This dispensation will be made up of the millennial (1,000 year) reign of Christ and close with the last battle of man and Satan against God. This, then, according to the logical order of events as described in this chapter, will be followed by the resurrection and judgment of all the wicked dead and their being cast into the lake of fire forever (i.e., to be damned eternally).

#### **The Millennium is to begin with Satan's binding (1-3a).**

After the vision, described in chapter 19, John sees an angel coming down out of heaven "having the key of the bottomless pit and a great chain in his hand." There are various interpretations as to just who this angel might be. However, it seems that the best answer would be to see this angel as the Lord Jesus Christ, described in 1:18 as being the One Who has "the keys of hell and of death." It is not necessary to see every detail in this vision as subject to literal interpretation, in order to hold to the premillennial position (some do — others do not). It may be that this is merely a symbolical presentation of the eternal truth concerning Christ as God's Administrator of divine judgment. The "key" in His hand could symbolize His divine power and authority over all life and death; the "bottomless pit" could symbolize the suspension of Satan's activities; and the "great chain in his hand" could symbolize His complete control over Satan's being and existence.

Verse 3 mentions that, after Christ casts Satan into the bottomless pit, and shuts him up, He also sets a seal upon him "that he should deceive the nations no more." This seems to emphasize once again the fact that at that day all satanic power and authority will be under the direct control of the Lord Christ and that such shall be completely contained during the entire period of a thousand years (i.e., the "Millennium"). Most expositors who hold to the premillennial position see this thousand-year rule of Christ as a literal 1,000 year reign. However, it

would not change the fact of that rule if the term "thousand years" were merely symbolical of a definite period of time pre-determined by and known only to God.

#### **Satan's binding to be accompanied by a new resurrection (4-6).**

After John beholds the binding of Satan, his attention is drawn to the earth where he sees thrones occupied by those who are spoken of, in verse 4, as "they." Strauss observes: "Who are they? They are all those who belong to the 'first resurrection.' They are Old Testament saints, Church saints, and tribulation saints. The occupants of these thrones are the same as those in chapters 4 and 5 including those saints who suffered martyrdom during the tribulation and those to whom our Lord spoke in Luke 22:29-30.

"The thrones that John saw are judicial seats of royal authority. They are not displayed for mere empty show. The sitters upon them are described in the passage as 'priests of God and of Christ, and shall reign with Him a thousand years.' They constitute Christ's 'royal priesthood' (I Peter 2:9), those whom He has made 'kings and priests' (Revelation 1:5-6; 5:9-10). John says expressly that 'judgment was given unto them.' Once God's saints were judged and persecuted by the world, and are treated even now, but the day will come when 'the saints shall judge the world' (I Cor. 6:2). Victory belongs to the King of kings and Lord of lords, and He will share with His redeemed ones on the earth for one thousand years" (op. cit., p. 334).

Whether we should take these "thrones" as literal thrones, or, as symbols of truth concerning our reign with Christ during this wonderful period, is open to speculation. The important thing, however, is that we are able to see, from this section, that all who take part in "the first resurrection" shall be there. Verse 4 draws attention mainly to the tribulation saints, but the fact that verse 5 tells us that the rest of the dead will live again until after this period, makes it quite clear that the saints of verse 4 also includes those who have already been raised with Christ before the tribulation (i.e., at the rapture). Strauss tells us that "All of the saints mentioned in verse 4 will be raised from the dead at different stages." He continues: "The first resurrection is a resurrection to everlasting life (Daniel 12:2), which includes saints only. It is called 'the resurrection of the just' (Luke 14:13-14), 'the resurrection of life' (John 5:29), 'a better resurrection' (Hebrews 11:35). The resurrection takes place at different stages, but it includes all who are God's own, raised to everlasting life. All who are said to be 'blessed and holy'" (20:6) (Ibid., pp. 334-335).

Walvoord also makes an observation concerning the mention of "the first resurrection": "It would seem clear . . . that the term 'the first resurrection' is not an event but an order of resurrection including all the righteous who are raised from the dead before the millennial kingdom begins. They are 'first' in contrast to those who are raised last, after the Millennium, when the wicked dead are raised and judged. Just as there are two kinds of physical death, namely, the first death which results in burial and the second death which is described as being cast into the lake of fire (20:14), there are two kinds of resurrection, a first resurrection having to do with the resurrection of the righteous, and a second resurrection having to do with the wicked. They are separated by at least one thousand years."



as the first death did not occur to all in one moment but is experienced individually by those who die over a long period of time, so the first resurrection is fulfilled according to the groups that are in view" (op. cit., p. 1).

#### millennial reign with Christ (4-6).

In the light of the great controversies that have arisen over the millennial question down through the years, it seems most strange that the book of Revelation has so much to say about it, in terms of detail. Indeed, except for the statement, in verse 6, that all who take part with Christ in His millennial reign shall be "blessed and holy," we are left entirely in the dark as to what kind of a reign this shall be. Actually, we must go to the Old Testament for most of the details that we do have concerning this period. These Old Testament messianic prophecies, which tell of the Messiah's rule and reign on earth, seem only to fit one period of time, and this is this period described in our text as the thousand-year reign of Christ. Again, we are indebted to Lehman Strauss who brings these Old Testament prophecies together in this concise summary: "The form of government during the Millennium will be a theocracy. In the Old and New Testaments it is stated that God will rule in the Person of Jesus Christ (Psalm 2:6-9; Isaiah 23:5; Luke 1:30-33).

The seat of God's rule in the earth will be Jerusalem (Isa. 2:2-4; Matt. 19:28). God's people Israel will be restored to their own land a united people. The breach caused by Rehoboam will be healed (Isa. 11:11-16; Jer. 31:4-16; Ezek. 34:11-16), and Israel will once more be the chief of the nations (Deut. 28:13).

The conditions on the earth during the Millennium will be ideal. There shall be peace in the animal kingdom (Isa. 11:7-9) as well as earthwide peace among men (Isa. 2:4; 54:13-14). There will be one language with the curse of Babel removed (Zeph. 3:9). All of the physical affliction will be delivered from the curse resulting from the fall (Romans 8:19-21; Isa. 11:6-9; 35:1-2) (op. cit., pp. 331).

All of these passages — and more — speak of a spiritual, moral and physical perfection beyond anything this world has known since the fall of Adam in the garden of Eden. Perhaps the greatest problem that arises out of the premillennial position (which accepts these prophecies as literally to be fulfilled), is the many imaginary insertions into the unknown and the bizarre applications that have been made to many of these prophecies and their interpretations. Suffice it to say, God has prepared a wonderful day in the future for all who take part with Christ in the first resurrection. It will be a most happy day, for, we shall be delivered from the power of the second death; we shall be given the status of "priests of God and of Christ"; and we shall reign with Christ — for a thousand years — and, forever! Perhaps God did not give us any of the details in order that we might not get hung up on the same — as so many seem to have done even without them. One thing we can be absolutely sure of — when that day arrives, we shall know that it has been worth all it has cost us to prepare for life eternally with God and His Christ! The Millennium will be but the beginning — such must itself ultimately be merged into eternity.

#### events following the Millennium (7-15).

Following the Millennium, we read that Satan is to be loosed out of the bottomless pit "And shall go out

to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle: the number of whom is as the sand of the sea." This seems to be a re-play on the battle of Armageddon, but chronologically, it is to come at the close of the Millennium rather than immediately preceding it. From verse 9, it seems clear that the last battle of all time is to take place in the same general area as the former battle of Armageddon. Here, however, it seems that the city of Jerusalem will be the main target of Satan's wrath.

Evidently there will be many who will listen to Satan's deceptive lies, for, we read, in verse 8, that those who join forces with him against Christ and His saints will come from the four quarters of the earth and will be "as the sand of the sea." Many expositors do not believe that "Gog and Magog" refer to the prophecy of Ezekiel 38 and 39 (which they believe to be fulfilled at the battle of Armageddon or earlier), but rather is an ambiguous symbolism alluding to the battle of which that prophecy speaks. Walvoord even says: "Another plausible explanation is that the expression is used much as we use the term 'Waterloo' to express a disastrous battle, but one not related to the historic origination of the term" (op. cit., p. 303).

The latter part of verse 9 tells us that when Satan and his followers are gathered before the beloved city, "fire came down from God out of heaven, and devoured them." Thus, ends Satan's history — and that of all who ever followed him and aligned themselves against God and His Christ (including also His Spirit). Verse 10 tells us that Satan is himself now cast into the lake of fire where already dwells the beast (Antichrist) and the false prophet. Here he is to be "tormented day and night for ever and ever." At the same time (vs. 11-13) there takes place the universal resurrection and judgment of the wicked dead.

The fact behind each of these events lends itself to many variant interpretations. It may be that "the great white throne" symbolizes the impeccable righteousness and holiness of God by which the injustice and impurity of man will stand out in all their exceeding sinfulness. The picture of the earth and the heaven fleeing away may symbolize the truth that even heaven and earth will pale into insignificance in the eternal presence of the Almighty God (or, perhaps, even be completely destroyed, to be replaced by "a new heaven and a new earth" as suggested in 21:1). The books that are opened may suggest that our every thought, word and deed are all known and read of God — and at the judgment will be the determining factor in our damnation (if we are not already delivered from such condemnation through the merits of Calvary). "The book of life" seems to suggest a special consideration by God for all whose names are contained therein (i.e., washed in the blood of the Lamb) and who have found life (i.e., eternal life) in Him Who is the source of all life, the Lord Jesus Christ (cf., John 14:6). Evidently this book will contain no name of those standing before the White Throne of God. Of course this is not to be taken in a literal sense, but the truth being suggested is true, none-the-less. All whose name can be spoken of as being contained in "the book of life" have already taken part in "the first resurrection."

Verse 13 speaks of the sea, and death and hell as delivering up the dead which were in them. Strauss seems to speak the thought of the majority of conservative schol-



ars as to this truth. He writes: "The resurrection of the wicked dead will be a literal bodily resurrection which necessitates the spirit and soul returning to the body. It is clear that 'death' and 'hades' are distinct places, each having custody of some part of man between death and resurrection. They are the enemies of man for which Satan must bear full responsibility" (op. cit., p. 342). It is immediately following this resurrection that all the wicked are to be judged "every man according to their works" (13b).

Verse 14 pictures "death and hell" as being cast into "the lake of fire." It may be that this is another way of saying the same thing that is said in verse 15: "who-soever was not found written in the book of life was cast into the lake of fire." The ones being referred to here, no doubt, are the same as those who had inhabited "death and hades" (v. 13). Verse 14 may also be suggesting that when "the second death" takes place (i.e., when all the wicked are cast into the "lake of fire", then there will be no further use for "death" (the grave) or "hell" ("hades") — even as there is no further use for the old earth and heaven (v. 11).

Just what all is meant by "the second death," "the lake of fire," and "and shall be tormented day and night for ever and ever" (10b), we can only speculate. Most conservative scholars would see this as a literal place of eternal punishment (some holding to literal fire and others not so sure). Some, however, think of eternal fire as symbolizing final and complete annihilation of all the wicked. And there are still others who would rather think of this "lake of fire" and the "second death" as pictures of the state of man eternally separation from God. Such a state is conscious and eternal, but the exact details are generally not spelled out.

#### In conclusion.

This author realizes that a short message on the twentieth chapter of Revelation cannot begin to do it justice. However, we have tried to be fair to all the various positions which have been put forth as possibilities for interpretation of the many word pictures and symbolisms to be found here-in. We have held primarily to the premillennial position because we feel it best takes cognizance of the chronological order in the sequence of events being presented. However, we trust that in arriving at any particular conclusions which seem to satisfy us best, we will not close our minds to other opinions and conclusions or look down upon any who would disagree with our own.

Certain basic truths do stand out, in this section, irrespective of our particular school of thought. The cross of Calvary did deal Satan his death-blow. All of his present and future attempts to arrest the authority and power of God away from Him are but the vain death-rattlings of a dying fallen angel! The Scriptures seem most clear that at the end of this present age Satan will make at least one final attempt at gathering all of his evil forces together (angels, men, and nations) to wage a war against God and His saints, which will result in a cataclysmic war of destruction such as the world has never known. Such an effort shall fail; King Jesus shall return to this earth and conquer Satan and all of his followers; the saints shall be raised to eternal glory and bliss; and the wicked shall be raised to eternal damnation and doom. With this, the triumph of Christ shall be eternally complete.

These truths are all we need to truly know and understand. The details (and exact time schedule) we wait until God sees fit to give us further illumination. But, however, we dare not grow smug or complacent — God demands continual vigilance and preparation. These final events necessitate our immediate and complete attention. We, each one, must prepare ourselves to meet our God and to stand before Him to give strict account of the deeds done in the flesh. Whether there is to be one resurrection and judgment or two, the main truth is still the same: each man will have his own personal resurrection; and each man must stand before God to give an account of his life. Whether the eternal end is heaven or the lake of fire (whatever these may mean, and whatever they may hold) will depend upon what we do with Christ — and the wonderful redemption He has bought for all who will believe upon Him and live their lives ever for His glory.

## PEWS FOR PAPAGO PARK Tempe, Arizona

ENTHUSIASM seems to be the key word for us this year at the Papago Park Brethren Church in Tempe, Arizona. The long, hot summer is ending and the exhilarating fall weather seems to have recharged the members of our church. We had a wonderful Congregational Meeting in September at which we elected our officers for the coming year. One of the most exciting things we accomplished, and which we want to share with all of you, was the decision to really go forward with plans to add pews in our sanctuary. This is something we have dreamed of for many years and which we now think we can make a reality.

We set October 27th as a special "Cash Day" and received funds for the pews all during the day. This was also "Sunday School Day." We had a carry-in dinner at noon and the afternoon was spent in games, contests, etc., for all Sunday School groups, ending with home-made ice cream in the evening. All of our groups and classes as well as individuals, took the pews as a special project and brought their collections that day. This was added to the funds we already have for this special purpose.

Any group that can give enough to buy one pew or any individual that wants to buy one pew and dedicate it to someone can do so and a small brass plaque will be inscribed and placed on the pew. The cost for each pew will average \$139. If any of you have a loved one who would like to do this for, we would welcome your gift. Or, if there are any groups who would like to take on a project, we would be interested in hearing from you. This fund, of course, will need to continue for quite some time and not everyone can give that much, but every amount is appreciated.

The pews will add tremendously to the beauty of our sanctuary and will help in the worship service, not only by their added comfort, but by keeping the noise level down considerably. We hope that in the future if any of our Brethren come west, they will stop by to worship with us and relax awhile!

Viola Price  
Recording Secretary



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for December

### Topic: SUN OF RIGHTEOUSNESS

#### Introduction:

For our study tonight, we have chosen Scripture written over 400 years before the birth of Jesus. Mankind was told just how this Great One would appear. How He would be heralded by a messenger, announced to man as the Savior — Christ the Lord. We shall note that the people as a whole were very sinful. The priesthood was mostly corrupted, and the church could not be looked to for any measure of true piety. Mankind was in darkness, but there was a faithful remnant. In every generation, God has had His genuine believers, no matter how far the people in general have gone into apostasy (*Bible Expositor and Illuminator*, December 1967). Much credit must be given the foregoing for many ideas on this lesson.

**Our Scripture lesson:** Malachi 3:1-4; Micah 5:2-4; Malachi 4:2

#### For Discussion:

##### 1. Micah 5:2

"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth to me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting." Bethlehem was a small place, scarcely large enough to be reckoned with. Ephratah was an ancient suburb of Bethlehem, and this gives double identity of the place where the Savior was to be born. His goings forth have been from of old signifies the eternal existence of Jesus. As we are observing Christmas, let us try to get the feeling that we are commemorating the greatest event of all time. We are thinking of the birth of One who was present when the world was made (let us say worlds). This is the One whom the angelic choir announced to the shepherds on the hills of Judea. The impact of that night's event still remains "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is

born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

##### 2. Micah 5:3

Read and discuss, adding — the Messiah says **therefore** — He will give up the Israelites until the time when they through travail shall bring forth a remnant of Jewish brethren.

##### 3. Micah 5:4

This refers to His second advent. He shall come and feed His flock forever. Also discuss, the infant announced; the years in obscurity and the messenger in the person of John the Baptist, announced over 400 years before his appearance.

##### 4. Malachi 3:1-4

What did John the Baptist preach? When did the Lord suddenly appear in His temple? In Matthew 21:12-13 we have the story; there are others.

These four verses cover the first advent and the second — of that time to come we do not know. We do know that he will execute God's judgment against sinners. Christ's second coming will be like fullers soap: sin will be destroyed and the redeemed will wear their white robes (figuratively speaking).

##### 5. Malachi 4:2

"Unto you that fear my name shall the Sun of righteousness arise with healing in his wings. . . ." This verse was written when the people of Israel as a whole were far away from God, but there were the faithful few. I would like to point out here, that this Sun of righteousness will only apply the healing to those that fear His name. This year is not terror but reverential fear.

As the earth and other planets revolve around the sun, so does the destiny of man revolve around the acceptance of Jesus Christ, the **Sun of Righteousness**. The healing in His wings is the healing of troubled souls, cleansed in righteousness. Paul says we are to stand, having on the breastplate of righteousness. What is righteousness? Where does it fit into the Christmas story.

## BOYS' BROTHERHOOD PROGRAM FOR DECEMBER —

by Rev. Bradley Weidenhamer

# BROTHERHOOD BIBLE SURVEY

## Chapter IV

# "POETRY"

THE SERIES of programs for Brotherhoods to use this year of 1968-69 is entitled "Brotherhood Bible Survey." These lessons are presented in the hope that each Brotherhood member might gain an overall view of Scripture and what the major divisions of Scripture contain. This month we wish to discuss the topic of the poetical books of the Old Testament. I would recommend that the leader make copies of this program for each member and distribute them to the members so that they can fill in the answers to the questions for themselves and keep a record of their work. Most of the answers will appear in the program with the questions.

1. Q: The five books of poetry are \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_.
2. Q: What is the chief characteristic of Hebrew poetry?  
A: Hebrew poetry does not rhyme, but instead it contains repetition of ideas and this is called parallelism.
3. Q: Where and when does the story in the book of Job take place?  
A: It is located in Uz, which is east of Israel, and seems to have taken place between the time of Abraham and the giving of the law at Mt. Sinai.
4. Q: Discuss the events which take place in chapters 1 and 2.
5. Q: Who were Job's three friends and what was their basic answer to the question of why Job was suffering?  
A: Eliphaz, Bildad and Zophar. Their basic belief was that Job was suffering because he was a great sinner.
6. Q: When God speaks in chapters 38 through 41, what answers do we find to the question of suffering?  
A: God shows that man is not capable of giving final answers concerning spiritual questions and that suffering comes for many reasons, one of which is for the glory of God.
7. Q: Who wrote most of the Psalms?  
A: David
8. Q: According to their content what are some types of psalms?

- A: 1. Messianic; 2, 8, 16, 22, 31, 40, 41, etc.  
2. Nature; 8, 19, 29, 33, 104  
3. Historical; 78, 105, 106  
4. Repentance; 6, 32, 51  
5. Instruction; 119  
6. Praise; 146-150
9. Q: What does the word psalm mean in Hebrew?  
A: Song of praise
10. Q: Read a few of the different types of psalms and discuss them.
11. Q: What is a proverb?  
A: It is a statement which contains much truth in a few words and is expressed in a way which will gain attention and stay in the memory.
12. Q: Who is the principal writer of Proverbs?  
A: Solomon
13. Q: What are some of the themes of the proverbs?  
A: The value of wisdom in following God; obedience to parents; friendships; importance of good company, honesty and industry; warnings against laziness, lying, evil companions, pride.
14. Q: Outline the book of Proverbs.  
A: 1. Wisdom and Folly Contrasted, 1-9  
2. Proverbs of Solomon, 10-24  
3. Proverbs of Solomon copied by the men of Hezekiah, 25-29  
4. The Words of Agur, 30  
5. The Words of King Lemuel, 31
15. Q: Read some of the proverbs and discuss them.
16. Q: Who wrote the book of Ecclesiastes?  
A: Solomon
17. Q: What is the key phrase and the theme of the book?  
A: The key phrase is "under the sun" and the theme (1:2 & 3) is that life is futile and unsatisfactory if it is lived only on the human plane with no thought given to God.
18. Q: Read chapter 12 and discuss it.
19. Q: The Song of Solomon is a \_\_\_\_\_  
A: Love Poem
20. Q: What meaning do we give to the Song of Solomon?  
A: This book describes the love of Solomon for the Shulamite woman and also typifies the spiritual love of Christ and the Church.



# Vinco, Pa. . . . A Backward Glance . . . A Forward Look

by James I. Mackall

**M**EN, if your church does not have a Laymen's Organization I urge you to organize at once!

As I think back over the years I recall when the men organized at our church in Vinco in 1941. It has been a rich experience for every active member since that date. Jacob Mackall was our first president. He did not get discouraged when there were only two or three men at some of the first monthly meetings. We often talk over some of the good Spirit-filled meetings we enjoyed with two or three men. We sang, read the Bible, studied our lesson and drank in the good things of the Spirit of God. Our organization has never disbanded since the start. There were times when the thread was a little thin, but looking back, I suppose, our faith was put to a test to see if the thread could be broken. Thank God, it held!

We were fortunate to have four fine ministers, "Men of God," with us during that long period of time. They were Rev. C. Y. Gilmer, Rev. W. St. Clair Benschhoff, Rev. Woodrow B. Brant, and one who is still with us, Rev. Henry Bates. Each of these men were a source of strength to the laymen. They recognized the great importance of the Laymen's Organization. Where there are men, there is power. If you get an active man, you undoubtedly have the wife and children. What wife does not want her husband active in church work. Name one!

We still enjoy our regular monthly meetings in the church fellowship house. The Christian fellowship and spiritual experience of that meeting is unsurpassed by any other meeting. We have from twelve to twenty men at our meetings, but on special occasions there are three or four times that many.

We also encourage and support two brotherhood organizations. These also were organized a long time ago and have been active ever since. Thanks to the men who were willing to give God some of their time and talent to help with one of the most important works in the church, working with boys. Many of our boys are grown now and have families of their own. We remember many meetings, sled riding parties, hay rides, caroling, wiener roasts, ball games, star gazing parties with the big telescope and a trained astronomer and many other planned activities held for boys. The boys that have grown up through our brotherhood organization are now ministers of the gospel, doctors, teachers, chemists, business men of various sorts, miners and mill workers. Yes, I'm glad I have been a part of our Laymen's Organization that has helped train young men. It has been very rewarding.

"Only one life, 'twill soon be past. Only what's done for Christ will last." No truer words were ever spoken. How are you spending your time and money, brother? Are you spending some of it on your brotherhood boys? Yes, I can heartily recommend to the men of the church who do not have an organization to organize at once and start a brotherhood organization. It pays here and will pay hereafter. Numbers should never keep you from it.

Remember, "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

## INTERESTING MAIL

**I**T ISN'T MUCH MAIL I'm receiving yet, interesting or uninteresting, as your appointed laymen editor. Most men, it seems, have followed the usual pattern; gone home from general conference with high resolves, and left "ye ed." to chomp on his finger nails.

There must be things happening out there. Write about your men's affairs and send me what you write. You're paying for the **Brethren Evangelist** space, why not use it. Imagine your local merchant paying for newspaper ads then not using them. Blank pages in your evening gazette would look different, but not very profitable to business men.

Write me,

unless you want to play it safe, following the wags' suggestion who said: "If you want to avoid criticism, don't say anything, write anything or do anything."

Floyd Benschhoff

## THIRD CHURCH Johnstown, Pennsylvania

**I**T IS EARLY in November as I write, and we have been without a pastor four months; but the program of this church goes on, the laity of the church rising nobly to the occasion, with the fine aid of Brethren ministers and laymen of the area and the Conemaugh Valley interdenominational clergy.

One of the hi-lites in our fall program was an organ-piano sacred concert produced by Rev. and Mrs. W. S. Benschhoff of Hagerstown, Maryland and augmented by our church male quartet. We had a fine Rally Day the first Sunday in October, and Walter Wertz of Conemaugh got us off to a good start with the quarters Sunday School lessons on Brethren Emphasis by teaching the entire adult division.

Our fall communion service was led by Rev. C. Y. Gilmer of Harrisonburg, Virginia who, with his wife, visited with us the entire day of October 13.

We have just concluded a weeks' evangelistic effort with Rev. William Anderson as guest minister. With his ready knowledge of our church and geography, having served here very recently, he was a natural and made very effective visits among the membership. His preaching was of the highest order. Five first-time confessions and three re-dedications were the visible results. The church was strengthened. (We were glad to see Peggy and Junior too.)

We covet the prayerful concern of the brotherhood

## PENNSYLVANIA DISTRICT LAYMEN FALL RALLY

WITH THE FOLIAGE of the hills "showing off" in all its color, the Pennsylvania Brethren converged on the Wayne Heights Brethren Church on October 3 to hold Fall Rallies. Laymen, W.M.S. and Ministerium met separately, then together, to promote and inspire.

The laymen had engaged Rev. Paul Macbeth of the Evangelistic Fellowship as speaker for the occasion. The ministers moved in with us to hear a fine address.

Paul Bird, our district president, led the meeting and conducted the business session. A minister-layman retreat was planned for the weekend of Oct. 25-26-27, with boys over 14 welcomed, same to be held at Camp Peniel. The fact that this area is some of the best hunting woods in the state may have had something to do with the selection of the site. We men ate a fine catered meal at noon with the women in the social rooms of the church.

Afternoon sessions were held by all the groups. The men decided to extend their financial year to November 1 in hope of reaching their 1967-68 goal. New goals were set up to begin at that time. With our financial goal we have been aiding our District Mission Board and Camp Board.

Floyd Benshoff, acting sec.

## THE PRESIDENT SPEAKS

by Richard Reed

IT SEEMS LIKE ONLY a very short time ago we were planning for the 80th General Conference of The Brethren Church. Now it has come and gone and is history. Thanksgiving is only around the corner, then Christmas Time surely has a way of moving faster each year.

Plans are being made now for the 81st General Conference laymen's program. I would like to say right here that any and all ideas for the laymen's program will be appreciated and given prayerful consideration.

I hope and pray that the monies for the project will continue to come in and that we can pay off this obligation before another year. More about this will be forth coming.

The men of the Brethren church need to re-dedicate their lives and get on the move for Christ. We have taken on a couple projects that require no money, only a little time and effort. I hope by this time that all churches have three men appointed to take care of the recruitment of young boys for the Brethren ministry.

We also said that we would take care of selling the Brethren History books. Are you doing your fair share? Till next time. . . .

## CENTRAL DISTRICT

RECENTLY the Central District ministers and their wives met together in Iowa City for a "Holiday-Inn Out." Due to conflicts in schedules and illness in the family, some of our group could not be with us, but we hope to all make it the next time. We met on Friday evening for a delicious meal and an evening of "chatting."

Saturday we travelled to the Amana Colonies where we visited the furniture shop, winery, woolen mill, bakery, smoke house and several lovely gift shops. These colonies are of special interest to us as Brethren for they are a part of our history as Dr. Ronk has referred to them in his book (pp. 29-32). They still practice many of the old customs such as plain dress for church (one service is in German which most of the older folks attend and the other in English.) We were delighted to find an open "meeting house" where we could see the simplicity practiced by these people. Here they had the main room measuring approximately 180 feet long with unpainted plank benches which were separated for the men and the women, plain white curtains and an electric organ. They have no trained ministers, but rather elders to do the preaching. This is such a delightful place with much old world charm and yet many evidences of the modern world for this is the home of the famous Amana refrigeration plant. Every Brethren should make this a "must" whenever in this part of the country.

As we departed for home we felt it had been good to be together for a time or relaxation, but especially for getting to know each other better. We highly recommend that others, especially ministers, try similar ventures!

Mrs. Paul Steiner

## WARSAW, INDIANA

THE WARSAW BRETHREN have been quite busy recently.

On September 30, an impressive installation service was conducted by Pastor Paul Tinkel with elected and appointed officers for the coming year responding.

On October 6, Rev. Louis R. King, Chaplain of Bridgwell Prison, Chicago area, was our guest speaker giving a very interesting message. Fifteen persons rededicated their lives to the Lord following the service.

Sunday, October 13, was also a day for rejoicing. Following regular worship services, baptismal was held in the auditorium of the new Educational Building. Dedication and prayer was given by the pastor. Marci Schaaf, Pam Neer, Lisa Schue, Tony Huffer, Miss Zeld, Beigh, Mrs. David Garber and Mr. Leslie Yoder were taken into the waters of baptism.

The evening service included confirmation and laying on of hands by the pastor and deacons for these new members, also received by letter were Mr. and Mrs. Frank Scott, daughter Becky and son Cary from Milford, Indiana and Mrs. Fred Grose from the Dutchtown Church. Approximately 100 members participated in the Holy Communion Service that followed.

Our senior choir under the direction of Mrs. Charles Sainer Jr. will present a program at the Flora Brethren's Home, November 3. Accompanist will be Miss Ina Lozier.

We are using the new Educational Building and hope to have public dedication for it in the near future.

Mrs. Wayne Schaaf  
Corresponding Secretary



# Keystone Korner - -

## Items of Interest from the Pennsylvania District

**T**HE BRETHREN at the **Brush Valley Church** recently had a service which was different. On Sunday evening the folks there had an "Old Fashioned Service." Brother Kidder, pastor, reports that about 225 people were present for this unique service which was carried on with the aid of oil lanterns. Many of the brethren came dressed in clothing of by-gone days, and six families even made the trip to the church by horse and buggy! The "good old gospel hymns" were sung, and, of course, a good "old-fashioned gospel message" was brought by Pastor Kidder.

**Brother Clarence Hesketh**, a member of the **Vandergrift Brethren Church**, and a licensed pastor in the **Pennsylvania District**, has been called to serve as the pastor of the **Valley (Jones Mills) Brethren Church**. The **Valley Brethren** had been without the services of a regular pastor since **Brother Charles Berkshire** left **Pennsylvania** to begin his studies at **Ashland**. **Brother Hesketh** had been helping with the services at **Pittsburgh** during **Brother Richard Godwin's** illness.

**The Calvary Brethren Church** in **New Jersey** also has a new pastor. This congregation is now being served by **Brother William Ogden**. (No relation to a former pastor in the **Brethren Church** by the same name.) **Brother Ogden** makes his home in **Old Bridge, New Jersey**.

Another "first" was recently held in the **Pennsylvania District** — a **Laymen's and Pastors' Retreat**. This weekend outing was held at **Camp Peniel** under the sponsorship of the **District Laymen** and the **Camp Board**. One of the special attractions was the fact that **Saturday** was the first day of small game hunting and the men and older boys were free to spend the day hunting on the expanses of the campsite and surrounding hills and vales.

**The Levittown Brethren Church** recently organized a **Junior Sisterhood** for girls aged nine through sixth grade. **Sisters Violet Anderson** and **Arlene Heaster** are the patronesses of the new organization.

**Brother Edward Schwartz**, pastor of the **Sergeantsville Brethren Church**, reports that the **Board of Trustees**, with an assist from several other laymen of the church, are making a number of improvements in the parsonage there. Included in the work has been the installation of

a new sewage system; repairing of the roof; insulating parts of the parsonage; and installing a front yard post light. Having hit the "40" mark for the past several Sundays, the **Sunday school** is now aiming at 50 for each **Sunday**.

On **Friday evening, October 25**, the **Vinco Laymen's Organization** sponsored an **All-male Sacred Concert** in the local church. Well over two hundred people took advantage of the opportunity to hear some wonderful vocal and instrumental music. Special "feature" of the program was the original **Vinco Male Quartet**, a group of men who a few years ago sang in churches all over western **Pennsylvania** and who have made several records. These four men are all active in the **Vinco Church**. **Rev. St. Clair Benshoff** also added much to the program with his organ and piano music; and **Brother Floyd Benshoff** of the **Third Brethren Church** played a trombone solo. The offering of the evening will be used by the men for local, district and national projects.

**Rev. John Mills** has accepted the call of the **Wayne Heights Brethren Church**, to become their pastor effective the beginning of **November**. **Brother Mills** has been serving the **Oak Hill, West Virginia Brethren Church** for the past four or five years.

**Rev. Richard Godwin**, who had been seriously ill in **St. Francis Hospital** of **Pittsburgh**, is back on the job again at the **First Brethren Church**. At a recent congregational meeting of the church **Brother Godwin** received a three-year call to continue as the pastor there.

## WILLIAMSTOWN, OHIO

**T**HE **WILLIAMSTOWN First Brethren Church** held its 76th Annual Homecoming **October 13, 1968**.

The morning worship at 10:30 a.m. was conducted by **James Donahoo**, pastor. Special music was provided by **Cindy Main**.

At noon a carry-in dinner was enjoyed by all. **Rev. Russell H. Hay**, **Coshocton, Ohio**, was guest speaker for the afternoon service. He is well known as a state-wide speaker and has written the column, "The Country Parson Ponders," in the **Ohio Farmer** magazine since 1945. He is in his 31st year as pastor of the **Canal Lewisville Methodist Church**.

Music for this service was presented by **Mr. and Mrs. Eric Stanton**, **The Five Gallant Sisters**, and a quartet from the **Arlington Community and Alumni Chorus**.

Following this service a social hour was held in the church social room.

Nancy Baughman  
Corresponding Secretary

**"LET GOD'S LOVE PREVAIL"**  
**Ephesians 3:18**

# SISTERHOOD

## Devotional Program for December

### Call to Worship:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

### Song Service:

Favorite Christmas Carols

### Circle of Prayer:

Remember especially those who will be spending Christmas far from their homes this year.

### Bible Studies:

Junior: "I Am the Bread of Life"

Senior: "Haman, Mafia Boss"

### Discussion Questions:

Seniors: Discussion questions over your chosen book.

### Christmas Reading or Poem

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

**Something Extra:** Don't forget others this Christmas. There are so many things you can do to make someone else's Christmas a little happier and to spread the true meaning of this wonderful season. Give without expecting in return and you will receive blessings more precious than any material gift you could ever receive.

## JUNIOR BIBLE STUDY

# I AM THE BREAD OF LIFE

by MRS. KAY BURGI

OF ALL THE "I am's" we are going to study this is probably the easiest one for us to understand. What is more commonplace than bread? In many countries it is the most important food of the meals. To the Jews bread was so important they wouldn't even cut it with a knife. They broke it with their fingers.

There are many kinds of bread. Besides the usual white bread there is rye bread and whole wheat bread that your mother tells you is better for you. The Egyptians make their bread in thin sheets; Italians have a hard black bread baked in chunks; Scandinavians use a rye bread that is circular in shape and very brittle. We have bread shaped especially for sandwiches and bread made into rolls for company. There are several kinds of bread for different purposes. In this Bible study we will see that Jesus is the Bread that satisfies every need at every time.

If you will turn in your Bible to the sixth chapter of John, you will read about the feeding of the five thousand. This is such a well-known story I don't think we need to read it now. This is the only miracle recorded

in all four of the Gospels so you can see what a big impression it made on the disciples. You will remember Jesus took five loaves and two fishes and fed the 5,000 with 12 baskets left over. This was the high point in Jesus' ministry. Never had such a large group seen Jesus perform such a spectacular miracle. In verse 15 we read the multitude wanted to make Jesus their king. They saw Jesus as a means to free food. Why work if they could get a king to take care of them?

Jesus knew their intentions and tried to escape from them. Verses 15-21 tell of Jesus and the disciples crossing the Sea of Galilee to escape the crowds. It is at this time that Jesus walked on the sea. However, on the other side He found the same crowd waiting for Him. He used the miracle they had all witnessed as a stepping stone to teach them new truths. As the people asked questions, He revealed Himself as the real source of spiritual life.

(Have someone read verses 26-27.)

Jesus knew the people were primarily interested in the food He could give them. They did not see the real



significance of the miracle. They were interested in ordinary food which decays. Jesus pointed out the human personality must be fed with eternal food which is Christ Himself.

(Read verses 28-29.)

Right away the Jews wanted to work for this Bread Jesus was talking about. They were so used to living according to the Law where they had to perform good works to save themselves. They wanted some ritual they could do or some prayer they could say that would assure them of eternal life.

Jesus made it very simple for them. There was nothing they could do except accept Jesus as the Son of God and trust in Him to meet every need. And it's just that simple for us today!

Now the multitude does a strange thing — they ask for another miracle! They had just seen the spectacular feeding of all those people and here they were asking for another sign. By bringing up Moses and the manna in the wilderness they were hinting for another feeding.

But Jesus very clearly draws the difference between manna, a physical food which God sent to the Israelites in the wilderness, and Himself, a spiritual food also sent by God. "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35). Man's deepest needs are not material, but spiritual and only God can satisfy these needs.

(Read verses 47-51.) What could be more simple and yet so beautiful! Christ can meet every need.

We mentioned earlier that this was a high point in Christ's ministry. His popularity was never better. But after these teachings we read in verse 66 that "many of his disciples went back, and walked no more with him." The departure of so many of His disciples must have saddened Jesus for He was concerned for all of them. He asked, "You do not want to go away also, do you?" He wanted all of them.

The reply of Peter was magnificent in its faith. "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (vs. 68-69).

Our choir at church used to sing a hymn, "Lord, I've a Hunger Deep for Thee." We, as Sisterhood girls, must have this hunger for Christ and His Word. Let's reply, "Bread of heaven, Feed me till I want no more."

Since this is your Christmas meeting, perhaps we could discuss together:

1. What does Christmas mean to your non-Christian friends?
2. What does Christmas mean to you?
3. How can we in our Christmas activities stress the fact that the Babe in the manger is the Bread of Life sent from heaven?
4. What needs can Jesus meet in the life of a young girl?

SENIOR BIBLE STUDY

HAMAN, MAFIA BOSS

by MRS. WINIFRED MORRISON

For preparation: Read Deuteronomy, chapter 31. Pay special attention to verse 18. The prophecy in verse 18 is fulfilled in the book of Esther.

IT IS INTERESTING to notice how one's occupation can expose him so constantly to one way of life, and, at the same time, shield him so completely from another. The school room where I dwell and have my very being for nine months of the year imposes a very secluded existence. There, the students, the teachers and the administrators create a world of our own. It is usually a fairly safe, sheltered world. Though we are aware of the currents and eddies of the life outside these walls, they seldom touch us very emphatically. Occasionally, a bombastic event will stir our routine, but briefly.

It is as if we are all involved in some intense, pre-natal cycle, growing and preparing ourselves, individually and collectively for birth at the end of a nine-month gestation period. Labor is long and time-consuming, but each year the school room does release from its warm cocoon thousands of young adults who are ready to venture into the cold reality of "life."

Physicians tell us that the event of birth is the most critical moment in the life of any human. If we survive this crisis, we are usually off to a good start. But I've been wondering, after a few traumatic experiences I had this summer, if my pupils and I are, perhaps, too protected, too unknowing of the movements of the great world outside our school room window.

In most schools we are too preoccupied concentrating on the good, positive forces to give much consideration to the forces of evil which are even more rampant in our age. Could it be, that in our teaching and experiences we have failed to remember that those first humans partook of the knowledge of good and evil, and that for every great good, there is also a corresponding great evil. To present life at any time and any age as beautifully good is a grave error, and it is not scriptural.

Then too, high school pupils, unlike college students, even the college freshmen, are not generally concerned with anything except those things which directly concern them. My present student teacher from the Uni-



versity of Dayton is appalled at the lack of interest in even the brightest high schoolers in "outside" things. High school pupils have "their" music which is very different from that of the college student or that of adults. They have "their" vernacular, "their" unique problems, "their" viewpoints, all of which are geared to "their" life. Naturally, I, too, am caught up in "their" things.

At any rate, such a world-wide criminal organization as the "Mafia" had no special place in our living patterns. As a matter of fact, I had not even paid the slightest attention to this well-known crime syndicate, until I innocently stumbled into its web this last August in Las Vegas, Nevada, a reasonable facimile of Sodom and Gomorrah, which some high school student said once were two of the world's great lovers. (I hope you know better.)

I came to Las Vegas as eagerly as the Jews went down into forbidden Egypt, and I went there with a new teacher friend, who after twenty years, had just left the Catholic order of nuns, the Sisters of Notre Dame, who are probably the best educated group of women in the world. How I came to be wandering around the Mojave Desert with an ex-nun is a story I shall save for a dreary, Excedrin-headache day.

Ann, my friend the nun, barely removed, had heard that the Ramsey-Lewis Trio whom she had come to adore were singing at the plush hotel Tropicana. Ann and I, like most people who go to look at evil, had no intentions of becoming involved with it. Little did we know that the Tropicana, and half of Las Vegas is owned and operated by the Mafia.

At that point my eyes were glazed from looking. My poor unsuspecting mouth was shaped in a permanent "oh." I was tired. I was done up, and the Ramsey-Lewis bunch had no charm for me. Ann "had" to hear them. So after much weary circling around and around the parking lot, the cars parted before us, and we spied a large space and darted into it.

Left alone, I happily and lazily began to file my finger nails to the tune of "in the midst of a dry, thirsty land." In the middle of "thirsty," an immense burly creature all covered with bristling hair and breathing flames, thrust its great head in the car window and growled, "What-ya-think ya doin' here?"

I was so astonished I stabbed my hand viciously with the nail file. I couldn't even remember what I "was" doing there! Thus, I questioned hopefully, "Why, what do you think I'm doing here?"

"Well, you ain't doin' it here no more anyways, and don't get smart, Sister."

I was completely unbalanced, "Oh, I ain't smart," I stuttered feebly, "and Ann's the sister, not I" I concluded joyfully.

At this juncture, Burley Head No. 1 was joined by Burly Head No. 2 who snarled, "What-ya-think ya doin' here?"

I shook my dizzy head.

"Get goin', or we'll turn you over."

"What do you want to turn me over for?" I croaked.

Burley Head No. 1 spat across the street. I could tell he'd be a winner in any spittin' contest. "This here's the Big Boss' parking place. Nobody parks here but the Boss."

"Who's the Big Boss?" I lisped, hoping he'd be a friend of mine, but knowing he wouldn't.

They exchanged dark glances. "The Mafia," they said almost reverently.

I breathed a sigh of relief. "The Mafia?" I said non-chantly, "Who's he?"

It was their turn to stare. I watched with interest the way their stomachs bulged out in perfect unison; the way their mouths flew open as if on hinges, well-oiled; the interesting shade of purple which flooded their necks and faces. I had bugged them! But my time had run out. Out of the corner of my eye I saw Ann approaching. With an expert twist of the hand, I stripped the gears, rescued Ann and thundered away. We told our story to a wide-eyed motel clerk. It was he who told us that the Mafia was the most vicious, the most vindictive crime syndicate in the world. To him our escape was a marvel. That night, Ann and I took a much longer time with our prayers. Later, when I got to California, I read a long and complete magazine article on the Mafia. I am no longer amused by my Las Vegas experience.

What has this all to do with the Old Testament story of Esther? Well, the cruelty and the power of the present day Mafia is very reminiscent of another Mafia gang and another Mafia chief, called Haman who planned to get rid of a whole race of people who just happened to get in his way in the Persian Mafia capital.

Chaos, confusion, hatred, disregard of God is always in any age the perfect spawning ground for all that is evil. Such conditions gave rise to a Hitler in a restless Germany during the years prior to World War II. Such conditions in Persia gave rise to the upstart Haman, a wicked and arrogant man. Such conditions in our own world today will eventually give rise to the Anti-Christ, the crown prince of earthly evil. Already popular social, governmental and church movements; already the modern watering down of morals, faith and Christian life are busily paving the way for Anti-Christ. There will be many Anti-Christ's who will precede the Anti-Christ, and Haman was a type of such.

When Esther became queen, there were in the palace two men who were to bring her to the great destiny for which God had raised her. One was her cousin, Mordecia, a high and mighty eunuch who had access to the women's quarters and to most of the palace gossip. Mordecia was a descendant of the tribe of Benjamin, the smallest and most war-like of the Jewish tribes. Of the twelve, Benjamin was one of the two which survived. Out of this proud group came King Saul. Later the royal name appears in Saul of Tarsus. The men of Benjamin were left-handed archers, and their war-like nature marked them with determination, fierce obstinacy, and persistent firmness. Mordecia employed these characteristics.

It was a strange destiny that brought into the Persian Court at this time another man, Haman. For Haman was a descendant of the Amalekites who had pursued Israel for years and put every stumbling block in their way. Later the Amalekites were almost exterminated by King Saul. Haman as a descendant of Israel's great enemy would hate the Jewish Mordecia with the same instinctive hate which the Jews and Arabs feel for each other today. Many modern hatreds were born in ancient times.

Court manners were very specific in those days, and all under dignitaries bowed to those above — that is everybody but the Jew Mordecia. He refused point



blank to bow to any man, most of all to Haman, the prime minister whom he hated. For this impoliteness, Haman further hated Mordecia and at once began to plot, not only to destroy Mordecia, but the entire Jewish nation in Persia.

In the meantime, Mordecia, wily Jew that he was, had discovered a plot to kill King Xerxes. It was thought that Haman had also had a part in this plot. In any case, Mordecia neatly foiled the plan and saved the King's life. Cunningly and for his own purpose Mordecia did not inform the king of the plot against his life, nor of his part in preventing it. However, it was properly written down in the court records.

It took Haman nearly a year to prepare a case against the Jews and his arch enemy Mordecia. By clever planning, Haman was able to accuse King Xerxes' Jewish subjects of being traitors, and disloyal in a number of ways. In an eloquent plea, Haman asked the death sentence for all Jews and the confiscation of their vast riches and valuable properties for himself, and of course, for the king. As always, the Jews had fared well in economic matters. They do inherit the riches of the world in that respect.

This order for mass murder and wholesale confiscation of property would be hard for us to believe ordinarily. We would be inclined to wonder if the writer of Esther had not gotten a little carried away. However, we are horribly familiar with the mass butchery of the Jews in Europe during World War II. We are not hard to convince.

Furthermore, at this point King Xerxes was in a bad financial state. His defeat by the Greeks had left him in poor economic straits, and he could use extra revenue. Also Xerxes did not suffer any guilt feelings about the murder of his subjects. He had no compassion or mercy toward any man or any nation. With hardly a thought, Xerxes consented to the massacre of the Jews in Persia. Haman was delighted and hastened to rejoice over the unfortunate Mordecia.

The grief of the Jewish Mordecia and his people was great. As in the Jewish pattern of Ezra, Nehemiah and Daniel, Mordecia cried out and rent his clothing, and the others followed suit. Though no direct reference was ever made to God in the book of Esther, the Jews began to fast and to mourn, always considered to be a religious rite among them.

Mordecia was at a loss to know what to do. As a leader of his people he must approach the king and ask for mercy. Yet the law stated that no sign of sorrow or any reason should be brought into the king's presence, and Mordecia was certainly in agony of spirit.

Thus, it would seem as if Haman's evil plot would surely bear fruit, and the entire Jewish nation, except for those few who had returned to their land, would be extinguished. If this were to happen and the Jews in the homeland were not productive, no Messiah could be born of this nation as God had promised years earlier. So you see a much vaster thing could be at stake here. Our very future rests upon this moment thousands of years before we were born. Yet, here in the book of Esther, as before the foundation of the world, God had thought of you and me, and of all those who would accept His Son.

You see, it had always been Satan's purpose to prevent the birth of Messiah. He tried any number of means to destroy the Jewish race. Haman was one of

those "times" and one of those "means." Thus, Haman takes on special significance to Christian people, as we see Haman's plot is not only against the Jew and Mordecia, but against God Himself. Modern Christians should look hard at Haman, for Anti-Christ is not only a person — Anti-Christ is a system also. Here we see both at work. Alert Christians should be on the lookout for the Satanic attacks outlined in Esther, for Satan does not change his tactics. Why should he? They work. He operates behind the scenes as he does in Esther.

Only once did Satan ever directly attack any servant of the Lord, and that was his assault upon the Great Servant of God. Even here, Satan did not want this face-to-face encounter, but the Spirit led Christ into the wilderness to be tempted of the Devil. The Spirit decreed this personal encounter. Failing to destroy the Servant, Satan attempted to destroy His service. Failing again, Satan fell, and continues to fall upon the servants of the Lord continually. This is the battle of which Paul warns us in Ephesians 6:12. "For we wrestle not against flesh and blood, but against principalities against powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

Esther often becomes a book we do not study very seriously. It is so completely Jewish that we see little in it for the Christian. It is so mysteriously silent concerning God that it puzzles us. Even though the beauty and bravery of Esther appeals to our hearts, we know she is not a "Daniel," in that she, no doubt, partook of heathen customs and foods, though refraining from heathen worship of gods. Later, we shall see deception and cruelty in Esther and questionable conduct in Mordecia's sometimes slippery behavior. Yet, we cannot condemn them, for in their undesirable traits we see too often our own. We must admit that all Christians today are not all that we should be.

Haman should serve to awaken us to our precarious situation today and to the fact that the end of the age and the rapture draws nearer. As the Mafia is in our time the epitome of widespread and socially accepted evil, so is Haman, Chief of Mafia activity of his time. He involved a whole nation in his mad plan to destroy God's people, and we see God working silently in the shadows to prevent such disaster.

It is publicly acknowledged that certain high officials in government and business are members of the Mafia. That people of the entertainment world are active in this syndicate is no secret. Just so, Haman crept into high places, and we find his evil encompassing everyone near him. None could escape. It is that way in Mafia society today. People are born into or initiated into this criminal organization for life. None can marry outside of it, nor escape its far-reaching hand. Men are in bondage forever. There is no liberty in evil, but bondage in Christ means freedom and liberty in the spirit.

In this month's study we leave Esther, Mordecia and the entire Jewish nation on the very verge of destruction, caught in a trap from which escape seems utterly impossible.

How God in His great providence, silently and surely brings the wilful Jew out of death, how He moves to make order out of chaos, how He does the impossible so that it becomes the possible is the story we shall consider next month.

## Signal Lights Program for December

Prepared by Mrs. Alberta Holsinger

## Bible Theme: "BIBLE FRIENDS"

## Project: VILLAGE EVANGELISTS FOR NIGERIA

## Singing Time:

"Silent Night"  
 "O Little Town of Bethlehem"  
 "Away in a Manger"

## Bible Time:

## Friends of Baby Jesus

(Set up a nativity scene showing the wise men worshipping Jesus. Use any other visual aid you may have such as filmstrip, flannelgraph or pictures.)

A man stood gazing at the stars. "Look! There is a new star," he said to his friends. "It is bigger and brighter than any of the others."

"It means a king is born," said one friend.

"Let's go find him," suggested another.

So the men began a long journey. They crossed the desert following the bright new star. They rode on camels. After many weeks they came to Jerusalem. They went to the palace.

"We have come to see the baby king," they told King Herod.

"What!" shouted Herod. "There is no baby king here."

Then he called the palace teachers. "Where will the Jewish king be born?" he asked.

"In Bethlehem," answered one of the teachers. "God's Word tells us He will be born in Bethlehem."

King Herod directed the visitors to Bethlehem. As the men traveled to Bethlehem the star again led the way. It stopped over a house. The men got off their camels and knocked at the door. Joseph opened it.

"Is the baby king here?" they asked.

Then they saw Mary holding Jesus. They went in and worshipped Him. They gave Him gifts of gold, perfume, and spices.

The next day they started the long journey home. They sang as they traveled. They were happy. They

had seen the Baby King. They had seen Jesus. They were His friends.

—Based on Matthew 2:1-12

## Memory Time:

## Matthew 2:11

Today's memory verse is longer than most of the ones we have been learning, but I'm sure you will be able to learn it.

(Read the verse to your group. Explain the meaning of frankincense and myrrh.) Now we will read the verse together from the paper I have given you.

You may take your memory verse home. Remember to study it this month.

(Review other verses.)

## Mission Time:

## Christmas in Nigeria

Close your eyes. See the big jet? It's going to Nigeria. Let's get on board. Fasten your seatbelts. We're taking off. In a few hours the plane will land in Nigeria.

The Christian Nigerians will celebrate Christmas. Do you think they will do the same things we do? (Let the children express their ideas and share their knowledge.)

You are right. If we could really visit Nigeria, we would find the Christians doing some of the same things we do but other things would be different.

There would be no pine trees decorated for Christmas. There would be no fancy gifts and decorations from the store.

The Nigerian Christians know Christmas is Jesus' birthday. They plan a special offering for Him.

Sometimes we seem to forget that it is His birthday. We plan gifts for everyone but Jesus. How would you feel if people gave gifts to everyone but you on your birthday?

The Higi people go caroling but just to the homes of other Christians. You see, there are people in their tribe known as "praise singers." Such a person stands in front of a compound. He sings nice things about the people who live there. They give him a few pennies, and he goes on to another home.

The Christians do not want people to think they are these kind "praise singers," so they go caroling only at the homes of Christians.

The Nigerians plan special programs and services for Christmas. They act out the story of Jesus' birth. They show the Baby in the manger with Mary and Joseph. They show how the shepherds and wise men came to worship Him.

Some of the people walk many miles to be at the service on Christmas. They sing happy songs of the Savior as they travel to the village where the program will be held. The Christmas pageant is given outside because there is not room for all the people in the church.

The Nigerians honor Jesus on His birthday. They sing. They pray. They worship. They bring Him gifts.

Do you remember Christmas? Jesus' birthday? Do you sing and pray and worship on His birthday? Do you give Him your best gift?

## Prayer Time:

Let us thank God for Jesus.

Let us ask God to help us to remember that Christmas is His birthday. Let us ask Him to help us remember to honor Jesus with our songs, our worship and our gifts this Christmas.

## Business:

1. Roll Call.
2. Talk about our project.
3. Offering.
4. Complete your plans to go caroling.



# The Grace of God

by REV. JOHN C. NEVIUS

THERE is an excellent number of hymns and songs in the Christian faith that express the doctrine of the grace of God. Of course, one of the most outstanding is John Newton's **Amazing Grace**.

Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed!

The Bible can be likened to a compass in this respect; as a compass has what is known as cardinal points, north, east, south, west, so the Bible has cardinal teachings: and one of them is the grace of God.

The doctrine of divine grace overshadows all other Biblical teaching. The Scripture says, "Where sin abounded, grace did much more abound."

Noah, to whom was given the responsibility to again replenish the earth "found grace in the eyes of the Lord." The law came by Moses. But even the law, given from rugged Mount Sinai, midst the thunders, lightnings and thick cloud was a manifestation of the grace of God.

Putting it simply, the grace of God is, "God's unmerited favor toward man." Another way of saying it is, "Grace is the love of God in active exercise on behalf of sinful men." The elements of grace are these; God's attitude, His love; God's activity, to reach men and redeem them through the blood of Christ.

The Bible distinctly designates the people on earth as the receivers of God's grace. Heaven is considered to be the place of the very presence of God. Hell is the place thought of as the absence of God, at least of His favor and salvation. However, the earth is the stage of the very passion of God. The compassion of God is seen in Christ as He lived on the earth. Earth is the place God's Son bled, died and was entombed. Earth is the place that witnessed His resurrection from the dead. We earthlings are between two eternal abodes; heaven and hell. Grace comes only to us. Salvation, the grace of salvation is offered only to us in this life.

Adam was created from the dust of the earth, and on the surface of that earth we still live today. While living in Eden's bliss man sinned and God drove him from the paradise into the wilderness. Forced out of the paradise and plunging towards eternal perdition, the human pair had not a just complaint against God and no way in themselves to justify their disobedience. Why should God spare them from eternal judgment? But wait! Before Adam and his wife were driven out of the garden and into a world of dreadful darkness, God, in His grace offered them an opportunity for repentance and redemption.

But how could redemption be accomplished? First, God's promise: The Seed of the woman would bruise the serpent's head. Then came God's provision: For Adam and the woman He made coats of skins. The writer of Hebrews says, "Without shedding of blood is no remission." John in his first letter says, "The blood of Jesus Christ His Son cleanseth us from all sin." God promised that a Savior would come, and that He would give Himself as a sacrifice for man's sin by shedding His own precious blood. Until Christ actually came in the flesh,

5. Write a letter to the Bischofs. Thank them for serving as our missionaries in Nigeria. Thank them for the work they are doing for God now. Tell them how you are serving God.

## Handwork Time:

### A Christmas Star

(For each child you will need a three-inch by thirty-inch strip of gold foil paper, scissors, and tape. Place a dot at each inch on the paper.)

Today we will make a gold star to remind us of the lovely bright star

which shown in the sky when Jesus was born.

See the dots on the paper? Fold like a fan on these dots.

Now cut one end into a point. Cut a few holes to make an interesting pattern.

Unfold and stretch around into a circle. Tape the ends together.

You may take your star home and tape it to a window. When you look at it, it will remind you that Christmas is Jesus' birthday.

## Signal Lights Benediction

man was to offer sacrifices to atone for his sins. The price of sin is death. The price to redeem from it is the same. God, because of divine love and through grace, paid the price. "Christ died for our sins."

As a result of sin and all have sinned, man has strayed far, far from God. Yet, in his heart he desires to know God. This in itself is evidence of the mercy of God. Man has bowed before things terrestrial and celestial in his quest for pardon, peace and a knowledge of God. But without bowing to Christ, man finds no release nor relief from his sin or himself.

To where and to whom can man go? "But not as the offense so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many (Rom: 5-15). This verse in Roman's five ends man's quest for salvation and answers the question where, through Whom, and in Whom is the grace for salvation which he seeks. God's grace for man to be saved, God's gift for man (all men) is in the one Man, Christ Jesus. Only the divine grace of God in Christ and through Christ, to us, pardons our sins and gives us the peace of God.

But some will say, surely we must do something to receive this grace. How can this be a gift of grace and be something that we would be forced to earn? The words of the Philippian jailor express this same attitude, "Sirs what must I do to be saved." A gift is given not earned. If you get something for what you have done you are the receiver of a remuneration. A remuneration is a payment and a payment involves a debt. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4-5). Therefore concludes the Apostle, "It is of faith, that it might be by grace."

Furthermore, we read in Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Give attention to the words, "By whom and by faith." Note it is not by "what." As if by some possession of this earth we could make ourselves acceptable to God. No, by faith is the principle and by Whom is the person. In other words when a person in faith comes to God through Jesus Christ he is accepted into the family of God. He, by faith through grace has become a child of God.

A little boy in Korea had grown up in a family so poor that there was only one glass of milk a day for the whole family. Each child was taught how deep he could drink, so as to have his share and to leave some for the others. Disaster visited the little town where the boy lived and he was separated from his family. He was taken to a Red Cross feeding station where a nurse provided him with his first full glass of milk. It was

all for him. The first full glass he ever had in his life. The lad didn't realize that it was all for him, and holding the glass before his eyes, he asked: "Lady, how deep shall I drink?" The nurse with a lump in her throat and understanding in her heart, responded, "Dear young man, drink as deep as you can."

And so with God's grace to the man outside of Christ there is sufficient grace to forgive you of all your sins. You ask how much grace is there for me? As much as you need. Christ made a full atonement to provide you with the fulness of grace. Remember, "Where sin abounded, grace did much more abound" (Rom. 5:20).

## BIRTHDAY LIST The Brethren's Home

January	24	Grace Porter
January	30	Charles Whartor
February	29	Edna Allbaugh
March	3	Roy Stonebraker
March	4	Mary Maus
March	24	Hattie Miller
March	29	Iona Dobbin
March	31	Pearl Conrac
April	6	Orpha Beekley
May	12	Hazel Endler
May	20	Eva Yates
May	23	Myrtle Rainey
May	31	Dora May Wisehear
June	16	Rev. Robert Porter
July	4	Nellie Kurt
July	11	Selesta Whartor
July	17	Pearl Rumme
July	22	Ada Schrim
August	5	Lucy Beel
August	10	Oscar Scot
August	22	Goldie Stonebrake
August	23	Saline Scot
September	18	Grace Paxson
September	19	Hattie Man
October	4	Jessie Mau
October	15	May Kreitze
October	23	Nora Mill
November	5	Clara Strous
November	18	Edith Krof
November	19	Ida Rumme
November	25	Maud Clingenpe
December	25	Eva Rumme
December	27	Ona Humbarge

Why not join the  
TEN DOLLAR CLUB?



# MISSIONARY NEWS



## MR. and MRS. TRACY — LOYAL WORKERS

by Ellen Baer

JOSEPH AND ELDA TRACY had lived in Krypton, Kentucky, for three years, serving the hill country people. We had known them when they lived in Ashland, Ohio. They were faithful and active in the services of the Park St. Brethren Church and with their ever friendly smiles won many friends there. Elda Tracy worked with the children in the Sunday School so when they decided to move to Kentucky they were missed by young and old.

When Marjorie Kimmel and I were in Kentucky, we were at the Tracys' home at the time they were getting ready to leave Kentucky to make their new home in Florida. The Kentucky missionary house in which they lived was like a dormitory. When groups such as the Gospel Teams came, they found lodging at the Tracys and always a welcome.

But let us go back to 1965. The Tracys had gone to Kentucky with the intention of spending just two years helping at the mission, but they stayed three years and now found it difficult to leave for they had made so many friends there.



*Mr. and Mrs. Joseph Tracy are now serving at our new Home Mission church at St. Petersburg, Florida*



*Farewell party for Tracys at Krypton*

In these years they had taught in the Sunday School on Sunday at the Krypton church and then attended evening worship there. In the afternoon they drove their car up the winding, narrow dirt road to the little red schoolhouse at Meadow Branch where they had a very active Sunday School. The Tracys purchased a portable organ to help in the singing and several young girls had learned to play it, with Mrs. Tracy teaching them.

In June they had a very successful Daily Vacation Bible School at Meadow Branch, with about ten of the young mothers of the community helping in the school. The attendance was about 60.

Now they were leaving and they would be sadly missed. A surprise get-together was planned. They were to come to Margaret Lowry's for the evening meal on Saturday.

When the Tracys arrived they found the beautiful lawn of the Mission Center strewn with many tables and chairs and a considerable number of people with baskets of food. It was thrilling to see these Kentucky friends streaming down the hillsides to say farewell to their beloved friends. Then the honored guests were recipients of several lovely gifts from their friends in the hills.

It was a day long to be remembered. The mountain people loved these two who had done so much for them and they showed in so many ways their appreciation for the untiring work of these fine Christian people.

Then Monday morning came. The day of their departure. We were at the Tracys as they packed the last of their belongings into the U-Haul trailer and started away. Marjorie and I had been in Kentucky about three weeks and we knew we would miss them, and how much more those who had worked with them would miss them.

The next day we learned that they had had trouble with

the trailer near Hazard, Kentucky, where they had rented it, and had to leave it there. Their possessions would be sent later by truck. We gave thanks that, even in this, we could see the care of our Heavenly Father. Their car was not badly damaged, and they were able to continue on their way to Florida and reached there safely.

But the Tracys are not retiring from missionary work! They live near St. Petersburg where a new Brethren Church is being organized with the Reverend Phil Lersch as pastor and they are working with these people in the building of the church there. We can be sure of this — wherever they are, they will be actively engaged in the work of the Lord and they will always be remembered by the mountain people.

Marjorie Kimmel and I enjoyed the taste we had of mission work this past summer. If younger people could feel the challenge and call of missions and know the joy of service as we felt it this summer, I'm sure there would be no shortage of missionaries.

## SUMMER REFLECTIONS

### Krypton, Kentucky — 1968

by Marjorie J. Kimmel

**H**AVE you ever enjoyed the resounding voices of mountain children singing, "How Great Thou Art"? This was an unanticipated privilege in working with the youth at Krypton Vacation Bible School this summer. The song coincided with the theme of the Bible School and the lusty voices evidenced the fact they enjoyed every word and note. How they did sing! They surely believed the words! This was a thrill to those who listened and to share with them the blessings and praises of God's greatness.

To further the theme many visual aids of God's creations in earth, sky and sea were used. Records and film strips also stimulated the interest of the children. One day a turtle was brought along with David to show the others what he had found near his home. Others brought moths and butterflies to identify. Culminating the theme in the fact of God's finest creation of man and the plan of Salvation for him, was a message by Reverend James Sluss.

At the close of this meaningful three weeks of Bible School a baptismal service was held at the river in Krypton. It was a thrill to witness two adults and five children receiving this rite. People from the village, friends and relatives walked to the beautiful spot near the bend in the river. The sanctity of the moments, the quietness and beauty and even the song of the birds, all contributed to the feeling that this was holy ground. Later in the evening a service for the Laying on of Hands was

*In the early part of this summer, 1968, two Ashland women volunteered their services in any way they could be used in the work at Krypton, Kentucky. Marjorie Kimmel and Ellen Baer brought back a wealth of understanding and their lives and others have been enriched because of their selfless sharing of their summer. We share with you the articles they wrote after their mission work at Krypton.*

held in the church with the assistance of Dr. Harold Barnett.

Surely the Krypton Mission Center is a beacon light in this community under the able leadership of Margaret Lowery and Reverend James Sluss. It was a happy privilege to assist in the varied summer work with these two dedicated people.



*Marjorie Kimmel and Ellen Baer on the porch of Howard House*





*William, Debbie and Fran Curtis*

**A**FTER an extended first term of service in Argentine missions, the Curtises are returning for a year of furlough in the States. We anticipate their arrival December

## **Curtises returning to U.S.A.**

8, Sunday, 3:00 P.M. at the Cleveland Hopkins Airport.

They will be doing deputational work among the many Brethren Churches and you can write to them in care of the Missionary Board of the Brethren Church if you care to schedule them at your church.

## **MARGARET LOWERY ATTENDS 4-H LEADERS REGION FORUM**

**MARGARET LOWERY** was among fifteen 4-H leaders attending the first Southern Regional 4-H Leader Forum, October 27 - November 1, at Rock Eagle 4-H Center, Eatonton, Georgia.

These selected Kentucky leaders joined some 200 other local 4-H leaders from the 12 other Southern states, Puerto Rico and the Virgin Islands for the five-day event.

The forum's theme "Leadership to Expand 4-H" was carried out in a training conference for adults who serve as volunteer leaders for local 4-H groups. Scholarships for those attending were made available by the J. C. Penny Company through the National 4-H Club Foundation.

At the conference, the leaders learned new teaching methods, improving their skills in democratic group leadership and studied such topics as the needs of boys and girls and the role of the volunteer leader. The importance of reaching more young people through 4-H and the scope of the total 4-H program also was emphasized.

After returning home, they will share their ideas and information gained with other leaders



*Margaret Lowery selected as 4-H Leader to attend forum*

in their areas. The Kentuckians who attended the conference represented some 18,000 volunteer leaders who work with 4-H programs throughout the state.

Among the speakers at the forum was Dr. Raymond Payne, Department of Sociology University of Georgia, who made the keynote address, and Dr. Evelyn M. Duvall, writer and lecturer, who guided the leaders in discussing needs of boys and girls.

Dr. Jerry Macklin, chairman of 4-H youth programs of the University of Kentucky's Cooperative Extension Service, was in charge of one of the workshop sessions.

Congratulations are again in order for Margaret in her outstanding work with 4-H.

---

*Miss Margaret E. Lowery just recently concluded fifteen years of service in Krypton, Kentucky, in the hill ministry. Her duties are varied and her hours of labor are long among the people she loves. Along with her many other tasks she has a deep involvement in the 4-H program. We are proud of Margaret for her achievements and honors received and congratulate her on her fifteen years of missionary service.*

## Margaret Lowery sends Thanks

Clothing brought to the Missionary Board office building during this past season was transported to Krypton, Kentucky, by Mr. Dick Keffer with David Benschhoff accompanying him and Mrs. Dick Keffer and daughter Sarah driving down to Krypton to bring the men back. In her gratitude for the fine things sent to Krypton, Margaret writes the following thanks to all of you who contributed to this supply.

---

*Dear Friends,*

*I wish to thank you for your wonderful loyalty in supporting the work at Krypton Bible Center. It was so thoughtful and generous of you to remember the work here. Many folks will profit from your generosity. It is because of friends like you that we are able to continue our efforts encouraging others spiritually and helping them with their physical needs.*

*May God richly bless you as you continue to do His will.*

*Your grateful friend,  
Margaret E. Lowery*

---

# World Religious News in Review

## LEIGHTON FORD CALLS EDMONTONIANS TO SPIRITUAL AWAKENING

Edmonton, Alta (EP) — Addressing a capacity crowd of 7,500 people at Edmonton Gardens here, Evangelist Leighton Ford opened his two-week crusade by calling on the people to rid themselves of idols and "stretch our minds to see how great God is."

The Canadian-born associate of Billy Graham was met at the Edmonton Industrial Airport by several hundred cheering, sign-waving young people. He challenged them to be

"unashamed, unapologetic" in their witness for Christ. "Let's see if we can't see a great crusade in these next two weeks!"

Speaking to ministers of the area upon his arrival Dr. Ford said "the church today is asking — how do we communicate Christ to a secular society, so that people will hear the ring of truth that will make them listen and respond? We are seeking for the key to communication."

"We have to face the fact," he said, "that the secret of Christian communication is Christian men and women, in whom 'the Word has be-

come flesh.'"

Some 3,500 attended "Youth Night" on the second meeting of the fortnight revival effort in this Canada's northern-most metropolis.

In other messages Ford urged his audience to "act, get involved, get your hands dirty . . . become identified with the practical needs of people."

The meeting on September 18 was described as a "love in" during which the evangelist placed emphasis on social action and Christian involvement.

## NEW BIBLE TRANSLATION FOR EVANGELICALS DEBATED

Washington, D.C. (EP) — Strong arguments both for and against a new translation of the Bible for evangelical Protestants appeared in the September 27 issue of *Christianity Today*, the Evangelical fortnightly published here.

In reply to the question, "Do evangelicals need a new Bible transla-



ion?" Dr. R. Laird Harris of Covenant Theological Seminary, St. Louis, expressed a firm "yes."

Dr. Stanley E. Hardwick of Bethel Theological Seminary, St. Paul, Minnesota, said "no." He responded directly to an announcement made last year by Dr. Stephen W. Paine, president of Houghton College, that a group of 15 evangelical scholars had set to work on a new translation.

Both professors, each a specialist in Old Testament studies, recognized the need for versions of the Scripture in readily understandable English. They indicated awareness that the King James version, the translation best known to American Protestants, reflects the language patterns of the 17th Century.

Large portions of both articles dealt with the pros and cons of the Revised Standard Version (RSV), prepared in the late 1940's and early 1950's, and now widely used although it has been a source of some controversy throughout its history.

## OF SNAKE-HANDLING SECT FIELD AFTER MEMBER'S DEATH

Big Stone Gap, Va. (EP) — Wise County officials issued warrants against four members of a fundamentalist sect which believes in snake handling in this coal-mining community in Southwest Virginia. One of its members died of a rattlesnake bite during services held in August. Warrants were served on the Rev. Sammy Clifton, minister of the Holiness Church of God in Jesus' Name; Robert Mullins, the assistant minister; Kenneth Miller, owner of the two snakes used; and Roscoe Mullins, the last person known to have handled the snakes before Oscar Franklin Pelfry was bitten.

Mr. Pelfry, expressing his faith in God, held the snakes before the congregation. As he did, one of them struck the 65-year-old churchman in the forehead. He died the next day, August 19, after many of the sect prayed through the night for his recovery. He had been bitten on other occasions but always recovered.

All but Mr. Short, who lives in nearby Harlan, Kentucky, were arrested by Wise County Sheriff Shelcy Mullins and Commonwealth attorney Kenneth Asbury. They were released after posting \$2,000 bond each pending a preliminary hearing on October

## CZECH THEOLOGIAN WEIGHS CHURCH AND 'HUMANIZATION OF SOCIETY'

New York (EP) — As churches increasingly assert serious social initiatives and say "good morning" to the world, the world is responding with the contradictory greeting, "good night," to the church, a leading Czechoslovak theologian said here.

Dr. Jan M. Lockman discussed "The Church and the Humanization of Society" in his inaugural lecture as 1968 Harry Emerson Fosdick Visiting Professor at Union Theological Seminary.

The leader in the Church of the Czech Brethren and professor at the Comenius Faculty of Theology, Prague, did not, however, advocate the church's saying "good night" to the world or responding to an evening greeting with silence. He described the modern situation of church-world relationship and offered suggestions from his own experience.

According to Dr. Lockman, the responsibility for social action inherent in Christianity has at times been eclipsed and curtailed in the church's history, but has been reasserted in contemporary ecumenical theology.

The theologian is an active participant in the ecumenical movement. He chaired the section on the Churches' Fourth Assembly in Sweden last July.

## BOXER QUILTS CUBAN HOMELAND; 'IT'S A CRIME TO BE RELIGIOUS'

Miami (EP) — Kid Gavilan, world champion welterweight boxer from 1951-54, arrived here as a religious refugee from Fidel Castro's Cuba.

"It is a crime to be religious in Cuba," said the 42-year-old Negro who arrived here as Gerardo Gonzales. A former Roman Catholic who is now a Jehovah's Witness, he explained that he was jailed nine times for preaching in the streets.

"I have to work for Jehovah," he said. "I have to go any place where human beings are to tell them about Jehovah's purpose. I have to tell them not to hate, but that people are to live together in love. I have to tell them that Jehovah is for everyone — not just the rich, and no matter what color they are.

"But you can't say that in Cuba. They call it political. The police started chasing me. They called me a

Yankee CIA spy who was hiding behind religion."

The former boxer added that harassment and persecution of religious groups in Cuba is not limited to Jehovah's Witnesses. He said it applied to anyone involved in public religious activities outside of routine Sunday worship services.

## NIXON GUEST OF EVANGELIST AT PITTSBURGH CRUSADE

Pittsburgh (EP) — Republican Presidential candidate Richard M. Nixon and his wife were special guests as Evangelist Billy Graham concluded his 10-day Crusade here.

More than 47,500 had turned out for the final services, and more than 2,000 responded to the famed evangelist's call to "accept Christ as Lord and Savior."

Mr. Graham escorted the Nixons to seats on the 50-yard line of Pitt Stadium, directly opposite the preaching platform.

The evangelist told the crowd that his 20-year acquaintance with Mr. Nixon has been "one of the most cherished friendships I have ever had with anyone."

"Whether we are Democrats or Republicans politically," Mr. Graham said before he began his sermon, "we will all want to extend a warm welcome to Mr. and Mrs. Nixon." As the Nixons stood up and waved to the audience, they were soundly applauded.

## DIRKSEN PRAYER AMENDMENT TO BE DEBATED IN SENATE

Washington, D.C. (EP) — The Dirksen Prayer Amendment bill, all but forgotten since its defeat in the senate in September 1966, will be brought up for debate again this session, either late this month or early in October.

Sen. Everett Dirksen (R-Ill.) said he has asked Majority Leader, Sen. Mike Mansfield (D-Mont.) to work it into the schedule "as soon as possible."

He also contacted Sen. Sam Ervin (D-N.C.) the chief Senate opponent of the bill advising him of the impending debate.

Early in January 1967, in the opening days of the first session of the 90th Congress, the Illinois legislator filed Senate Resolution 1, making good a promise following its defeat the previous term that he would continue to fight for the bill.

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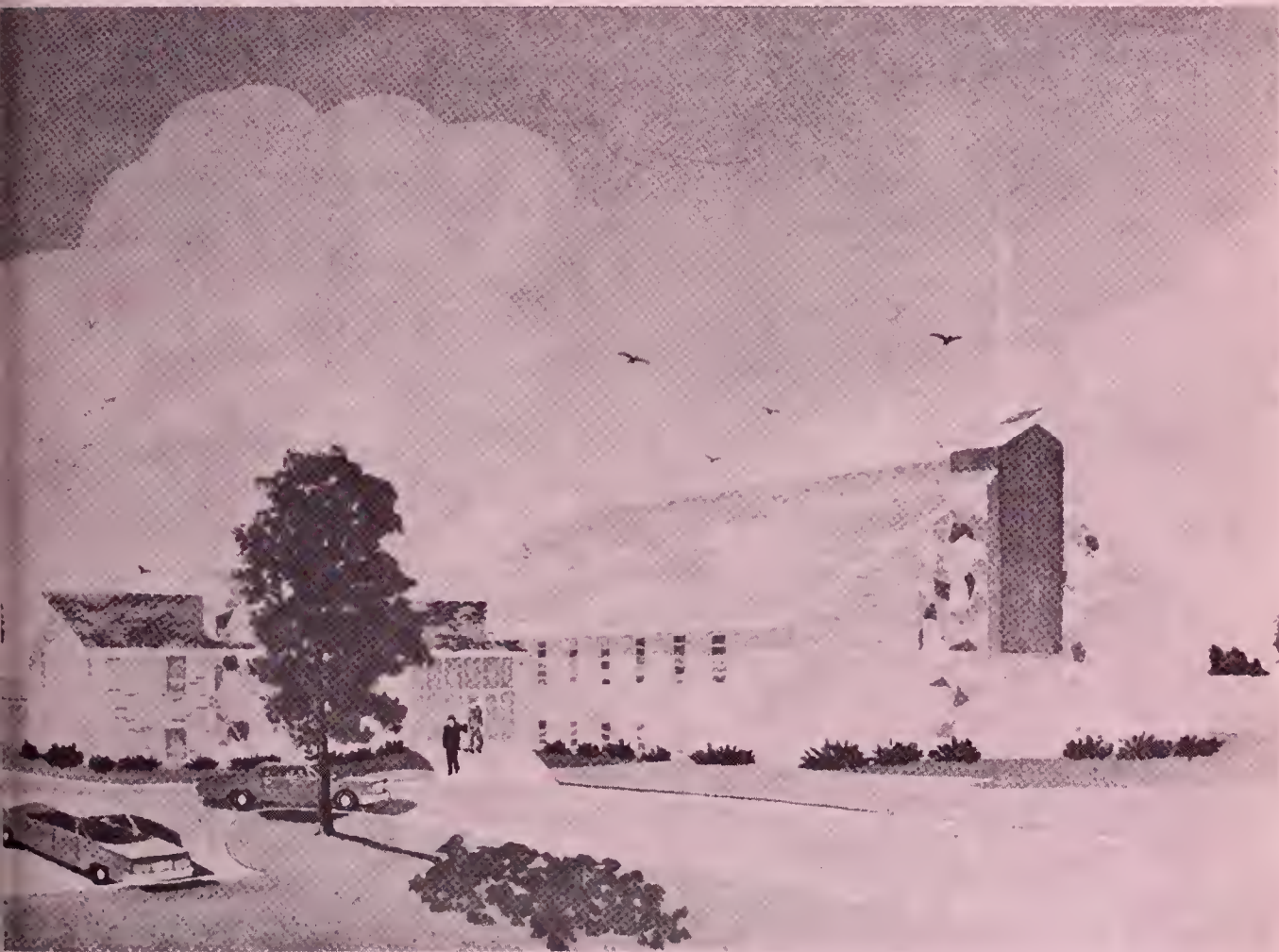
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*The Brethren*

EVANGELIST

Bryan, Ohio



*see page 30 - -*

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Guest Editorial: "Dream or Nightmare — Profiles of American Youth" by Norman B. Rohrer .....	3
Publication Board Approves Modernization .....	4
The Board of Christian Education .....	5
"What's Goin' On . . . and On . . . and On?" . . .	8
Sisterhood .....	9
"The New Heaven and the New Earth" by Rev. R. Glen Traver .....	10
The Missionary Board .....	13
The Brethren Layman .....	16
Letters to the Editor .....	17
"Love's Dimensions" by Rev. Alvin Shifflett .....	18
News from the Brethren .....	22
World Religious News in Review .....	24
"The Portrait of a Pastor" by Paul A. Graham .....	25
"A Full Half Dozen" .....	29
Groundbreaking at Bryan, Ohio .....	30

## NOTES and COMMENTS

### HOW CAN MEN SAY, "THERE IS NO GOD"?

When I survey the wond'rous works  
Created by God's hand;  
The mighty oaks in forests green,  
The tiny grains of sand,  
The roaring surf, the azure skies,  
And lofty mountains grand,  
I can't begin to take it in  
As gripped with awe I stand.

How can men say, "There is no God"?  
Are they too blind to see?  
I am convinced that all these things  
Did not just come to be.  
The Bible says He made them all;  
And that's enough for me,  
And I'm content to let Him rule;  
He'll do it perfectly.

Yes, God is real, I know He is;  
He speaks to me each day.  
He is my ever present help;  
He hears me when I pray.  
When I am down, He lifts me up  
And takes my cares away.  
I'll never fear, whate'er befall;  
Just trust Him, come what may.

Norman McPherson

*Mr. McPherson is a member of the Gretna Brethren Church near Bellefontaine, Ohio, and has written the above poem along with several others. The poems were given to your Editor by a member of a church realizing, of course, that they can be used in a magazine such as The Brethren Evangelist.*





# *Gentle* REMINDER...

GUEST EDITORIAL—

Dream or Nightmare?

## *Profiles of American Youth*

by **NORMAN B. ROHRER**

Director, EP News Service

IN THE WORLD under 30 in October, Halloween was scarcely noticed as today's youth youth ekled great issues of the day.

Angry students demanded in the offices of Governor Ronald Reagan of California that he withdraw all charges against the student senate of the University of California. From across the generation gap, the governor replied that he owed to the constitution and to the people who built the university to maintain its due processes. In reply, the students argued that in the process of preserving academic freedom he was actually destroying it.

Lutheran youth, demanding a voice in the decision-making process of their church government, were rewarded by the Lutheran World Federation at its Fifth Assembly in Port Alegre, Brazil. The council voted to give full voting status to at least delegates in the 18 to 25 age group at the Assembly.

Youth came up for discussion at the Seattle Opera House this week where a Celebrity Lecture was kicked off by film director Otto Preminger.

"I think young people want to add to life," he said. "Only good can come from the questioning

of youth. Adults should consider the causes behind young people's rebellion. Most 'hippies' I met while making the film 'Skidoo' were from affluent families. They had been given everything as children — except love. Most hippies are sad. They're looking for love and acceptance.

The noted film director said he doesn't think today's youth is as preoccupied with sex as the over-35 generation. Teen-agers look at Playboy, he said. "If they want to see people with their clothes off they just undress. But why is that considered pornography? A magazine like 'Playboy' is a thing for nitwits."

Dr. Truman B. Douglass, executive vice president for the United Church of Christ Board of Homeland Ministries, said this week he sees signs of hope for the nation in the hippie movement. Even the courage of young men — both those who fight and those who resist military service in Vietnam — is a sign of hope, the churchman declared.

Even though youth sees "30" as finis, we're certain that God, who in Jesus Christ revealed His mercy to a lost world, will turn their nightmare into dreams and the day of their discontent into a mighty outpouring of His grace.

# Board Approves Modernization

A PLANT modernization program, estimated to cost in the neighborhood of \$15,000, was approved by the Board of the Brethren Publishing Company at their meeting on November 26.

Included in the plan is the sale of Bonds to be offered to members, organizations, and friends of the Brethren Church, to finance the program.

These Bonds will return 5 percent interest, payable semi-annually, with principle payment deferred for 5 years to allow the Company to retire present indebtedness. At the end of 5 years the Bonds may be called by the holder or allowed to remain at interest.

Present indebtedness of the Company is \$17,400 which is being retired at an average rate of \$3,000 per year. \$2,100 has been paid the first half of this fiscal year. With a more modern printing plant this pay-off rate should be increased.

The modernization includes purchase of a 12 inch by 18 inch offset press, a 10 inch by 15 inch Heidelberg automatic platen press, a new proof press to prepare offset copy, and a camera, platemaker and darkroom complex. The camera, platemaker, and darkroom complex are geared to larger offset work in the event a larger press is purchased in the future.

This modernization of the Brethren printing plant has been long overdue. It was approved by the shareholders at General Conference several years ago, but the realization has been difficult. Continuing pressure on our profit picture and the continuing loss of jobs to offset press shops strengthened the realization that we must move in this direction if we are to stay in business and stay in business we must.

Several reasons make this imperative. First, we have an investment of long standing to protect. We can do no less than our best to protect it. Most important, however, is that we must maintain and strengthen our opportunities to spread the story of salvation through the printed word.

You can help carry on this work. We are asking for gifts. We are offering you an investment in the work of the Lord; an investment that will pay you back two ways: a 5 percent return on your money and a much greater return in satisfaction that you have served your church and through her, your Lord.

Below is an order blank. The Bonds are to be issued in denomination of \$500 and \$1000. How many will you take? What will your investment be? Study this invitation. Pray about it! Sign in your order!

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Signed \_\_\_\_\_

(number and street)

(city, state, zipcode)





## MORE NEW FILMSTRIPS

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## A-V LIBRARY

THE following filmstrips have been recently acquired for the Christian Education A-V library. Each is available for \$1 rental fee per filmstrip per showing from: Board of Christian Education, 524 College Avenue, Ashland, Ohio 44805. When ordering please allow at least two weeks for receipt of order and shipment. Give your name, address, number of filmstrip and its title, showing date and a second or third choice of filmstrip desired.

### Children's Filmstrips

**32 Pedro and the Bright City** — 40 frames, color draws, rec. & man., pri-jr.

Pedro is a boy of Peru who hears about heaven and has a big problem. The aim of this filmstrip is to bring the child to the knowledge of heaven and a consciousness of sin, so that he will see his need of a Saviour and receive Jesus Christ into his heart.

**1 The Secret of Giving** (Sermon on the Mount) — 46 frames, color draws, rec. & man., pri-jr., 9 min.

Tim noisily drops coins into the collection plate to call attention to his gift. Later Grandfather tells Tim of Jesus' thoughts about hypocrites who make a display of alms-giving and praying. Tim then visits the donor of the church organ and learns that we give and pray not to win admiration of others, but to draw closer to God.

**2 The Nest in the Tree** (God's Love and Care) — 42 frames, color draws, rec. & man., pri-jr., 9 min.

A baby dove falls out of the sycamore tree, and Father helps the children restore it to the nest. He explains that God often helps us through others, just as he helped the bird through the children. He points to the Sermon on the Mount and Jesus' words concerning worry and anxiety, reminding them that God cares for all of His children.

**3 Seventy Times Seven** (Forgiveness) — 42 frames, color draws, rec. & man., pri-jr., 8 min.

Janet, angry with her friend, Molly, grudgingly agrees to forgive, but Mother points out that true forgiveness must come from the heart. She tells of Jesus' reply to Peter's question, "How many times must I forgive?" and the parable of the Unforgiving Servant.

**4 The Boy Nobody Liked** (The Calling of Matthew) — 49 frames, color draws, rec. & man., pri-jr., 9 min.

Larry is criticized by the children in his Sunday School class when he invites a troublesome new boy to a pic-

nic. Miss Tait tells them that Jesus was often criticized because of the friends he chose and explains that Larry was right in offering his friendship to Jack. She tells the class of the calling of Matthew, and Jesus' reply to the challenge of the Pharisees. The children learn that friendship often begets friendship, and when the new boy responds to their overtures and they get better acquainted they discover another aspect of their responsibility as Christians.

**P-5 An Errand for God** (The Great Commission) — 41 frames, color draws, rec. & man., pri-jr., 8 min.

Janet and Molly are intrigued by Aunt Sue's visit and her stories of life as a missionary in Japan. They decide to become missionaries in a far off country when they grow up. Aunt Sue explains true meaning of being a missionary, and the girls find various ways of doing "errands for God" in their own home and neighborhood.

**P-6 A Rainy Day Surprise** (Parable of the Talents) — 44 frames, color draws, rec. & man., pri-jr., 9 min.

Janet, Larry and Tim, kept indoors by rain, are bored and restless. "What shall we do?" they ask. Mother suggests that they add two words, "for someone," to the question. In answering the question "What shall we do for someone?" the children discover the joy of serving in small ways, and later in a more important way. Mother relates the Parable of the Ten Talents, and they learn that as Christians they have spiritual and material responsibilities.

### Christian Living (Adults)

**P-18 Being Christian in Business** — 42 frames, color draws, rec. & man., adults, 11 min.

Discussing ways of making a living that conflict with Christian principles.

**P-19 Living and Working Under Pressure** — 47 frames, color draws, rec. & man., adults, 10 min.

Analyzing tensions and frustrations of life in today's world, and applying Biblical insight to them.

**P-20 Faith for the Space Age** — 44 frames, color draws, rec. & man., adults, 10 min.

Exploring some of the challenges the space age is making to religious faith and resources that Christianity offers.

**P-21 Finding Your Place in the Church** — 44 frames, color draws, rec. & man., adults, 10 min.

Lifting up opportunities for active involvement in the church fellowship and its program.



## WHAT GIFTS ARE YOU PRESENTING TO THE KING THIS CHRISTMAS

*Jesus was born in Bethlehem, in Judaea, in the days when Herod was king of the province. Not long after his birth there arrived from the east a party of astrologers making for Jerusalem and enquiring as they went: "Where is the child born to be king of the Jews? For we saw his star in the east and we have come to pay homage to him."*

*When King Herod heard about this he was deeply perturbed, as indeed were all the other people living in Jerusalem. So he summoned all the Jewish scribes and chief priests together and asked them where "Christ" should be born. Their reply was: "In Bethlehem, in Judaea, for this is what the prophet wrote about the matter —*

*And thou Bethlehem, land of Judah,  
Art in no wise least among the princes of Judah:  
For out of thee shall come forth a governor,  
Which shall be shepherd of my people Israel."*

*Then Herod invited the wise men to meet him privately and found out from them the exact time when the star appeared. Then he sent them off to Bethlehem, saying: "When you get there search for this little child with the utmost care. And when you have found him, come back and tell me — so that I may go and worship him too."*

*The wise men listened to the king and then went on their way to Bethlehem. And now the star which they had seen in the east, went in front of them as they traveled until at last it shone immediately above the place where the little child lay. The sight of the star filled them with indescribable joy.*

*So they went into the house and saw the little child with his mother, Mary. And they fell on their knees and worshiped him. Then they opened their treasures and presented him with gifts of gold, incense and myrrh.*





May your holiday  
season be blessed with  
the presence of the Christ  
Child in your home and  
your heart.



— — — FROM THE STAFF OF

**THE BOARD OF CHRISTIAN EDUCATION**

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## WHAT'S GOIN' ON . . . . and ON . . . . and ON?

**T**HE MINUTES of the National Brethren Ministerial Association (as well as those of General Conference and each auxiliary) appear every Fall in **The Brethren Annual**, which every **Brethren Evangelist** subscriber receives. But this doesn't guarantee their being read — except by some eager-beaver researching a particular item.

Some of what was so nobly hoped would take priority in the coming year for our organization and the church is forgotten by those responsible for it or, if done, buried from the view of "outsiders." This secrecy is unintentional — thus I was asked to let you all know what we hope is going on in the National Ministerial Association. I am indebted to Rev. Spencer Gentle for thorough minutes of last August's sessions at General Conference. Here we go . . .

### The Wisdom of the Solomons

Two non-business features of our sessions were messages by Rev. and Mrs. Kenneth Solomon, missionaries to Argentina. Jeanette described her experiences as she conducts a kindergarten in her home in Soldini. Ken stressed the responsibility of the minister to the program of evangelism in the local church as it relates to the members of the church. More laymen should become involved in evangelism, but the responsibility of training them is up to the pastor.

### Memorials

At the first meeting every year we talk about the ministers who have died during the past twelve months. We don't light any candles or say any special prayers, but these "memorials" are genuine expressions of respect, thanks, and commendation by those who have known the deceased. This annual event is a learning experience, too, especially for those of us not knowing certain "servants of God" who lived in another era. This past August, 17 men spoke words of tribute for A. H. Lichty, Dyoll Belote, and Edwin Boardman.

Every time a member of the Association dies, other members are assessed from two to five dollars (depending upon their age when becoming a regular member). Then, upon death, the family receives a cash gift of \$200.

### Long-Term Pastorate Study Committee

For several years this committee conducted surveys, thought, discussed and reported. This year's recommendations encouraged churches and pastors to realize the value of longer pastorates (of from 6 to 10 years), rather than short two or three year stopovers.

Their recommendations are: (1) "We recommend that each **District Conference** appoint a committee to contact the moderator, pastoral committee, or some official group within the local congregations of the district to ascertain whether they have long or short pastorates and why." Those of you with district conference leadership responsibilities, please take note — and do something about it! (2) "We recommend that a three-year agreement as a minimum working relationship between **local congregations** and **pastors**, with provision for an annual review, become the standard practice in our churches." Both churches and pastors have a responsibility here. Do what you can to put this policy in gear. (3) "We

recommend that the Long-term Pastorate Study Committee be **dismissed**." This means that district conferences and local churches must carry the ball from here if full value will be gained from this work. (Note that the "committee" is to be dismissed, not the "pastors." Contact Rev. Clayton Berkshire for more complete explanations or intentions of these findings.

### Pastor's Study Classes

Many pastors have found that instructional classes for both children and adults are not only helpful, but necessary in the church's teaching ministry. This committee has compiled samples of Children's Pastor's Class materials from several men. Lessons include the basic tenets of the Christian faith, Brethren interpretation of Biblical doctrine and ordinances, history, stewardship, missions, etc. The committee continues its work of gathering and sharing materials being used in our church with the hope that a generally accepted manual for children might be produced. (Rev. Myron Dodds, chairman; Rev. Robert Bischof, Rev. William Cole).

### Theological Study of Church Membership

The difficult assignment of this committee continues in three areas: (1) Groups and rolls as found in Scripture; (2) Church membership as related to sanctification; (3) Our own ecclesiological organization. Being interpreted, this means (among other things) What should be required for church membership today? and Is roll-revision permissible or not? I've over-simplified a concept which has already received much concerted study at the entire program time at a Brethren Pastors' Conference in the Spring of 1966. But it's so vital an issue in the life of our church today that further direction is required from those devoting considerable time to it. (Rev. Charles Lowmaster, chairman, Rev. Carl Phillips).

### Licensure and Ordination Procedures

This topic was the study theme of the Pastors' Conference last April in Ashland. Requirements for licensure and ordaining men to the Brethren Ministry are similar in many aspects in every district, but complete uniformity is lacking in significant areas. Consequently, this committee was authorized to meet with representatives from each district Ministerial Examining Board and return recommendations to the Association for greater uniformity. (Rev. Robert Hoffman, chairman, Rev. Delbert Florey, Rev. Smith Rose).

### Ministerial Student Aid Fund

This denominational offering, emphasized every June and administered by the Ministerial Association — through its committee of Rev. Virgil Meyer, chairman, Rev. Robert Holsinger and Rev. George Solomon. Other reports have detailed the value of this much needed financial help to our ministerial students (over \$7,500 last year).

### Join With Laymen

With pleasure we accept the invitation of the National Laymen's Organization to plan a joint meeting with them next Conference. We hope that our time together might even surpass the value of past picnics and breakfasts together . . . as we seek to understand each other and our respective responsibilities for the cause of Christ in the Brethren Church.



### Cross Country Conference

Information will arrive soon for the Cross Country conference, to be held early in 1969. Our California ministers (Shifflett, Grumbling, Garrett, Madoski) are working on a theme, dates, and resource materials.

Although the participation in every church is not on identical dates, the purpose is that during a given period of time (usually in January or February of every year) all churches will give attention to an announced theme and series of studies. The form of involvement will vary — sermons, mid-week studies, discussion groups, auxiliaries' programs, youth groups — but it's one way we can think and study along the same line. Some past topics:

- 1957 — Stewardship
- 1958 — Missions
- 1959 — Church Order
- 1960-62 — (not held)
- 1963 — Training for Conversational Evangelism
- 1964 — Training for Visitation Evangelism
- 1965 — Christian Behavior ("Mere Christianity" by C. S. Lewis)
- 1966 — Mental Health for Christians
- 1967 — Family Life
- 1968 — Israel/Arab Conflict and the Bible
- 1969 — Rediscovering His Love

In 1970, Rev. Duane Dickson and Rev. Clarence Stogsdill will formulate the program — from the "Great South-east."

### Pastors' Conference on Faith and Order

Every year the ministers gather in Ashland at the Seminary for a three-day non-business conference — the second or third week after Easter. Although the program is always full, it allows more time for hearing speakers, discussion, and general visiting than General Conference in August. Rev. John Brownsberger, chairman, and his committee (Rev. John Byler, Rev. Kent Bennett, and Rev. Frank Barker) may soon announce changes of format, dates and location for the conference in 1969 or 1970 — all in the interest of keeping the meaning and purpose of the conference at a high level. This year the members voted to pay a \$5.00 registration fee to help defray expenses for speakers and other features.

### Central Council

Ministerial Association representatives are: Rev. Glenn Grumbling (Rev. Robert Holsinger, alternate) and Rev. Robert Keplinger (Rev. Don Rinehart, alternate).

### And in Conclusion . . . . .

The men got their teeth into several key matters, but there is always need for greater diligence in our responsibilities, keenness in our thinking, sensitivity in our ministry, and depth in our consecration to Christ. So, we face the future with undone tasks — but with the promise of God's blessing, in proportion to our faithfulness.

Rev. Henry Bates completed three years of effective and efficient service as president, but denied the nomination for a fourth term. His refusal led to the presence of the signature below. "Sorry 'bout that!"

Phil Lersch, president

# SISTERHOOD

## Schmiller's Chatterbox—

*Kathy Miller*

PEACE IS A WORD which is on the minds of many people. It seems that it is especially so during the Christmas season. "Peace and Goodwill" are heard and seen in greetings, carols, and seasonal literature. When most people hear the word peace, they think of world peace, but where does world peace begin? It begins with the person — **you**. Are you at peace with yourself? Think a minute. Are you a worry-wart? Do you feel that you should not have so many problems or that your problems are too big? Do you feel that life isn't treating you quite like you think you should be treated? If so, maybe you had better take a good look at your relationship with God, for being at peace with yourself means being at peace with God. It means belief in Christ as our Savior, and it means a deep abiding faith in God as our Heavenly Father.

If you let little problems get the best of you, what will you do when you face a really big problem? If you place your trust in God as your strength, you will begin to realize that those little things aren't worth worrying about and the bigger problems are suddenly not quite so big after all. God will always lead us through our trials. Out of the trials come blessings we never could imagine

possible. Perhaps you think blessings from troubles are impossible. So did I at one time, but many things have happened in my own life recently which I used to think I could never face. So many times God answered my prayers and those of others in a different way than we would have liked, but every time I saw that His way was better.

Above all, if you are facing a difficult situation, it does not pay to be bitter about it. You will only end up taking your bitterness out on innocent people and you will feel much worse yourself. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5). God knows far better than we what is best for us.

If we have Christ in our hearts, and know the peace of God, then we are promoting peace among others through our example. Do not think of peace only at Christmas, but pray for it every day, and begin by asking for the personal peace which can change your life. You will feel like a new person, and your blessings will be multiplied. May you have a blessed Christmas, and may God's peace be with each of you.

# THE NEW HEAVEN AND THE NEW EARTH

## Revelation 21:1-8

### Part XLI

by REV. R. GLEN TRAVER

WITH CHAPTER 21, we come to an entirely new and refreshing section of the book of Revelation. Up to this point we have been dealing with events which have been considered in the broad perspective of history — past, present and future. Such "history" (i.e., "History") reaches its consummation in the events which will include the second coming of Christ, His millennial reign, and — the final defeat of Satan and all the wicked, and their being cast into the lake of fire.

Following the vision of earth's last battle and the ultimate end of all who have rejected God and His Christ, John's attention is now focused upon the contrasting picture which describes the glorious end of all those who have accepted God's redemptive plan and are aligned with His Christ — resting in the merits of His redemptive work and basking in the sunlight of His eternal glory and bliss. T. F. Glassen quotes James Moffatt as commenting: "From the smoke and pain and heat of the preceding scenes it is a relief to pass into the clear, clean atmosphere of the eternal morning where the breath of heaven is sweet and the vast city of God sparkles like a diamond in the radiance of his presence" (*The Revelation of John*, in *The Cambridge Bible Commentary*, p. 115). Certainly, these words express our feelings as we now seek to share with John in this most beautiful part of his entire revelation.

As we enter into this section, however, we must be careful to observe that John continues to describe what he sees in terms of Old Testament prophetic language — couched in all of its Jewish symbolism and imagery. Because of this, we will need to be very objective as we seek to discern between that which should be considered as figurative language and that which should be accepted as worthy of more literal interpretation. Here, as in every section of this book, we need to recognize our complete dependence upon the Holy Spirit and His guidance into all truth.

#### The new heaven and the new earth (1).

John begins this section by mentioning his vision of the new heaven and the new earth. Glassen believes that he is referring to Isaiah 65:17. He also writes: "Study of this idea in the apocalypses and elsewhere shows that what was expected was not the annihilation of the present universe, but rather its cleansing, renewal and restoration, so that it would seem to be a new creation" (*Ibid.*, p. 115). Walvoord and others, however, see this new heaven and new earth "not simply the old heaven and earth renovated, but an act of new creation." Walvoord also makes the following observation: "There is

remarkably little revealed in the Bible concerning the character of the new heaven and the new earth, but it is evidently quite different from their present form of existence" (*The Revelation of Jesus Christ*, p. 311).

The very fact that John says that "there was no more sea," makes it quite evident that this new heaven and new earth will not be exactly as we now know them. There are those who feel that there will be no need for a material universe as we now think of it and that it would not be considered as being localized in space. Barclay observes: "True, they (the Jews) expressed their hopes in terms of material things, gold and gems and prosperity and plenty; but these are merely the symbols of the great certainty that there is eternal bliss for the faithful people of God" (*The Revelation of John*, vol. 1, p. 258). Thus, the fact that there will be no more sea may be John's way of saying that there shall be no more separation between men and nations, for, we shall be one people, united together in Christ as a family unit. Also there will be no more fear or anxiety from the powers and forces hostile to God and His righteousness (as the fear that arises from the raging waves and howling storms of the sea). If this position is accepted, then John is saying to us that life beyond death means peace, rest and security from all the battles and storms of life, with all of their temptations, trials and tests.

It is impossible for us to know for a certainty just what all God has planned for His own, and it seems best for us to be cognizant of these various positions and interpretations — but, ever open to new light. One thing we can be sure of — this new heaven and new earth imply both a new moral and spiritual state and status for those who find their eternal existence rooted in God and His Christ. Such will mean a new sphere of life, a new abode of life and a new condition of life. Whatever else John means, must wait for further illumination and realization in God's most sweet by and by!

#### The holy city, the new Jerusalem (2-6a).

What we have already said concerning the interpretation of the new heaven and the new earth must also be applied to any and all interpretations concerning the "new Jerusalem." Some expositors see this as a city already prepared in heaven by Christ and just waiting to be lowered to this earth after the judgment and damnation of the wicked. Others see it as symbolical, representing the eternal habitation of the redeemed and the very focal-point of their eternal glory and bliss. Merrill C. Tenney seems to combine various positions in his interpretation of this scene, which is as follows: "The



city of God, or the New Jerusalem, is the ultimate abode of the people of God. It promises all that heart can desire; security, beauty, political integrity, lasting fellowship, and perfect satisfaction of soul. . . . The city does not mean only topographical location nor a set of buildings, it refers also to a type of society or to a group of people. Augustine, in writing of 'The City of God,' was not describing a mass of brick and stone but a social framework of redeemed man. The city of God in Revelation is the ultimate estate of the redeemed who dwell in God's presence, enjoying His favor, and united by their common experience of salvation and by their love for God. . . .

"The city of God is more than a disembodied state of bliss; it belongs on a renovated earth which will follow the judgments accompanying the return of Christ. . . . The city of God, described as 'the bride of the Lamb,' represents the total number of the saved who are bound to Christ in indissoluble union. . . . This city is the climatic achievement of God's purpose and power.

"The description may be figurative, for it is certainly unlike any city that has ever existed on earth. Its crystalline beauty gleams with dazzling light, reflecting the glory of God like a brilliant red jasper stone. The shape of the city is cubical, and if the measurements are taken literally, it is 1,500 miles wide, 1,500 miles long, and 1,500 miles high. . . . The exact dimensions are of secondary importance; they indicate that within it there is room for all who will come. The wall, 216 feet high, represents the complete defense against all enemies and the exclusion of all hostile forces" (**The Book of Revelation**, in *Proclaiming the New Testament*, vol. 5, pp. 106-108).

It seems that Tenney has difficulty divorcing the figurative from the literal in matters of interpretation and application. His dilemma, however, seems most natural, for, both elements seem to be included here and only God, himself, knows all things — and thus, only He can make known that which "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

In verse 2, John sees this city as "coming down from God out of heaven, prepared as a bride adorned for her husband." This preparation seems to allude to Christ's promise in the upper room when He told His disciples that He was going away to prepare a place for them (John 14:2). It may also allude to Paul's words, in Ephesians 5:25-27, where he says: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." With these Scriptures in mind, this new Jerusalem may well be thought of, in Tenney's terms, as "a social framework of redeemed (men)." His expression "coming down from God out of heaven" seems to symbolize the work of Christ in redeeming lost humanity in His total redemptive ministry, from the point of incarnation to the second coming in revelation and glory. This city, then, is more than a place — it is a people, redeemed of every race, creed and color and made up of both Old and New Testament saints and those of the tribulation.

Verse 3 pictures heaven in terms of uninterrupted communion and fellowship between God and all of His re-

deemed creation. The voice of an angel is heard by John as declaring that "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God, himself, shall be with them, and be their God." Glasson makes the following interesting observation: "This is the fulfillment of God's age-long purpose. In a sense it is a theme that runs through the Bible. In the beginning communion between man and God was lost and man hid from God (Gen. 3:8). But God asked, 'Where art thou?' (3:9) and through the ages he has been seeking his lost children and endeavoring in one way and another, supremely in Jesus Christ, to repair the broken relationship" (*op. cit.*, p. 116). It is this "broken relationship" that John sees as mended now eternally. In heaven there will be no need for a tent or a tabernacle, for God, himself, will be with us in His person. Life in eternity will be life lived continually and permanently in the presence of God and His shekinah glory. Barclay notes that "The highest promise of all is intimate fellowship with God, a fellowship in which in a unique way we belong to God and God belongs to us, a fellowship in which we can say: 'I am my beloved's, and my beloved is mine'" (Song of Solomon 6:3) (*op. cit.*, p. 260).

The tremendous bliss and glory which shall be ours, as we live forever in the very presence of God, cannot be better described than in these words from verse 4: "And God shall wipe away all tears (Greek: "every tear") from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Walvoord observes, at this point: "The new situation is the consummation of divine grace and is the assurance of the estate of ineffable blessedness for those who were once lost sinners. The Scriptures make plain that not only the old earth and heaven pass away but also all the details and associations that belong to it which would mar the situation in the new heaven and the new earth" (*op. cit.*, p. 314).

The certainty of our new relationship with God and its consequent blessings are re-emphasized, in verse 5, by the voice of God declaring, "Behold, I make all things new." Such promises, then, are backed up by the very God of heaven himself. Thus, they must be "true and faithful" (5b) for, they come from Him Who is the very source of all that is true and faithful; the "Alpha and Omega, the beginning and the end" (6b), Who both originated all things and shall bring the same to His predetermined consummation.

#### **The saints' eternal possessions (6b-7).**

In verses 6b-7, God mentions three eternal possessions which He shall give each and everyone who "overcometh" (i.e., who finds victory over Satan and sin through the presence and power of Christ). Some put much emphasis upon eternal rewards — here, however, the emphasis is placed upon eternal possessions which will be universal and unconditional. The thought of reward carries with it the implication of degree and merit. Possessions, on the other hand, imply pure grace as unmerited divine favor. To this writer, the thought of mere reward (or rewards) pales into insignificance in the light of these three eternal possessions, promised of God (viz., eternal life, eternal inheritance, and eternal relationship).

To all that thirst (i.e., who spiritually seek after God and — by faith — appropriate the merits of Christ's



atonement), God promises eternal life (6b: "I will give unto him that is athirst of the fountain of the water of life freely."). This same promise is given to the tribulation saints in 7:17 and, according to Walvoord, "refers to the abundant character of eternal life and the blessings which flow from it and is a fulfillment of the invitation of Isaiah 55:1 as well as that of Christ in 4:10, 13-14" (*Ibid.*, p. 316). We need to note that we are not promised the Fountain itself (that "Fountain" being Christ, the source of all life) but, rather, water *out of* (Greek: *ek*) the Fountain. It is as we become identified with Christ — in time and in eternity — that we find our life, eternal and secure (John 14:6; I John 5:12, etc.). Robert Shank, in his most illuminating volume: "Life In The Son," defines this life as "a particular quality of life which emanates from God, rather than a mere extension of existence." He goes on to say: "For man, it is the reception and enjoyment of the essential life of God, himself, through Christ, the channel, by the Holy Spirit, the agent. It is a gracious participation in the very life of God." Shank also quotes A. T. Robertson as saying: "It is more than endless (existence), for it is sharing in the life of God in Christ" (Shank, *Life In The Son*, pp. 22-23). We also need to note that this "water of life" is given to us "freely" (Greek: *dorean*, "as a gift"). This eternal life is ours as the free and unmerited favor of God — thus, a possession and not a mere reward.

God also promises us that if we overcome, we shall "inherit all things" (Greek: "these things"). These "all things" include the sum-total of all the spiritual blessings promised us in the Scriptures. They become our inheritance in that they belong to Christ and, through our personal identification with Him, we become also identified in all that is His (cf., Romans 8:17; Gal. 4:7; Eph. 1:11, Col. 1:12, etc.).

The third, and the greatest promise of all, is that given by God, himself, and recorded in 7b: ". . . and I will be his God, and he shall be my son"). This has already been promised, in verse 3, but here it is God, himself, Who sends forth this most encouraging word of assurance. J. A. Sciss seems to capture the significant meaning behind this promise when he says concerning it: "Union and intercommunion with him, the possession of him, is the crown of human blessedness and glory. To have God with us as our God, to know him, and see him, and enjoy him as our own, is the very height and coronal of all human attainment and possession — the focal point of all the promises — the fruition of the sublimest hopes. In this, eternal life reaches its acme and fullest bloom. In this, man reaches the superlative of glory; for in it he *inherits all things*. Such then, and so transcendent, is the blessedness of the new world, never more to end" (*The Apocalypse*, pp. 490-491).

#### In conclusion (8).

Verse 8 seems to re-emphasize the glorious benefits and blessings of the redeemed in glory through the use of contrast. Here we have God continuing to speak, promising not blessing and bliss, but rather, judgment and damnation. Actually, we can imply, from this verse, three great contrasts: eternal bliss contrasted to eternal doom; the new heaven and the new earth contrasted to the lake of fire; and eternal life contrasted to the second death.

This verse lists those who shall be doomed eternally to "the lake of fire" as "the fearful, and unbelieving, and

the abominable, and the murderers, and whoremongers, and sorcerers, and idolaters, and all liars." The term "fearful" means those who give up under pressure and test, rather than merely those who are afraid. The other principle characteristics speak for themselves, and no doubt allude to all men who have not availed themselves of the merits of Calvary's Lamb. Even as God has fixed the bliss of redeemed man for eternity, so He has fixed the doom of all the unredeemed. Lehman Strauss observes: "How solemn is this statement of finality! Let it settle all doubt in the mind of every unbeliever as to the eternal doom of all who reject Jesus Christ" (*The Book of the Revelation*, p. 358).

Thus, in these eight verses we have both a picture of the blessings and bliss of eternity with God and a picture of the doom and damnation of eternity without Him. We cannot emphasize enough the importance of our making proper preparation in this life for the life to come. In the last analysis, it will not be God Who determines whether our eternal destiny shall be heaven or the lake of fire. Rather, it will be each one of us who will determine this — by the life we have lived in this world in relation to our acceptance or rejection of Christ and the claims of His Gospel. In the light of these two contrasting pictures, let us, each one, seek to be ever true and faithful to God, His Church, and His Christ — that we may share with all those who make this their constant prayer:

Come, kingdom of our God  
And raise Thy glorious throne,  
In worlds where the undying trod,  
Where God shall bless His own



Dates: February 2-26, 1969

Theme:

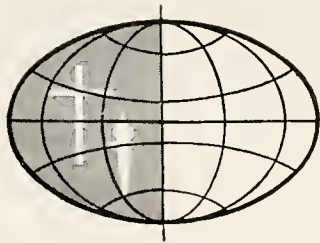
**"Rediscovering His Love"**

Study Book:

**"THE TASTE OF NEW WINE"**



# MISSIONARY NEWS



## The Missionary as a Catalyst

by LARRY BOLINGER



FROM the terms of chemistry comes the word for a substance which causes a chemical reaction of other substances or speeds up an otherwise slow process yet is not permanently affected by that reaction. In chemistry the discovery of this type of agent has brought about a revolution which has shaken the foundations of science and brought a new area of growth and discovery.

In this age of great change in social structure, science, economy and religion, it becomes evident that the mission approach of the Church of Christ must undergo similar changes in order to meet the needs of this changing world with a message which will stir allegiance and challenge the grasping mind of humanity and lead it into a constructive pattern of life which breeds hope and fosters an innate yet often undiscovered power of love. How this is to be accomplished is the awful dilemma which faces missionary and mission boards alike. It is because of my own struggle with this problem as one who has been placed in the midst of this situation that I offer these ideas.

As one who was raised in a small Midwest college town and trained in an evangelical seminary, I approached my first mission assignment with a comfortable sense of readiness. I knew that there must

be a time of adjustment until I got "used" to this new situation in the midst of a different culture and sense of time. I looked forward to the challenge of conveying my ready-made theology to these simple folks in order for them to grasp the immeasurable treasures of God's love and grace. It was as if my education and training was what was needed to bring about an opening of their minds to the riches of the Gospel. All I needed to do was overcome the language barriers and the cultural peculiarities and get busy preaching, teaching and performing baptisms, then the Church would grow and become strong.

As time wore on I began to realize the frustration that these ready-made answers didn't seem to be understood nor helpful. They seemed to fall short of the "simple" needs of the people. Somewhere there was a lack of communication but as to how it could be overcome was to remain a mystery to me. My fine ideas which were well prepared didn't seem to answer the penetrating questions of the national. It was a shocking confrontation which deeply disturbed me. First, thoughts arose in my mind that perhaps this was all a mistake. Perhaps I didn't belong in this work for it seemed as if many of the things I planned just didn't interest the national. Frankly, it appeared as if he didn't want these things or just wasn't ready to accept me. It now looks as if both were factors, but there were other factors which held the key to the situation. My next reaction was that it is understandable that these people were not ready to accept these ideas because of the "education gap." Thus my education was what was separating me from opening their largely illiterate minds. What I needed was to train a group of men with which I could work and then send them forth to speak. I needed to get to know the leaders in the churches and in the villages.

When this process was started, a startling thing happened. It came about slowly as I sat in their houses and talked with the people. I slept in their houses and ate their foods; I walked the paths which their feet often trod. I became aware of their needs, hopes and aspirations. I started to understand the way they dealt with problems; I saw how a leader set about to win

the approval of the people for his ideas. I witnessed first hand how these people expressed their respect for each other and how they helped one another. I began to notice the little intricacies of the culture and I questioned their meaning.

Suddenly an idea struck me flat! I had nothing to offer these people superior to what they already had ingrained within their society. All my years in school and I didn't surpass their knowledge of the human predicament nor was I as adept at personality analysis as they. Surely their knowledge of the world was greatly limited and their knowledge of science was primitive but their thirst for knowledge was astounding. Their perception of their society and its needs was penetrating. The ability to analyze a situation was amazing. Their ability to meet the needs of farming the rocky mountain slopes, and of village life was truly ingenious.

Thus, a new approach had emerged from this struggle; it is that the work of an effective missionary is to discover those things from within the culture upon which a strong, self-supporting church can be built. This means that he must seek to find ways to involve nationals in the church's work to the greatest extent possible. It should be based on a mutual respect of the capabilities of all the workers — expatriate and national alike. It is of great importance that the missionary be genuinely willing to accept the national as he is and to seek his advice on all phases of the work. It may mean that this will consume much time but it will result in a trained leadership which is necessary for a strong church. Further, he must be willing to follow the national's advice even though it may conflict with his own thinking.

The missionary must be a learner first before any effective communication can take place. He must observe what patterns are most exulted by the society; on these he must seek God's guidance concerning the ways to utilize them in building a church which is both understood and potent in the society. It does not mean that all should be accepted but it is important that he deal with each carefully and prayerfully and allow the national final authority in rejecting or accepting things after

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**Why not join the  
TEN DOLLAR CLUB?**



they are taught the scriptural principles for such decision making.

The missionary should seek to stir thinking-in-depth concerning the church's work. He should continually seek to motivate the thoughts of the national regarding all phases of the work. He must carefully observe their reactions to his questions and suggestions. Those that respond actively the missionary should draw into the work. The others should be slowly and carefully strengthened by assigning minor tasks and asking the stronger leaders to help them perhaps like an over-shepherd.

The missionary catalyst should have no ready-made answers, rather always be prepared to offer suggestions as to possible methods of determining the most adequate answer. At every point he should seek to build within the national a respect for his own abilities. He should seek to praise them for their efforts in personal contacts and before their brethren.

The missionary, as a catalyst, should remain behind the scenes if at all possible. He should work through the nationals by suggesting that they should take the active leadership roles and be willing, if it occurs, to experience the displeasure of the membership because it does not appear to them that he is helping in the work. This anonymity may cause consternation among those who are not able to observe the missionary's work behind the scenes, thus it may be construed as a lack of interest. This may be too heavy of a cross to bear at first, but as the breakthrough progresses it soon becomes evident it has been well worthwhile for the one who wishes to be a catalyst for Christ.

One of the big ideas to challenge mission theory in the last few years is exploded by this procedure. That is the theory of association or assimilation into the receptor culture. This theory has excellent value but in practice it has caused much frustration and discouragement. Perhaps this is what Elizabeth Elliot is trying to present in "No Graven Images." Does the love of Christ demand that the believer become one with the world in order to win it for Him? No! Christ prays that the believer will become one with Him (John 17), thus saving the world. We must be willing to remain different yet seek to find the full power of God's love for those who are different from us and who in turn consider us different. Let us pray that God will fill them with this same love. Man is no more able to change his physical features like skin color than the tiger his spots, nor is he able to leap from the culture into which he was born and enter another culture with the same abilities. Herein lies the difficulty which has long plagued the

mission effort. By the same token it becomes glaringly evident that we, the expatriate, can't expect the national to move easily into our thought patterns concerning Christ and the Church. This is why we must seek to discover what is the thinking of the national and build from there with their thought approaches. This is the reason that nationals seldom feels comfortable when we try to live like them. We fail to succeed in their ways and they are quick to notice the differences yet most of the time they are willing to accept us as we are. Why can't we be satisfied to be what we are, with all of our limitations, and accept the national with his limitations and earnestly strive to discover the best way to serve Christ in a true fellowship which transcends cultural considerations?

In summary, then, this idea is that the missionary catalyst is one who motivates, involves, stimulates and instructs the national in the service of Christ into a true fellowship and deep dialogue which builds self-confidence, a pure faith, and an active commitment within the national. The national is led into the sphere of leadership responsibilities and given full authority for the interpretation of the Gospel which was faithfully opened with them by the missionary. The goal is an established church which is both self-supporting and propagating. In all of this the missionary remains just an agent for the work of the Holy Spirit and thus equipped to move into different situations and cultures without inwardly being changed. Methods may change slightly, but theology and basic presumptions remain valid whether in Asia, Africa, America or the islands of the sea.

Some of the methods are adaptations from the field of teaching, some from anthropology, and others are personal observations drawn from a brief period of field experience. All of these ideas stem from an attempt to align scriptural teachings with the practical problems which the missionary faces.



# The Brethren Layman

## FIRST PENNSYLVANIA DISTRICT LAYMEN'S RETREAT

THE FIRST of its kind in our district, a laymen's retreat was held at beautiful Camp Peniel in the hills of Somerset county on October 25-26-27, 1968. The total of 24 men and boys attending enjoyed the Christian fellowship and inspirational messages given on Saturday evening and Sunday morning by Rev. Leonard Bennett, evangelist from the Berlin Brethren church. A film, "Four Seasons" was shown on Saturday evening by Richard Howard. Saturday being the first day of small game hunting, many of the fellows braved the rugged elements and went hunting, and a few fished. A few squirrels were brought back to camp. Those not occupied thusly enjoyed the logs burning in the fireplaces in the cabins and recreation hall.

The meeting was in charge of president Paul Bird. The cooks were: Merle Stutzman, Jim Schellhamer and Robert Blough, and they did a commendable job. There were four churches represented: Berlin, Second and Third of Johnstown and Masontown.

Leroy Boyer, secretary

## ELKHART LAYMEN MEET

EARLY IN THIS YEAR the Laymen of the Elkhart Church became concerned because the condition of the water in our Lost Creek mission was both extremely poor for drinking and unusable for washing—the folks at the mission had to take their laundry to Jackson for washing. It was decided that if the Missionary Board would consider it wise and would arrange that it be done, the Elkhart Church would take the responsibility of promoting the fund raising for the project.

The Missionary Board agreed and a water filtering and softening system was installed sufficient to serve the entire campus at a cost of approximately \$1,500. Because of the complications of rusted pipes that had to be replaced, details of adjustment, etc., the cost rose to \$2,000.

In underwriting the cost of the installation, the Elkhart Church called upon the churches of the Indiana District since the project had received promise of support in the Indiana District Laymen's meeting.

To date the following funds have been received and sent to the Missionary Board:

Leroy Boyer	\$ 20.00
Rex Voreis	6.10
Ardmore Brethren Church	50.00
Northern Indiana Laymen	100.00
Milford Brethren Church	50.00
George H. Jones Bible Class,	
Johnstown II	75.00
Bryan, Ohio Brethren Church	10.00

Loree, Indiana Brethren Church	25.00
Dutchtown, Indiana Brethren Church	25.00
Flora, Indiana Brethren Church	40.92
Muncie, Indiana Brethren Church	50.00
Roanoke, Indiana Brethren Church	25.00
Mexico, Indiana Brethren Church	60.00
North Liberty, Indiana Brethren Church	36.30
Mulvane, Kansas Brethren Church	155.00

	728.32
Elkhart	795.80

\$1,524.12

You will notice that the original goal of \$1,500 has been met, but we still need \$475.88 to pay for the additional costs that were involved. The Elkhart Church will close this project on January 1. Any individuals or churches who would like to share in this project are invited to do so. Please send such monies to:

Kentucky Water Project  
c/o First Brethren Church  
1135 Middlebury Street  
Elkhart, Indiana 46514

Rev. Charles Lowmaster

## SOUTHEAST MEN RALLY

LAYMEN of the Southeast District of the Brethren Church journeyed to Washington, D.C. to participate in the Fall Rally as guests of the laymen of that place.

District President, Homer Orndorff conducted the business session. A healthy balance was disclosed by the treasurer. The matter of District Scholarships was discussed and it was decided to award one scholarship to Jimmie Geaslen, a pre-seminary Ashland College senior. The membership was appraised of the fact that David Benshoff, son of Rev. and Mrs. St. Clair Benshoff, will be eligible for scholarship aid next year.

The last Saturday of April and October were established as Rally dates each year. Sites for the Spring Rally were adopted as follows: 1. Cumberland, 2. Lirwood, 3. Maurertown.

Development of a District Camp Site drew much discussion and on suggestion of President Orndorff, all were encouraged to give the matter prayerful attention and come to the Spring Rally prepared to consider the matter in more detail.

A count of the laymen in attendance revealed the following: Hagerstown, 4; Maurertown, 10; St. James, 5; St. Luke, 2; Washington, 12.

The evenings' devotional program was directed by Joe Rowland, president of the Washington Laymen's Organization. Two selections were presented by the Washington Brethren male quartet. Rev. Albert Ford, a former



structor of Bible at Washington Bible College and currently serving a pastorate at Wheaton, Maryland was the speaker. The topic of his message was "Circles and Arrows." Rev. Ford directed our attention to Deuteronomy 2:3 where Moses, repeating the laws to the second generation after Kadesh-Barnea, challenges the people to cease traveling in circles around the mountain and turn, like an arrow northward. Pastor Ford challenged

his listeners to cease going in circles and go straight as an arrow to Jesus. He reasoned that the highest mountain we will ever climb is getting out of the rut we are in. He then posed the question: How much time do you spend "feeding" on God's Word? He concluded with the admonition that we must spend time with God if we would have fellowship with Him.

R. H. Geaslen

# Letters

## DRAFT DODGERS —

Dear Sir:

I have before me the October 26, 1968 issue of *The Brethren Evangelist* which I have picked up and then laid down a dozen times. The more I look at it the more I get disturbed. It is a shame to have such a fine magazine-like yours tainted by articles on draft dodging.

I am a veteran of World War II and the Korean War; my father was a veteran of World War I and my son is now serving in the U.S. Navy. I am sure that all of us would much rather have peace, but we serve our country. The draft dodging articles are an insult to my home. I cannot agree on helping men dodge the draft. I don't know if Phil Lersch is a veteran or not. I wonder what would happen if all men refused to fight for their country.

I disagree very much with Mr. Lersch and his views. He and I do not belong in the same church.

After much discussion and thinking, my wife and I have decided to ask you to stop sending your literature to our home. We consider your magazine objectionable.

William A. Studt, Jr.  
Johnstown, Pennsylvania

## O SPIRITUAL EMPHASIS —

Dear Spencer,

I hope that this letter finds you and your family in good health and that everything is well with you. I'm writing this letter in commendation and condemnation of some of the articles that appeared in the October issue of *The Brethren Evangelist*. I am not making a personal issue but merely voicing my opinions on some articles so that they may be on record.

I enjoyed Virgil Ingraham's "A Message for the Brethren" very much, also the article that followed it. In fact I support his stand concerning churches in the inner-city. I think that we should keep those churches and build new ones in the suburbs only if there are enough members to support both churches. I don't agree with moving a church because Negroes might want to attend it. They need Christ just as much as we do.

The articles that I was very much concerned with were the so-called peace articles. I personally think that some of these articles had no place in the *Evangelist*. First of all, J. William Fulbright is a very controversial figure and is in no way connected with the Brethren Church. His political record and affiliations might lead people to believe that the Brethren Church leans toward certain political feelings. Also, this article has no religious or spiritual light in it at all. It is merely a man's political opinion and no more.

The next article that alarmed me was the item by J. Harold Sherk. (I note the name with a mild touch of humor.) The pointedness of this article leads one to believe that the Brethren Church is advocating that everyone should register as a C.O. The following are what I base my criticism on:

1. What relationship does the NSBRO have to the Brethren Church?
2. This piece was not written by a Brethren.
3. This article does not really attack this problem in a spiritual light, that is, spiritual reasons are not given for being a C.O. The term "religious" (not neces-

sarily orthodox religion) is used to express reason for being a C.O.

4. In the last paragraph of this article it states: "We are not interested in phony claims . . . But if a man believes that it is wrong for him to be a soldier, or believes that it is wrong for him to serve in the military except in a completely non-combatant capacity, our services are available to him." This does not say that it is for a spiritual reason that a man doesn't want to become a soldier. I may be scared stiff and not want to be a soldier for fear of dying. Most men believe that it would be wrong for them to die an untimely death in a war. I don't think that the Brethren Church would advocate this as a spiritual reason for being a C.O.

To me this is each man's decision, and the *Evangelist* should not appear to advocate without focusing a spiritual light on the matter. A series of articles by Brethren C.O.'s listing their spiritual objection and alternate service that they have served if any would have been more appropriate.

My last criticism is concerning the space-filling article on page eight concerning toy guns. I am expressing my concern that a society without God's love can blame its faults on toys. That's like trying to say that a girl will become a sexual pervert by playing with Barbie dolls. It's not playing with toy guns that's going to stop killing, but parents showing concern with their children and teaching them the value of life and precautions with real weapons.

These are my reactions to the articles and their contents. I am stating them so that you will have an idea what some of the Brethren believe. If the Brethren Church ever takes a stand at Conference as Rev. Lersch suggested, I would like it known that I don't necessarily believe all that these articles say.

Thank you for letting me air my objections.

Larry Baker  
Tempe, Arizona

# LOVE'S

Ephesians 3:1

by Rev. Alvin Shifflet

SOMETIME AGO I stood on the veranda of the Southern Pacific Hospital overlooking McKinley Park. The place was San Francisco. McKinley Park isn't a large park at all, just sort of a memorial to William McKinley, and located about two or three blocks from the Height-Asbury district. Consequently, one always sees some of the strangest people in this park.

On this particular sunny day I could see two boys eating their lunches. The boys were approximately 18-21 years of age. It was not hard to determine, even from my vantage point, that these boys belonged to that unique group which we refer to as hippies.

I thought to myself, "Now you should tell these flower children of God's love." That was indeed a noble thought and with a prayer on my heart I walked across the lawn of the park with that very intention. However, as I drew near I lost courage and passed them by. I reached my car which was parked nearby and stood watching the hippies enjoy themselves. It was sort of like being at the zoo — watching the animals — my standing and watching! We Christians spend a large portion of our time doing that — just standing and watching! I couldn't help but think: "Lord, what a miserable wretched coward I am! Here I am a minister of the Gospel and unable to tell them of Your Love. Give me strength and I'll do it!"

Now I found my legs retracing my steps back to the two hippies. They hadn't paid any attention to my meanderings, but were busily engaged with their eating. I noticed that the soda pop which they shared had somehow been flavored with potato salad. I also noticed that one of the boys had bad sores on his feet, and as I drew near I began to smell the result of total aversion to soap and water. My courage faltered a bit. Suddenly it dawned on me what David waited to pick up stones as he waited to confront Goliath. That would give him something to do — something to focus with in a moment of extreme nervousness and loss of courage. I wished for some stones, but there was only grass. All I could do was walk toward them.

Upon reaching them I said, "I bet you fellows have had a lot of experiences." They both stopped eating and looked up at me like little puppy dogs looking for a pat on the head. I continued, "I would like to share an experience that I have had, do you mind?" They didn't. In fact, about all they did was to look at each other and shrug in a non-committal way. In spite of the smell I knelt between them and pulled out of my pocket one of those little Campus Crusade booklets entitled, "Have you heard of the Four Spiritual Laws?" I said, "Get a little closer as I want to show you this." They responded and got close to me!



# DIMENSIONS

I began by saying, "God loves you and has a wonderful plan for your life. Furthermore, His love is expressed in John 3:16." I took the time to read it slowly to them. I continued to tell them of His great love and how "all have sinned, and come short of the glory of God" (Rom. 3:23). Finally, one of them responded to one of my questions and said: "I'm Christ, I'm Christ!" I finished telling them of His love and left the booklet with them.

That experience taught me once again that until we "taste and see," as the Psalmist would say, then we cannot "really" know of His great love for us. How fortunate we are, dear Brethren, to have experienced something of His love! This is exactly the prayer on the heart of the inspired Apostle, for verses 13-21 is really a prayer. It is a prayer as Paul would say, "for all the Saints and faithful." It is what we might refer to as a pyramidal, step-building, type of prayer. It is with each step that he gets closer, it seems, to the "celestial city whose foundation Maker and Builder is God"!

This prayer is all inclusive — in that it is delivered up for the "whole family" of God, for "all the Saints." One does injustice to such grand thoughts when he makes application only to a denomination.

This entire prayer builds to the thought that you might "know" the love of Christ which surpasses human knowledge, and

beyond, that you might be filled with all the "fulness of God."

Now this morning I want to dwell on this eighteenth verse which is often thought of as describing the dimensions of His love. I don't suppose the Apostle Paul was thinking of these dimensions as separate entities when he penned these ethereal thoughts. I rather believe that he was caught up in the ecstasy of the moment when he attempted to describe that which is indescribable, or that which is certainly beyond human utterance! For who can measure that love which is immeasurable? Here indeed, is the fulfillment of those words: "The Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26b).

Now I would merely follow Paul's thought process and ask a question:

**How do we comprehend the dimensions of His love?**

Do notice the several clauses in this prayer. First, Paul would have you strengthened with might by **His Spirit** in the inner man. That we need! He would have Christ dwelling permanently in your hearts. That is, he would have Christ "settle down," in your hearts — take up permanent abode there. Christianity is no stop and go proposition, but rather a continuous growing in the Spirit! If Christ is dwelling in your heart then you most assuredly will be "rooted and grounded" in love.

The finest Christian virtue is love. "If a man says he loves God and hates his brother he is a liar" (I John 4:20a). We must have the love of Christ in our hearts before we can ever love one another. The Psalmist said: "taste and see." How can I really understand His love, if I have not "tasted," as it were, of that love? A man can know about the love of Christ, but not truly know of that love until he has experienced it — and became a new creature in Christ Jesus. Paul had heard about the Gospel but did not know of it until that day on the way to Damascus. A diver can put on his diver's gear and go to the bottom of the sea and not get wet, until he removes that gear and swims about.

But Paul is writing to Christians — the Saints and faithful ones. Therefore, they should be able to comprehend (with all the Saints), what is the breadth, and length, and depth, and height, of His love. Do you understand what Paul has said? It is with the corporate body of believers we can better understand the dimensions of Christ's love. It is through the entire body of Christ — that is, His Church — that we grow up into the fulness of Christ! With all the Saints I can apprehend more of His love. The great paradox is, that we cannot know all of His love, but with the Saints I can apprehend more.

Lest this sounds like double talk, hear this. Four people are standing on the shore of the ocean. One looks out and exclaims: "My, look at the vastness of that ocean." The breadth of it impresses him. Another shouts, "Yes, but look at the length. How far does it extend?" Still another yells, "Look at the height of those waves!" And the last says, "The depth of that ocean must be tremendous. I wonder how deep it is?" They all see and apprehend something different. They are looking at the same ocean from the same vantage point, but they see it differently, and something different impresses them. I believe that is why the Apostle Paul states, "We can better comprehend the love of Christ, with all the Saints," because we see Christ differently. We see different things about Him that impresses us, but all together they make up the perfect jewel — the personality of Christ!

Now what are we to say of these various dimensions?

Think about the breadth of His love. Does it not embrace all of humanity? As the wind sweeps across the prairie so does the love of Christ sweep across all of humanity — Jew and Gentile alike. Does it not say: "the Lord Jesus Christ, by the grace of God, tasted death for every man?" And His Gospel is to be preached to every creature! God so loved the world we are told, that is all encompassing! "While we

were yet in our sins Christ died for us" (Rom. 5:8b)!

The trouble with our love is that it is shallow. Not so with God's love. Though His love is broad, it is not shallow. His love is deep even though it is wide! It is as broad as mankind, yet narrow as myself, because it touches me!

Recall if you will, the time Jesus went into the city of Nain. There He was met by a funeral procession. He heard the crying of a bereaved widowed mother and had "compassion on her." His heart went out to her, for He cared about her! I think the young man who had died must have had extraordinary pallbearers. They merely stood still, holding the casket, when Jesus walked over and touched it and said: "Young man, I say unto you, arise." I surely would have dropped my end because the young man sat up, in the casket! Such fear came upon the people that they went forth telling that "God hath visited His people." Indeed, He had — in the flesh! Is there any love to surpass this kind?

Think about the length of His love. Its length is coterminous with the breadth in that it stretches all the way back to the garden of Eden. However long my sin may be — His love is longer! The white line of his love runs into infinity surpassing the black line of my sins! His eternal patience would long ago have been exhausted had it not been for His great love!

Perhaps Paul was thinking about the Good Shepherd and His sheep. The shepherd counts his sheep as they come into the fold. He had a hundred, but to his chagrin he counts only ninety and nine. One is lost! He sees that the others are well in the fold and goes out searching for the wandering sheep. He calls for his sheep, and then he hears the bleating cry which he knows so well — of one sheep in distress. Quickly he rushes to the edge of a precipice and bending down he looks over. There below, dangling precariously on a branch is his lost sheep. He attempts to reach the bleating sheep but cannot. A few rocks give way! His own life is in danger, but his mind is on the sheep! He hooks the crook of his staff on another branch, and holding with his left hand he bends down, stretches out his right hand and lovingly yet firmly reaches under the sheep to lift it to safety. Even so, dear Brethren, does the Good Shepherd Jesus Christ stretch forth His loving hand to save His sheep.

Paul had discovered this for himself. Perhaps he was reflecting upon that day when he was trekking along the hot road to Damascus. He had papers of authority in his cloak! The signature of the High Priest was on those papers! Saul was determined at all cost to literally smash the



Christian faith. How he must have hated in his heart to hear accounts of the spread of that resurrection truth! How he lived to check the spread of that infectious love which he considered heresy! Little did he realize that on the morning he endeavored to take that journey his life would be changed. Such glory shone down upon him as he walked along that it caused him to fall prostrate on the ground. All he could do in the face of such overwhelming love was to claw the earth because he had been so zealously wrong! "Saul, Saul, why persecutest thou me?" came the piercing question. Notice that the question goes unanswered. What could he say, for now the revelation to him was that the rumor he considered a lie was really the truth, and no rumor at all! When one carefully considers the record and sees how zealous Saul was against the truth, then one must admit, that here on this road — love reached down and touched one who in turn would touch millions. What is the length of that love — it is immeasurable.

Now think about the depth and height of such love. I would consider them together. To measure the height of something you go down from the top, and the depth you go up from the bottom. Here we have the opposite poles of the cross. The top ascends to the very throne room of God. . . . to the ascended Christ! The bottom goes to the very depths of Hell, for he often times descends to Hell to find us! When we truly consider the rock from whence we are hewn then we see that his love is measureless, and unsurpassed in depth!

Can we not remember? Do we not know that we also would have squandered our heritage and fain have filled our bellies with husks had it not been for that flash of light slipping into a small chink of our darkened souls? We discovered that God's love was there, away down deep into the mire of which we had sunken. Truly, we are beggars on dunghills become like princes because of His love.

Brethren have you experienced such love? He found you in a degrading state and lifted you to lofty heights. Did he not? He has been exalted and in time will

exalt you. You will become heirs of God and joint-heirs with Christ. Why? Because of that redeeming love. This kind of love baffles faith and understanding.

Think about sailors at sea in a terrific storm. The waves are dashing against the ship tossing it about. Suddenly, a mammoth wave sweeps across the deck and carries a young man overboard. The man in the crows nest yells: "Man overboard!" Two men rush to the edge of the deck.

"There he is," the captain cries out. "Throw him the life line!"

"I will go and save him," yells one of the men on deck.

"No, stay. Throw the lifeline!" yells the captain again. They throw it to the drowning sailor but it falls short.

"I will go," yells the man again.

"No, you will lose your life as well," cries the captain.

"But that is my younger brother, and I promised mother that I would look out for him," pleads the man.

"Then go," says the captain. "And may God go with you."

He dives overboard into the swirling surging waters. "Two men overboard," yells the man from the crows nest. The captain clings to the railing of the ship and yells: "There they are—he has his brother, throw the lifeline!" The lifeline is thrown and the younger brother gets a firm hold.

"Hold fast, play the man," yells the captain above the storm. The younger man is pulled to safety but the older brother is lost to the demanding sea.

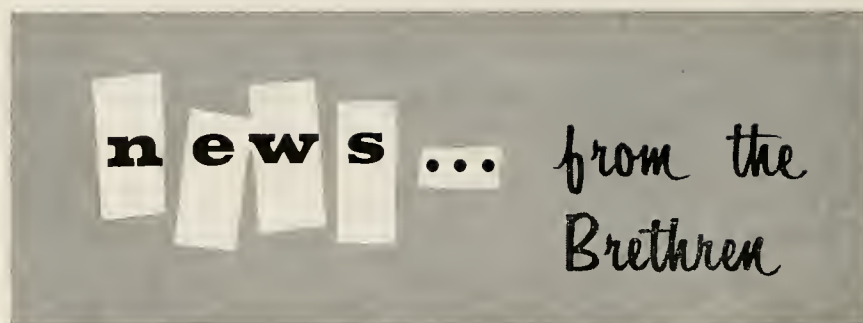
"Alas," cries the captain staring into the darkness of the night.

"He has saved his brother and lost his life! Greater love hath no man than this that he lay down his life for his brother!"

"Greater love has no man than this, that a man lay down his life for his friends" (John 15:13). Christ died for us, while we were yet in our sins. Dear Brethren, why can't we realize this great truth!

It is with this knowledge in our hearts that we can better comprehend, with all the Saints, the breadth, length, depth, and height, of the love of Jesus Christ.

"Love's Dimensions" is the first sub topic under the General Conference theme: "Let God's Love Prevail." Rev. Shifflett, pastor of the Stockton Brethren Church, Stockton, California, presented the above address on Wednesday morning of General Conference.



**St. Petersburg, Fla.** Rev. Phil Lersch, pastor, reports that on Sunday afternoon, December 1, 1968, a fellowship was held for all ages of the church and community. Following a time of recreation, a fellowship supper was enjoyed by all. The singing of Christmas carols followed the supper which ushered in the Advent season for the church.

**Vinco, Pa.** On Sunday evening, October 25, 1968, the Laymen of the church presented a sacred concert. The program included several vocal solos, saxophone solo, trombone solo, instrumental number, vocal duets, trumpet duet, junior male quartet, congregational hymns and other musical numbers. The Rev. St. Clair Benshoff, pastor of the First Brethren Church of Hagerstown, Maryland, was the guest organist and pianist.

**Dayton, Ohio.** An ordination service was conducted on Sunday, November 10, 1968, for Mr. and Mrs. Thurman Mitchell, newly-elected deacon and deaconess. Dr. Albert T. Ronk was the guest speaker. Rev. W. Clayton Berkshire is pastor of the Hillcrest Brethren Church.

**Mansfield (Walcrest), Ohio.** Rev. Spencer Gentle, pastor, reports that the new church building is coming along very well. The building is about enclosed and ready for the inside work. It is hoped, now, that the congregation will be able to worship in the new building late in January or early in February.

**Pleasant Hill, Ohio.** Rev. Gene Ecklerley has just recently moved into the parsonage and has assumed the responsibilities of pastor for the congregation. He has served as pastor of the Tiosa Brethren Church in Rochester, Indiana.

**South Bend (Ardmore), Ind.** Rev. C. Wm. Cole reports that groundbreaking services were conducted recently for the new church building and construction has begun.

**North Manchester, Ind.** Mrs. Harold W. Baker, Corresponding Secretary, reports that revival services were held during the week of November 10-17, 1968. The speakers for the week were Rev. Clarence Kindley of Flora, Ind.; Rev. Robert Bischof, Huntington, Ind.; Rev. W. E. Thomas, Loree, Ind.; Rev. James Gilmer, Roanoke, Ind.; and Rev. Herbert Gilmer of Roann, Ind. Rev. Woodrow Immel is the pastor.

**Wabash, Ind.** Through the church bulletin it is reported that Rev. Arthur H. Tinkel was called to serve as interim pastor until September 1, 1969.

Also, it is reported that David Smith installed a new gas furnace in the parsonage and a new fund has been opened for the renovation of the church heating system.

**Falls City, Nebr.** Rev. Jack McDaniel reports that the recent revival services conducted by Rev. Clarence Stogsdill of Tucson, Arizona, were quite successful. Many decisions of rededication were made during the week. Also, Larry Allen, eight-month-old son of the McDaniels, was dedicated.

**Central District.** "The Central Flyer" is the name presented by Rev. Gene Hollinger of Cedar Falls, Iowa, for the newsletter being published by the Central District. The editor of the newsletter says, "Our purpose is to inform and include you in all our plans as we continue moving ahead for our Lord here in America's heartland." The publication promises to be most informative and interesting.

Dan Enright of the Milledgeville Laymen reports that the laymen bought a used bus and delivered it loaded with supplies to the missions in Kentucky.

## Memorials

**GABLE.** Mr. Arthur Eldo Gable 73, passed away suddenly on Friday October 11, 1968. His funeral services were conducted by Rev. Woodrow Immel assisted by Rev. Raymond Peters. Burial services were in the Oaklawn cemetery at North Manchester, Indiana. He was a member of the First Brethren Church in North Manchester.

Mrs. Harold W. Baker  
\* \* \*

**MINEAR.** Mrs. Carrie Minear passed away on Saturday, June 8, 1968. She was a long-time member of the Brethren Church. She was 82 at the time of her death. Funeral services were conducted by the undersigned.

Rev. Kent Bennet  
\* \* \*

**DIXON.** Mrs. Stella Dixon, age 73, passed away on Monday, September 30, 1968, in South Bend, Indiana. She was a member of The First Brethren Church of North Liberty, Indiana. Services were conducted by the undersigned.

Rev. Kent Bennet  
\* \* \*

**MAMEROW.** Mrs. Alma F. Mamerow, age 77, passed away on Monday, November 11, 1968. She was a member of the First Brethren Church in North Liberty, Indiana. Rev. W. E. Thomas and the undersigned officiated at the service.

Rev. Kent Bennet  
\* \* \*

**MEYER.** Mrs. Myrtle Meyer, age 76, passed away recently. She was a member of the First Brethren Church of Roann, Indiana. Her funeral services were in charge of the undersigned and burial was in the Friend Cemetery, Wabash, Indiana, on November 27, 1968.

Rev. Herbert Gilmer  
\* \* \*

**PUTERBAUGH.** Mr. H. Brice Puterbaugh, age 75, passed away on Thursday, October 17, 1968. Funeral services were conducted from the Palms Mortuary, Tucson, Arizona, on October 21. Further services and interment were arranged for Lanark, Illinois.



Bro. Puterbaugh was a faithful servant of the Brethren Church for his entire life having served the Lancaster church in many capacities until they moved to Tucson where he served until his death.

Besides Mrs. Puterbaugh, he is survived by a daughter, Mrs. W. Clayton Berkshire, of Dayton, Ohio; and son, Edwin, of Ogden, Utah.

Funeral services were conducted by the undersigned.

Rev. Vernon D. Grisso  
\* \* \*

**LEIDY.** Mr. Ira Leidy passed away Tuesday, October 16, 1968. He was a long-time member of the Vinco Brethren Church, Vinco, Pennsylvania. Funeral services were held in the Henderson Funeral Home, Johnstown, Pennsylvania, with graveside service and interment at the Forrest Lawn cemetery.

Rev. Henry Bates

## Weddings

**NEAL-ZIMMERLY.** Miss Joyce Irene Neal became the bride of Richard Nevin Zimmerly in a double ring ceremony on August 11, 1968, at the Smithville Brethren Church. Mrs. Zimmerly is the daughter of Mr. and Mrs. Glen Neal, Wooster. Mr. Zimmerly is the son of Mr. and Mrs. Clarence Zimmerly, Route 1, Orrville. Both Mr. and Mrs. Zimmerly are public school teachers. The undersigned performed the ceremony.

Rev. Don Rinehart  
\* \* \*

**KING-SEDWICK.** On Saturday, October 12, 1968, Miss Corinne King and Mr. Dex R. Sedwick were united in marriage at the Smithville Brethren Church. The double ring ceremony was performed by Pastor Rinehart. Mrs. Sedwick is the daughter

of Mr. Clarence King, Orrville, and Mr. Sedwick is the son of Mr. and Mrs. Dex Sedwick of Sugar Creek. The Sedwicks are making their home in Dover, Ohio, where Mrs. Sedwick works for a lawyer and Mr. Sedwick works for the telephone company.

Rev. Don Rinehart

### MEMBERSHIP GROWTH

**Sarasota, Fla.** — 4 by baptism, 1 by letter . . . **Pittsburgh, Pa.** — 4 by baptism, 1 by letter . . . **Smithville, Ohio** — 3 by letter, 1 by baptism . . . **Flora, Ind.** — 2 by baptism . . . **Napanea, Ind.** — 6 by baptism . . . **New Paris, Ind.** — 2 by baptism . . . **Warsaw, Ind.** — 11 by baptism . . . **Mill-edgeville, Ill.** — 8 by baptism . . . **Cheyenne, Wyo.** — 5 by baptism . . . **Mulvane, Kans.** — 6 by baptism.

# World Religious News in Review

## PROTESTANT EDITORS

### CONFER WITH

### ISRAELI OFFICIAL

**Jerusalem (EP)** — The state of Israel "has no intention whatsoever" to rebuild the Temple, 32 editors of Protestant church publications in the United States and Canada were told here.

Rabbi Samuel Nathan, head of the rabbis' department of the Ministry of Tourism explained that "the authoritative interpretation of Judaism" said the rebuilding will be "done by the Messiah himself in God's own time."

The editors queried Rabbi Nathan and a panel on other religious, political and economic problems at a dinner here. They were making a five-day "editorial pilgrimage" of the Holy Land.

Other members of the panel were Father Peter Schneider of the Anglican Church; Dr. Douglas Young, head of the American Holyland Bible In-

stitute on Mount Zion, T. R. Lourie, editor-in-chief of the Jerusalem Post; and Gabriel Stern, correspondent for Religious News Service in the city.

## QUAKER GROUP'S LEAFLETS OPPOSE SOVIET INVASION

**Philadelphia (EP)** — Robert Eaton, an employee of a Quaker Action Group here, was among the Americans participating in distribution of pro-Czechoslovak leaflets in Eastern European capitals.

The Action Group was one of the organizers of the protest which was launched by the International War Resisters Organization, and carried out in Moscow, Warsaw, Sofia and Budapest.

In Moscow, Miss Vicky Rovere of New York and Briton Papworth of England were arrested for passing out leaflets asking international action to support the sovereignty of Czechoslovakia.

Mr. Eaton was assigned to Budapest. He was captain of the ketch Phoenix when in January, 1968, a Quaker Action Group delivered medical supplies to North Vietnam. The activities of the Philadelphia-based group were widely publicized in relation to several voyages made by the Phoenix.

## SECRET SOVIET BAPTIST CHURCHES ATTACKED

**Moscow (EP)** — Lenin's Banner, A Moscow journal, has criticized "underground" Baptist churches in the Soviet Union for alleged "illegal" activities which included praying in unauthorized places and giving religious instruction to children.

The newspaper charged that a number of secret congregations in the Moscow area are affiliated with the "Initiative Baptists," a group that broke away in 1961 from the officially recognized Union of Evangelical Christian Baptists in the USSR.

The paper revealed that one Baptist had recently been imprisoned on a variety of charges which included violation of Soviet laws on Church-state separation, organizational work, distribution of illegal, reactionary literature and resistance to local authorities. The sentence for these activities was not made public.

Lenin's Banner charged that, besides refusing to cooperate with of-

ficials, the Initiative Baptists undermine the state by encouraging people to devote themselves to God rather than secular concerns.

The newspaper also complained that these Christians slander the state by complaining of religious persecution.

#### **CLINT HOOPER — NOW, BASKETBALL FOR CHRIST**

**Seattle (EP)** — Last season basketballer Clint Hooper was shooting for Seattle Pacific College.

This year they'll all be "for the message of Jesus Christ," via American Athletes in Action basketball team sponsored by Campus Crusade for Christ.

He and his wife, Francesca, will team up — he playing ball and giving testimonials at half time, she addressing local sororities, fraternities and various other student groups.

#### **FIVE MILLION ALCOHOLICS TALLIED**

**Washington, D.C. (EP)** — There are at least five million "active alcoholics" in the U.S., according to an official of Alcoholics Anonymous here.

Dr. John L. Norris, chairman of AA's General Service Board, said at the organization's 28th international congress that about 2,000 medical and scientific leaders from 40 countries are attending.

Of 11,355 problem drinker persons questioned in a recent North American survey by AA, 60 percent said they had not touched a drink for a year or more.

#### **U.S. JEWISH POPULATION WAS 5.8 MILLION IN 1967**

**New York (EP)** — More than half of the world's Jewish population of 13,628,000 lives in the Americas, according to the 1968 "American Jewish Year Book." Statistics cited in the annual publication, issued here by the American Jewish Committee and the Jewish Publication Society, represent population as of December 31, 1967.

Of the total, 5,800,000 Jews live in the U.S., making it the nation with the largest Jewish constituency. The Soviet Union is listed as second with 2,568,000. Israel has a Jewish population of 2,365,000 Jews; France with 535,000; and Great Britain and Argentina with 450,000.

New York State is the home of 2,520,155 Jews; of this number 2,381,

000 live in New York City and its immediate suburbs.

#### **BAPTIST STUDENTS BACK BOMB BAN, REJECT SUPPORT OF C.O.'S.**

**Asheville, N.C. (EP)**—The Baptist Student Union of North Carolina has supported President Johnson's decision to halt the bombing in North Vietnam but rejected a resolution urging support of conscientious objectors.

Delegates to the annual meeting directed that a letter be sent to the President, stating, "We command and support your decision to suspend the bombing of North Vietnam . . . and urge a complete halt to hostilities."

The resolution on conscientious objectors was rejected after a two-hour debate.

#### **'GOD IN THE WHITE HOUSE' CITES FAITH OF PRESIDENTS**

**New York (EP)**—A new book on the religious faith of Presidents makes a timely appearance while the attention of the nation is focused on the next occupant of the White House.

The book "God in the White House" by Edmund Fuller and David E. Green (Crown Publishers), offers a series of vignettes on the faith of the 35 men, from Washington to Johnson, who served as Presidents of the United States.

In a short chapter devoted to each Chief Executive, the reader is treated to anecdotes and discussions of his religious history. At the close of the book the authors present a brief "scorecard" evaluation of each of the Presidents, listing those they feel to be most religious, moderately religious and least religious.

Here are the Presidents rated "most religious" by Mr. Fuller and Mr. Green: John Adams, Thomas Jefferson, John Quincy Adams, Abraham Lincoln, Andrew Johnson, Rutherford B. Hayes, James A. Garfield, Benjamin Harrison, William McKinley, Theodore Roosevelt, Woodrow Wilson.

#### **SEMINARY FACULTY, STUDENTS DEMONSTRATE AGAINST DRAFT**

**Minneapolis, Minn. (EP)** — More than 100 students and teachers conducted a pre-dawn protest demonstration on the steps of the Federal Office Building here to support a first-year seminary student in his refusal to be inducted into the armed forces.

Supporting John Hawley, 23, was almost the entire faculty of the United Theological Seminary, New Brighton, and a number of seminary students.

Mr. Hawley was refused classification as a conscientious objector by his Iowa draft board, he charged, on the ground that his attitude was based on a personal, moral view rather than religious training. A state appeal also was denied.

The seminarian said he feels war is wrong under any circumstances and that he was committed to not participate in anything like the military.

#### **ARE CHURCH LEADERS IN PANIC? A CATHOLIC EDITOR ASKS**

**Pittsburgh (EP)** — "Crackdowns purges and suspensions are becoming as commonplace as the rosary at a Catholic wake," according to an editorial in a Catholic Newspaper here.

In an editorial, entitled "The Great Panic," Terry Brock, editor of the Pittsburgh Catholic diocesan news weekly, asked, "Is the leadership of the Church in a panic?"

The editorial urged "all concerned" in disputes over "peripheral questions" in the Church to "realize the obscenity of bickering over trivia when the task at hand is being ignored."

"That task," it said, "is to restore reasoned dialogue to the Church."

It also cited the ideal stated in the Second Vatican Council's Constitution on the Church in the Modern World "to pattern ourselves after the gospel more exactly every day, and thus work as brothers in rendering service to the human family."

#### **ARKANSAS ANTI-EVOLUTION LAW RULED UNCONSTITUTIONAL BY COURT**

**Washington, D.C. (EP)**—The U.S. Supreme Court ruled unconstitutional an Arkansas law which forbade the teaching of any theory that man evolved from other species of life.

In a unanimous decision the Court said that when the State enforced the 1928 law it was not being neutral with respect to religion and ostensibly was showing favor toward fundamentalist points of view on the origin of man, taught by a literal interpretation of Genesis.



# The Portrait of a Pastor

by **PAUL A. GRAHAM**

A TALENTED YOUNG CLERGYMAN has recently deserted the ministry. He remarked to me a few weeks ago about his leaving a widely known and important pastorate. "Never again. Never again will I serve as a pastor." Now he has not only left the pastorate but the Christian work he was engaged in.

Perhaps, and because of what usually happens in such situations it is "perhaps," God will lead him back into his chosen field of service, but the fact is still evident that the church is losing great numbers of talented and spiritually sensitive young men. We should be looking diligently for the reasons.

We have recently learned of a number of promising young men who have committed themselves to God's call in the ministry. Let our prayer be that they will not experience bitter disappointment in the life and service of the church along with a defeating self-realization of weakness and fallibility.

Every minister and congregation needs a lucid understanding of the responsibilities of a pastor. It is necessary that we base our concept of the ministry on answers to the following questions:

1. How does God want His servants to minister spiritually?
2. What does the Bible teach about the duties of a pastor?
3. What is involved in an ordination?
4. What should a pastor expect of himself?
5. What does a Church have the right to expect from a minister?

The pastor who serves a congregation must understand and resolve the conflicts that relate to his many responsibilities. He will give emphasis to each area of his life and service according to the special day-to-day duties as well as the long range projections.

A pastor's responsibilities include the following:

**1. The preaching of the Word of God.** He will follow the admonition that the Apostle Paul gave to Timothy, "Preach the Word." A congregation that is assembled for worship asks of the minister "Sir, we would see Jesus." A pastor who will answer this request will saturate his soul in the Word and then share the living Word with those who wait before him.

A preacher should follow the example of John Wesley and be a man "of one book." His book is the Holy Bible. Effective preaching demands extensive study. He will live a portion of the Scripture for days and in some cases, for years. He will read it many times. He will study it in the original language, if possible. He will have

many new translations and meditate upon it as these modern scholars have brought it to us in our own phraseology and idioms. It is profitable to read the best commentaries and reference volumes regarding the passage he is studying. When a preacher is reading for background information, he will want to read the best sermons of great preachers, and his soul will be stirred as he lets them teach him how to preach.

This kind of preaching takes planning. It requires hours and even days of study. It is exacting and exhausting work. No man can adequately feed a congregation and have them develop spiritually without it.

There is developing in the Church a famine for the Word of God. It is coming because of fad preaching, life situation preaching, and personal experience preaching. It is not enough to exhort, give personal testimony or give our own response to a verse of Scripture. We must feed the flock from the Word of God.

Happy is the congregation whose pastor is a man of the Word.

**2. The pastoral ministry.** "And he gave some to be, . . . pastors" (Ephesians 4:11). "Let us give ourselves to our ministering" (Romans 12:7). The minister serving a congregation is charged to be a pastor of his people. As a shepherd cares for his flock of sheep, the pastor will tend his flock. This ministry includes:

- a. Visitation of church members
- b. Contact of prospects for the church
- c. Survey and searching for prospects
- d. Ministering to the sick and hospitalized
- e. Counseling
- f. Evangelism

An often repeated saying, "A home-going pastor builds a church-going congregation," has proven true in many situations. The gospel "in shoelather" is best understood by the church and community.

Good spiritual and personal preparation of the pastor is essential to an effective pastoral ministry. Praying for a family that has deep and unresolved problems will help the pastor demonstrate the grace of God in the home. The cultivation of love, interest, and concern for people in the heart and life will produce the type of personality that is effective in working with people.

Many of the principles and programs used by good salesmen are applicable to the pastorate. The time it takes to read one or two books on selling would be well spent by many pastors. However, the prime essential of making sales is the number of contacts made. There is no substitute for the ringing of door-bells.

An outlined program of visitation with goals and check-lists will be helpful in de-

veloping an effective program for building the church and reaching the community. Many a pastor's ministry would be strengthened by arranging such a program and then follow through in an evaluation of it with his superintendent several times each year.

**3. The work of administration.** "If God has given you administrative ability and put you in charge of the work of others, take the responsibility seriously" (Romans 12:9 Living Letters). This verse of Scripture describes the three basic aspects of administration. They are:

**a. The ability.** There are natural qualifications that develop in some individuals. They come from heredity, home experiences, cultural relations, and basic training. They are also developed by special education, observation, and training on the job. It is for this reason that seminary, Bible School, deputation, internships and early ministerial experiences are important in developing good church administrators.

**b. The responsibility.** When a minister is installed in a pastorate he inherits many administrative responsibilities. They include:

1. Supervision of office work
2. Supervision of the work of the Official Board
3. General administration of Sunday School, Christian Endeavor and other organizations
4. Planning and integration of the year's work in the church
5. General administration of the work of the trustees in the maintenance of the church buildings and also new church construction
6. Administration and counseling of various officers of the church.

A clearly defined understanding of these responsibilities on the part of the pastor will help him perform effectively. Many churches will find it advantageous to draw up written job descriptions, while others are able to work out the specific responsibilities of the pastor in official meetings.

**c. The pastor's reliability.** To the pastors ability and the commissioning of a responsibility must be added his reliability. He must "take the responsibility seriously." No man is effective or ever "gets the job done" without diligence and dedication. This is often the factor that separates mediocre men from the successful ones.

An effective church administrator will secure the cooperation of the congregation in a strong visitation program. His Sunday School can grow. Service organizations are possible in a church that is well supervised and administered. Letters from the conference officials and denominational lead-



ers will be answered. Valuable helps and information will find its way to the right persons instead of the waste basket. Telephone calls will be answered or returned, if the pastor is not in when it is received.

Many churches suffer from the lack of good leadership rather than the resource of persons with both the ability and desire to serve the Lord in their church.

It takes good leadership to build strong churches.

**4. The personal life of the pastor.** "A pastor must be a good man whose life cannot be spoken against . . . hard-working and thoughtful, orderly, good Bible teacher" (Timothy 3:2 Living Letters). This translation is clearly descriptive of some of the personal responsibilities of a pastor.

A pastor is personally responsible for:

a. His devotional life. It should be separated from his study of the Word for preaching. It should be regularly shared with his family. It should be guarded with diligence.

b. His family. He will spend time with his family for the sheer pleasure of enjoying them. His wife needs a husband, a father of the children, a head of the household, and a priest for the family. The family vacation is an ideal time to share in the hopes, plans, problems, and pleasures of each member of the family. A pastor who is a husband and father must never short-change his family.

c. His recreation. A pastor will find time to fish, golf, bowl, garden, build things, or develop some other hobby. If it is used constructively and in perspective with his other responsibilities it will be re-creation for him.

d. Many pastors will find it profitable to follow advanced studies and specialized programs. These include graduate studies at the university, chaplaincy programs, internships, and other such advanced work. Most of those are commendable and should be encouraged. However, they should not detract from the ministry nor should they cause hardship to the congregation. The feasibility of such studies will be evaluated to the total ministry of both the pastor and congregation.

Surveys have discovered that the average pastor works approximately 13 hours a day and a total of 70 to 80 hours a week. This will mean that in these homes the family,

or the pastor's time for devotion or recreation suffers. It is possible that this overwork contributes to tensions, neuroses, emotional breakdowns, and debilitating frustrations.

Pastors should regularly check up on their personal responsibilities. Churches should insist that the minister be careful in taking time for recreation, a vacation, and family responsibilities. Some added incentives from the church would mean much to a pastor and family. They would also doubtless pay big dividends to the church in the service and ministry it receives from its pastor.

**5. The community.** The pastor and family become a part of the community they serve. In addition to the normal responsibilities of the Christian family to community life the pastor has additional duties. His very position as the leader of a congregation puts him into the position of a community leader. He is looked upon as a moral and spiritual leader. A concern for good government, better schools, responsible business relations, recreational facilities, and specialized problem areas will have a salutary effect upon the church and to an extent the entire community.

Evangelical Christians are becoming increasingly aware of the importance of being involved in the life of society. Good government, excellence in education, better race relations, and aid to the poor will come if concerned Christians penetrate their society with effective, mature, spiritual lives.

Because of his position, education, and love for people, in addition to the church's responsibilities and the teachings of the Scriptures, the pastor needs to influence and lead his congregation into a position of community leadership for justice and righteousness.

**6. Denominational service.** "And now beware! Be sure that you feed and shepherd God's flock — His church, purchased with His blood — for the Holy Spirit is holding you responsible as overseers" (Acts 20:28 Living Gospels). There is need for solidarity among Christians. Cooperation and association are essential to growth and health in the church.

Denominational association is needed to provide missions, church extension, Christian Education, literature, higher educa-

# "LET GOD'S LOVE PREVAIL"

## Ephesians 3:18

tion, camps, conferences, and administration.

Denominations could not function or even exist without cooperation of pastors. When the fellowship calls upon a pastor to serve, it is generally encumbant upon him to serve, and upon his church to make it possible without handicap or hindrance. His broader service on councils, boards, commissions, and committees **strengthens** the entire association, including his local church.

There are seven principles upon which a mature, successful pastoral ministry is built. They are:

1. The pastor must have a clear understanding and a deep appreciation for his entire ministry. He must know himself including both his strengths and weaknesses. He will seek to develop mature judgment regarding the church and its needs.

2. He will keep spiritual relationships in first place for himself, his family, and the congregation. His ability to develop the spiritual life of the church is conditioned upon his example, exhortations, expositions of the Word and enthusiasm.

3. He will seek Bible principles for all situations. His congregation needs a leader to demonstrate to them how to find God's way in modern life through His Word. This is the area where the pastors' proficiency in the Word will mean most to his people. This ministry will be most effective in board meetings, visits to homes, in counseling sessions, Bible classes, and small group meetings.

4. An effective minister must discover the needs of his congregation. A good policy is to seek all the specific needs possible. Some of them should never be made public and some never shared with anyone else. These needs should be brought into categories to establish the general picture of the church. It is possible that these problems should be shared with the Board, prayer meeting, or special groups. They will constitute a background for the public ministry of the Word.

The principles for this program are: (1) Be specific; (2) Be comprehensive; (3) Be objective; (4) Be confidential.

5. The pastor will then seek to determine all possible plans and programs for the strengthening of the ministry of the church. Although this is difficult work, these plans should be written down on paper and some of them will be outlined in some detail. Here is the place a dynamic leader will become creative. No possible alternative should be overlooked at this point. Imagination and analysis are essential. Minute details are not necessary at this point — they will come later.

This step in church development will give perspective and discover potential.

6. When all possible ideas and programs are found, the pastor and possibly two or three associates, will eliminate the impractical ones. The ones that have a degree of reasonable practicality should be set in order according to priority.

7. The pastor will need help in determining the best programs and projects. Much of this work can be done in the Official Board. The final decisions and time and implementation will naturally be decided by the board or church itself.

Finally, in retrospect, the congregation as well as the pastor must understand his responsibilities to: (1) preaching, (2) pastoral work, (3) administration, (4) personal life, (5) the community, and (6) the denomination and broader church relationships. This will make it possible for the church to assist the pastor in implementing his ministry. Both will be more effective, according to their capabilities.

With these principles in mind both the pastor and congregation will be effective within the context of their limitations, needs, goals, and programs.

"Preach the Word of God at all times, whenever you get the chance, in season and out, when it is convenient and when it is not. Correct and rebuke your people when they need it, encourage them to do right, and all the time be feeding them patiently with God's Word.

"For there is going to come a time when people won't listen to the truth, but will go around looking for teachers who will tell them just what they want to hear" (II Timothy 4:2-3 Living Letters).





# A Full Half Dozen

SIX ministers-in-training from one congregation — that is the happy situation of the Washington Brethren Church this year. Pre-seminary students have steadily flowed from the capital congregation in the last decade, and there are currently a half dozen of their men preparing for Christian service abroad or at home.

The Washington church is encouraged by this evidence of God's working. As the only Brethren congregation in one of our largest cities, the Washington church faces problems that are sometimes different from those of many other Brethren churches. But the continuing response of young men to the call of God encourages the Brethren to be faithful.

Heading the list is James Fields, a senior at Ashland Theological Seminary. The son of Mr. and Mrs. L. E. Fields, Jim is married to the former Sharon Berkshire. They have one son, Matthew. Jim and Sharon live in the seminary apartments and drive on Sundays to neighboring Sullivan, where he is student pastor of the Christian Church. The Southeastern District Ministerial Examining Board has approved him for ordination next spring.

David Cooksey, son of Mr. and Mrs. William Cooksey, is a first-year student in Ashland Seminary. He married Carolyn Boyer of Ashland last September, and they are neighbors of Dr. and Mrs. A. T. Ronk. David is the new student pastor of the Church of the Master in Steuben, Ohio.

Eugene Shaver, known to Brethren for his singing at General Conferences, is a senior in Ashland College. At great personal sacrifice he gave up enlarging responsibilities with Air Express International on the east coast to go to Ashland and prepare for further service. Gene and his wife, Faye, live in Mohicanville, Ohio, where he is pastor of the United Church of Christ. They are parents



David Cooksey

of two sons, Byrl and Michael, and one daughter, Elizabeth.

Jimmie Geaslen, son of Mr. and Mrs. Rodger Geaslen, is continuing his pre-seminary studies at Ashland College. Reared in the Hagerstown, Maryland, church, Jim married Carol Deeter of Hillcrest Brethren Church (Dayton, Ohio), last summer, and they are making their home on Claremont Avenue in Ashland.

Tom Drummond is a student at Grace College, Winona Lake, Indiana. He and his wife Jean live with Mr. and Mrs. Paul Chappell, former members of the Washington congregation. Mr. Chappell is also a ministerial student at Grace College.

Bill Brady is a freshman at Luther Rice College, a new Baptist junior college near Washington, D.C. Bill is the son of Mr. and Mrs. William Brady, Sr., which makes him a cousin to Jim Fields and David Cooksey. He is president of the Southeastern District B.Y.C.

There are girls, too — an equal number — preparing for service wherever God directs. In some respects theirs is a harder situation, for missionary and pastoral opportunities are more limited to them.

The Washington church tries to support its students and encourage their preparation. The Laymen's Organization contributes to a district scholarship and gives direct financial aid. The W.M.S. groups actively participate in the seminary housing project. In addition to supporting the Education Day Offering, the congregation gives heavily to the Seminary Development Program. There is a Washington Brethren Church scholarship awarded yearly in the seminary along with personal financial help in situations of extra need. Prayers are frequently voiced in midweek services on behalf of the students.

The harvest is great, the reapers are few . . . and our God is able.



James Fields

# Groundbreaking Bryan, Ohio

GROUNDBREAKING SERVICES were held on September 8, for the new First Brethren Church of Bryan, Ohio. Following the regular morning worship service, the congregation went to the new building site at the junction of county roads C and 13. It was a beautiful fall day and the site of our new church was lovely and so peaceful compared with our present corner location in town, shared with two gas stations.

Rev. M. W. Dodds, pastor of the Bryan church, started the service with the Introduction to the Groundbreaking, followed by William Musser offering the Prayer. Mr. Herbert Benner, vice moderator, gave The Declaration. The Breaking of Ground Litany was then read by the pastor and the entire congregation, followed by The Act of Groundbreaking. A large cross was marked off on the ground where the nave of the new church will be. The following leaders of our church took part



Left to right: Rev. M. W. Dodds, pastor; D. W. Peltes, Building Committee Representative; Mrs. Aileen Farrow, Board of Christian Education Chairman; Kenneth Kerr, Board of Trustee Chairman



in digging the cross bar of the cross: Rev. M. W. Dodds, pastor; Mr. Herbert Benner, vice moderator; Mr. James Manning, church school superintendent; Mr. Kenneth Kerr, Board of Trustee chairman; Mr. D. W. Peltcs, Building Committee representative; Mrs. Aileen Farlow, Board of Christian Education chairman; Mr. Robert Lockhart, Laymen representative; Mrs. Ruth Diehl and Mrs. Lenore Mansfield, Woman's Missionary Society representatives; Kathy Oxenrider, Brethren Youth representative; Marilyn Crisman, Darlene Davis, Connie Fulmer and Ann Moog, Faith Covenant representatives.

We were privileged to have Mr. Ronald Martin, a representative of Evangelical Church Building Corporation and Rev. Smith Rose, the former pastor of the Bryan church to also take part in the digging of the cross bar of the cross. Rev. Dodds then gave the Symbolism of Groundbreaking followed by the Congregational Groundbreaking. The entire congregation took part in digging the upright length of the cross, as we sang, "Blest Be The Tie." We then formed a Fellowship Circle around the cross and sang the Doxology, followed by the Prayer of Consecration by Gilbert Farlow, Faith Covenant chairman. Rev. Dodds closed the very impressive service with the Benediction.

The new \$216,051 church will face north, with the office-educational wing extending to the east. The foyer is located between the sanctuary unit and the office-education wing, and can be entered from either the north or south sides. Both entrances lead to the entrance drive and parking area, with the south entrance featuring a ramp. The pastor's office and study is located off the foyer for easy access. Restrooms are also located directly off the foyer.

The nave (including the choir loft) will seat 350 persons. Additional overflow areas at the back of the nave

and the balcony will be used only for adult classrooms at present. In the future the use of these will extend the seating capacity to 650 persons. The rooms for the creepers and sleepers are conveniently located off of the narthex at the entrance to the nave.

On the lower level the Fellowship Hall will seat 350 persons in an assembly type situation, and 270 persons seated at tables. The Fellowship Hall can be divided for the Junior, Junior High, and Senior High Sunday School Departments. Also on the lower level are the nursery, kindergarten and primary classrooms, kitchen and boiler room. Restrooms are located on this level, directly off the foyer, in the educational wing. This level of the educational wing also has a classroom for a college or adult class, and a parlor, with a fireplace, which can be divided into two classrooms. Sunday school facilities will accommodate 390 persons.

The parking area is accessible by two drives, both from the north. The parking area will accommodate 113 automobiles. In the plot plan a future educational unit is possible at the back of the church. The Votaw Construction Company of Pioneer, Ohio has been signed as the general contractor and have been working on the new building for several weeks now. Completion of the new church is slated for May 2, 1969. Our present church site (including the church building and parsonage), located at 323-327 South Main, has been sold to the Sun Oil Company for \$72,500 with the provision we may occupy same until the completion of our new building.

We feel that God is leading us into this building program, which will increase our opportunities of service for Christ. We pray that with the additional facilities we will be able to reach more people in our community.

Marcia Sander

Corresponding Secretary



Former pastor Rev. Smith Rose (now Executive Secretary of Central Council) digging cross bar of the cross. Leaders of the church in the background.

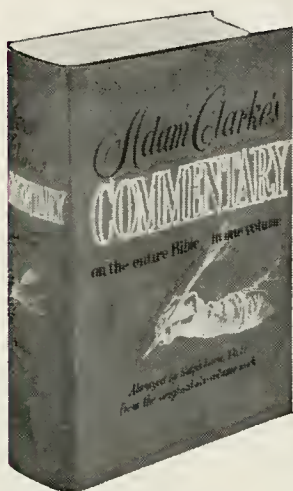
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...see page 13

# The Brethren



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## In This Issue:

Notes and Comments .....	2
Editorial: "Publication Day Offering" .....	3
Sisterhood Program Materials for January .....	4
Signal Lights Program Materials for January ..	8
"Eternal City of God" by Rev. R. Glen Traver .....	10
Brush Valley, Pennsylvania, Report .....	12
Brethren Publishing Company Promotional Materials .....	13
Ordination of Mr. Joseph Hanna .....	21
Lathrop, California, Report .....	21
World Religious News in Review .....	22
The Brethren Layman .....	23
Northern California Brethren Conference Program .....	25
The Missionary Board .....	26
The Board of Christian Education .....	29
New Equipment Ordered for the Printshop .....	31

## NOTES and COMMENTS

### RAGS NEEDED!

**R**AGS are badly needed in the printshop. If you have clean, good-sized cotton rags, we would appreciate having them! They are needed to clean the presses. The supply is very low, therefore we urge you to bring them in or send them as soon as possible.

This is one way in which you can help the Brethren Publishing Company to keep down overhead expenses.

### THE ANNUAL

**M**ANY have inquired about the Annual as to when it is to be printed. The Annual is ready for print but due to the illness of one of our pressmen the shop has not been able to get it on press. Mr. Dwight Wharton, the pressman, has been seriously ill for several weeks, thus it has been near impossible to keep up with the press work.

As soon as the current quarterly is completed, the Annual will go to press.

We are sorry for this delay and for the inconvenience it has caused many of you.





# A *Gentle* REMINDER...

## *Publication Day Offering*

MUCH is said about the printed page. It is truly a powerful medium in disseminating the truth or the untruth. It seems that people tend to believe that which they read. Very few people take the time to check into the authenticity of what they are reading. The Communists know this, therefore they flood the market (domestic and foreign) with their literature. Many are won to Communism because of the literature they read.

Our missionaries tell us that literature plays a very important part in their work with the illiterate people. If the people with whom they work are illiterate they take means immediately to begin education for them. In our own missions in Nigeria our personnel is constantly attempting to get the Higi language in written form. We can see immediately the importance of the printed page.

This fact has been recognized by every denomination, for most of them have established their own printing plants throughout the world. We Brethren are no different for, we, too, have a printing plant which was established for the purpose of publishing Christian literature.

The only two publications which we print at the moment are **The Brethren Evangelist** and the **Brethren Bible Class Quarterly**. The Woman's Missionary Society publishes **The Outlook** which is printed in our shop. However, even though we are limited in our publications, we do a consider-

able amount of printing for churches and religious organizations. This past year Dr. Albert T. Ronk's book: "History of the Brethren Church" was printed in our shop as well as some small religious booklets.

Knowing what the printshop is doing and what can be done, the Publication Board has taken steps to modernize the facilities. As you will note as you read the promotional materials for the Publication Day Offering, the Board has, by faith, ordered quite a bit of new equipment which will do much in bringing in more job work. The Board is to be commended for the step which they have taken!

The **Publication Day Offering** is used to help in defraying the expense of printing **The Brethren Evangelist**. Since our subscriptions are not enough to pay for the magazine, this offering helps to subsidize this cost.

Our goal for the offering this year is \$9,100. We trust that the church will give its approval to the action which the Board has taken by supporting this offering to its full extent!

The members of the Publication Board are attempting to investigate all avenues in improving the facilities and the service of the printshop, they are to be commended for this. The least we can do is give them our full support in these days of intended improvement.

The Printed page is powerful; we Brethren must do our share!

# SISTERHOOD

## Devotional Program for January

### Call to Worship:

"O sing unto the Lord a new song: sing unto the Lord all the earth" (Psalm 96:1).

### Song Service

### Circle of Prayer

### Bible Studies:

Senior: "Soul"

Junior: "I Am the Door"

### Discussion Questions:

Seniors: Discussion over chosen book.

### Special Music

### Song:

"Spirit of Sisterhood"

### S.M.M. Benediction

## JUNIOR BIBLE STUDY

# I AM THE DOOR

by MRS. KAY BURGI

I HAVE SAVED this "I Am" for the month of January for a very special reason. Before we examine what Christ meant when he said, "I am the Door," let's discuss a man who was worshipped as the god of the door in Jesus' time.

You remember the ancient Romans didn't believe in one God but had a god for everything. There was a god of the sun, a god of the moon, another for the home, one for the farmer, and even gods for things like love and wisdom. They also had a god for the gates and doors who was named Janus. He was believed to protect all people entering or leaving the city. The strange thing was he had two heads looking in opposite directions, thus he could see both ways at the same time. Soon he was also worshipped as the god of beginnings.

Now you can see why the first month of the year was named January. It was named after the Roman god Janus. They thought since he had two heads he could look backwards into the past and forwards into the future.

We, of course, realize these gods were all idols, but we still use January as the time for "new beginnings." We usually make several resolutions for the new year and for about three days we try to live up to them.

Let's examine now what the Bible says about a Door and what this special Door leads to. (Have someone read John 10:1-10.)

In Bible times sheep were the most common of all the animals. They were seen all over. Their wool was used for clothing and their meat for food. The Jews offered lambs as their sacrifice in the Temple. In this chapter Jesus uses the relationship of sheep and their shepherd to further explain His purpose here on earth. He knew that everyone would be familiar with the example.

In those days the sheepfold was not a barn. It was more like a corral with a wall around it. There was only one opening which made it easier to keep track of the sheep. In the evening the shepherd would bring his sheep to the sheepfold and leave them in the care of a gatekeeper. Several shepherds would place their flocks together in the same fold. Early in the morning he would return to claim his sheep and take them out to pasture. Only a shepherd had the right to enter by the door. He knew his sheep and could pick them out from all the rest.

A traveler in the Holy Land tells about stopping one day at a watering place. He saw three shepherds come down to the water with their flocks, a total of one hundred in all. Soon the three flocks intermingled. An outsider could never tell to which shepherd the sheep belonged, but soon one shepherd walked away a little distance and gave his call. His flock of sheep separated themselves from the others and followed him. They followed the voice of their shepherd, but they would not follow a stranger.



In parts of England there is still a great deal of sheep raising. They have shepherds who spend long hours watching the sheep, but there is a big difference between these shepherds and the one we see in verse 4. In England the shepherd drives his sheep from behind in much the same way as cows are driven. But the Palestine Shepherd calls his sheep and then goes before them as they follow. He leads them by going before them. He never asks them to go where he has not been himself. No heartache or sorrow can confront a Christian that Christ, our Shepherd, has not met first.

In verse 7 Jesus says, "Verily, verily, I say unto you, I am the door of the sheep." The repetition of the word "verily" shows Jesus meant to show special importance.

Many sheepfolds had no door. After the sheep were in for the night, the shepherd himself lay down in front of the opening, thus making himself the door. He kept the sheep in and protected against thieves. Jesus says He is the door. He offers to us this same protection.

Then he repeats, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." What could be more clear! Christ is the

door for any who would enter into the Kingdom of God. By faith in Him any man can be saved.

Christ wants to give His sheep eternal life. He gives His sheep protection and security that frees them to live a full and abundant life. Through Him Christians can have a new awareness and understanding of life which enriches their lives. We hear so much about hippies and beatniks who are seeking to find out what life is all about. They try just about anything to reach that "all-out living." Jesus says, "I give you life and this life is the most glorious life possible." And since He created us shouldn't He know best?"

Next month we will continue this discussion of the similarities in our relationship to Christ and that of a shepherd and his sheep.

Here are some questions that you can discuss together to further understand this study:

1. What are some of the other "doors" by which people often try to enter God's fold?
2. Who are the thieves and robbers who try to enter the Church and steal away its members?
3. How do we recognize the "wolves in sheep's clothing" in the Church?

## SENIOR BIBLE STUDY

# "SOUL"

by MRS. WINIFRED MORRISON

"These are the times that try men's souls." Thomas Paine

IN MY ENTIRE LIFE, I have never been in the right place at the right time! Thus, to a person such as I, one who has an affinity for "unright" situations, it is a great consolation to have a God who is always right in every change and condition of life. In the midst of the most shocking circumstances, I counsel myself with the thought that the Lord will come to me. "You are here, aren't you, dear Lord?" I am glad to report that He has always been, is and always will be. I can sing with real feeling "What A Wonderful Savior Is Jesus My Lord."

So unfortunately, but as usual, I was marooned in Washington, D.C. last spring when the racial riots exploded in that lovely city. I had gone there to enjoy cherry-blossom time. Although the cherry trees were lowering beautifully, the ugly riots found men's eyes focused upon the ground. The curse of man's hatred which defiled the whole earth settled like an intangible loom, a subtle pall upon our very souls. In fact, it was here that I begin to see the words "Soul" and "Soul brother" painted upon car windows, carved on wooden fences and telephone poles all over the city.

At first, "Soul" was a label attached to Negro groups alone. But in recent months, so my high school classes

tell me, the word has expanded to include reactions to many things and reactions of many types of people. In other words, "Soul" is no longer the property of the black man alone. So, my students inform me, we have soul music, soul feelings, soul everything. I understand from the younger set that "soul" has at the moment eclipsed "groovy," "cool," "scene," "hang-up" and other popular speech. In written composition, my pupils tell me that "soul" is a deep word which can mean a deeply significant experience, an experience which might involve a whole life, the most intense emotions of the human heart. Thus, I am proceeding upon their translation of the word, "soul." If they are wrong, my students are "straight" people and definitely not the cool cats they say they are.

I have no idea of the jargon and vernacular of Esther's time, but I'm sure that she and other young people at the Persian court must have had special speech expressions. Surely Esther's great, immortal experience must have truly been the "soul" event of her life.

In last month's article we found the wretched Haman had moved upon the stage of Esther's world into the very limelight and had succeeded in an execution order to destroy all Jews. It is at this point that Esther's cousin, Mordecai pleads with her to approach the king with a

petition to save her people. Esther had been queen four years now, but she was in a very poor position to seek the favor of her husband, the king. Her marriage at this moment was far from ideal. It was not that her loveliness had diminished in any way. It had taken her a year to prepare herself for her wedding, six months in one perfume, six months in another, so she was well schooled in beauty rites and very faithful to them.

However, Xerxes had wed Esther for her exquisite beauty alone. He had no interest in how she thought, or what went on in that clever mind. In fact, he wasn't aware that she had a mind! Wise women of all ages have learned that though intelligent men definitely appreciate minds in women, they are not interested in a daily or hourly parade of feminine minds. Perhaps, it did not occur to Xerxes that the fair Esther could think like a real live human being. Oriental women were brain-washed at an early age of any inclination toward scholarship. They were expressly trained only in those things which would please their husbands emotionally and contribute to his physical well-being.

American women have been accused of going to the other extreme, and have as a result lost much of their womanly charm which should be their most treasured gift. In reality, a happy combination of both intelligence and feminine sweetness will please the most exacting of husbands. If a woman is reasonably intelligent and alert, a husband may be sometimes surprised, but he is invariably grateful. Though he meets masculine minds every day in his work, he still values a wife's considered opinion, and is secretly delighted with his excellent choice.

A perceptive woman continues to intrigue and charm her husband all the days of their life together. Not only does he find added pleasure in her femininity, he finds satisfaction in her intelligent response. Long after her physical beauty has become comfortable and familiar to him, her woman's viewpoint continues to fascinate and amuse him anew. To find out "how" she really thinks and "why" is a life-long challenge to a fortunate husband. This mental game, this mind-bender adds zest and life to any marriage relationship. And since a woman doesn't really know herself exactly why she thinks "that way," and because most of her mental decisions proceed from her heart, this discovery of her real self can take a life time.

On the other hand, a woman without a mind becomes a sore liability to an intelligent man. What should be a stimulation to him becomes a drag and a real burden. A true marriage must be, not only a union of bodies, hearts and souls, but also a union of mind and spirit. If this kind of miracle does not take place somewhere early in a marriage, the relationship is sure to degenerate into a dull, sterile association, and what should have been life's greatest joy becomes life's greatest and most bitter defeat.

A divorce of mind and spirit between husband and wife comes long before the physical separation of the two. To heal and bridge such a chasm is almost a futile endeavor, and probably the greatest tragedy, outside of separation from God, is this one which so many human beings must suffer.

There is absolutely no reason for such a thing to happen between two people. Marriage must never, and it need never become a diminishing experience. But the intimate relationship between a husband and his chosen

wife is the most delicate, the most fragile of all associations. To kick it around, to let it lie there neglected, to treat it harshly, to regard it lightly and selfishly is fatal.

It is not by chance that the word "cherish" enters into the marriage ceremony. If partners cherish each other and this sacred pact, the once fragile marriage tie will grow and strengthen in all things, to the point where it will uphold both husband and wife in every situation. Marriage is the most absolutely wonderful experience any mortal can ever have, or it can become the most devastating catastrophe one can know. Though dissolved by death, a good marriage can sustain the remaining member indefinitely. And often because of a great human passion, we are capable of loving our Lord in a far better way than we would have been able to.

Neither is it by chance that the Jews of ancient time and of modern time have such a low divorce rate and juvenile delinquent quota. For in an age when women were rarely seen and certainly not heard, the Jew trained his daughters and educated them, so that Jewish husbands might respect and even consult their wives. Sarah had great influence with Abraham, as did many Jewish wives of other great men. In a restricted age, Esther was the exception.

Recent discoveries, in 1934, have proved that there were schools in the city of Abraham's youth and his old age. Clay tablets with writing lessons and vocabulary words have been uncovered. Grammar lessons included verb conjugations; arithmetic exercises contained multiplication and division tables, square and cube roots and geometry. Abraham and also Sarah were familiar with the laws of Hammurabi. Music, anatomy, chemistry were taught in Egyptian schools. Moses' education was excellent, though most Jews did not profit from this source.

Among the Jews the children were first taught at home by the parents. "And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates" (Deut. 6:6-9). Apparently, God has little patience with the man who would deliberately keep himself ignorant when he has opportunities for education.

Later, the priest and the Levites were teachers and then finally the prophets taught. In fact, special schools for young prophets were established. Synagogue schools for young boys (Jesus attended one) were eventually set up. The Jew has never been illiterate. To the contrary he is amazingly intellectual and intelligent. Naturally an intelligent parent desires education for his children. Daughters were no exception. The Bible is replete with the stories of such bright women as Hannah, Deborah, Priscilla, Lydia, Eunice, Lois, Rebekah, Rachel and many more.

When the Apostle Paul visited the city of Rome there were at least 20 grammar schools. Girls as well as boys attended these schools. The Law required that parents train children, both girls and boys in the knowledge of God and the Mosaic laws. This became a special mark of Judaism.

Jewish girls did not, of course, have the freedoms of



modern girls. The Jewish daughter did not go about in public places. Though we might consider her a prisoner, it was a pleasant prison, for she did not lack for love, nor for an important place in the family and in her father's affection. Her parents disciplined her strictly, yet encouraged her mental growth as well as her physical and emotionally maturity. The book of Proverbs and other biblical passages are complimentary to the intelligence of women as well as to their beauty of face and form. We may safely conclude that Esther had been properly educated in the house of her cousin Mordecai. She certainly was no dum-dum.

However, Esther had had no opportunity to impress Xerxes with her intuitive sense and her inquiring mind. He was not pleased by any feminine Einstein. Frankly, after a short time, Esther's beauty bored him. Like most very young girls, Esther lacked the poise, the mystery, the preception of the older woman. She was inexperienced and no doubt overcome by the presence of the king in her life. She was not in love with Xerxes. She did not know his special needs or desires, and he gave her no time to discover them. Though she no doubt could sing and use the proper, polite expressions, she was still to him just a pretty little thing. (What a mistake he made!) So after a few evening walks in the royal garden, a polite exchange of meaningless comments and a few romantic interludes, Xerxes sent the chagrined Esther from his presence. According to law, Esther dare not approach the king without peril to her life. He must send for her and it was most unlikely that he would do this again very soon, if ever. Their marriage offered nothing to either of them, and it was better off forgotten.

We cannot help but be amazed at the similarity of the relationship between Esther and Xerxes to that of the marriage condition between many people today. Thus, Esther was left to the monotony and artificiality of court procedure and to a life devoid of love and meaning and purpose. To an intelligent girl such as Esther this was a cruel fate. Out of this oppressive situation God rescued her, only to present to her a most dangerous and even more impossible circumstance.

At this point comes Mordecai's request. Remembering all of God's promises to care for the Jew, Mordecai is certain that Esther is to be in this situation the instrument of Jewish salvation. Now Esther could have so easily said, "I can, but I won't." Instead she instructs her people to fast for her and in three days she would go unto the king. She concludes, "And if I perish, I perish."

The appointed day came. Courage and fear both lent her beauty a special quality. When the amazed Xerxes saw her standing there, he was again impressed by her startling beauty, but more intrigued by her rash bravery. She touched his unpredictable heart. She challenged his crafty heart. He graciously extended his golden sceptre to his queen. In fact, he magnanimously offered her anything her little heart desired, even unto the half of his kingdom. God had certainly not hardened the heart of Xerxes toward Esther. It is always interesting to notice that God uses whom He pleases for His purpose. Even the wickedness of men such as that of Pharaoh's, God will use if He so desires. It is still His universe, and whether I accept Him, or whether I don't does not in any way alter the fact that He is God, and this is His universe, and He is always in complete control of it.

This moment of Esther's appearance before the king, and his recognition of her was a critical point. Everything rested upon her actions at this moment. Beauty and courage were not enough. Every force of her person had to be concentrated upon this crucial hour. So wisely, our newly-alert Esther gently contradicts her husband with a compliment, reminding him that "his" wish was her desire, and that she would be most honored to learn of his thoughts at a dinner where she would entertain him and Haman. Oh, Esther had learned so much. Not one detail must be neglected. She well knew that there is some truth in that old adage, "the way to a man's heart is through his stomach." A banquet was very much in order.

The Jews have always been given to feasts as symbols of deliverance from slavery and death. You are probably most familiar with the Feast of the Passover which the Jews first ate standing up, with their sandals on, ready to flee Egypt at the Lord's signal. So it was again at her banquet that Esther was successful in obtaining deliverance for her nation.

The Jews even today remember this particular meal and its significance. They call it the Feast of Purim. The celebration begins on Adar 14 (the month of March) after a fasting period. Candles symbolic of joy are lighted and the people joyously assemble in the synagogue. Then the "roll of Esther" is called. When Haman's name is called, the people shout loudly, "Let his name be blotted out forever." The names of Haman's ten sons suffer the same treatment as does that of Haman's wife. At the end of the roll call, the entire congregation chants, "Cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all idolaters, blessed be all Israelites, and blessed be Harbonah who hanged Haman!"

At home the faithful Jews usually eat milk and eggs. The following morning, the doom of the Amalekites is read. Haman was a descendant of these ancient people who had constantly harassed the early Israelites. A number of dramatic plays are staged for the people's enjoyment, and collections for those less fortunate than they are taken from the congregation. Today, these collections are still used for charitable purposes. Gift exchanges often take place among the members of the congregation.

Thus one courageous girl by one courageous act has endeared herself forever in the hearts of her people. She was indeed in a very real sense a savior of her nation, and because she accepted the God-ordained task for which she was raised up, she is immortal in the hearts and history of her people. Blessed be the name of Esther who saw her duty and did it.

**For group or panel discussion:**

This particular study offers a great opportunity for a prolonged discussion of marriage and family living. If Christian young people do not champion and emulate the good estate of marriage, it is doomed. Modern sociologists are writing that we shall lose the state of marriage within 50 years or less, unless our youth endow it with new meaning and strength. With the break-up of the home and marriage comes the break-down of the individuals, and the ultimate break-down of civilization soon follows. Many countries have already by legislature degraded the marriage state. Now is the time to make a choice.

Marriage is not a game for children. It is for mature adults. Especially, is the burden greater for the girl. It takes much careful preparation (not experience), poise, intelligence, respect, and most certainly love, plus courage, faith, self-discipline and emotional stability. Are you developing these qualities? Discuss how a girl of today prepares herself mentally, emotionally, spiritually and physically for the marriage of tomorrow.



## Signal Lights Program for January

Prepared by Mrs. Alberta Holsinger

**Bible Theme: "BIBLE FRIENDS"**

**Project: VILLAGE EVANGELISTS FOR NIGERIA**

### Singing Time:

"Even a Child"

"It's Fun to Help"

"Jesus Loves Me" (in English then in Hausa)

The Hausa words for the chorus were given in the November program. There is a second chorus which goes like this:

I, muna sonsa,  
I, muna sonsa,  
I, muna sonsa,  
Yesu mai Cetommu.

These words mean:

Yes, we love Him,  
Yes, we love Him,  
Yes, we love Him,  
Jesus our Savior.

### Bible Time:

#### How Four Friends Helped

(If you have this story in flannel-graph form use it. If not, have pictures of Palestinian houses. Point out the stairway to the roof and the tile roof.)

"Jesus is here! Jesus is here!" the people told their friends. "He is here in Capernaum."

Quickly the word spread. Quickly the people went to see Him. Soon the house where He was staying was filled with people. Others crowded about the doorway.

Four men hurried to a sick friend. "Jesus is in town," they said.

The man's sickness had made it impossible for him to walk.

"I wish I could go to Him," said the sick man. "He could make me well. I know He could."

"We will take you," said the friends.

Very carefully they lifted the sick man onto a stretcher. Very carefully they carried him to the house where Jesus was staying, but many other people were already there. They could not get to the door of the house. What would they do? How could they get their friend to Jesus?

"Let's take him up on the roof," suggested one. "We could lift up the tile. Then we could let the stretcher down with a rope."

That's just what they did.

When Jesus looked up and saw the four friends letting the sick man down through the roof, He smiled at them.

"I will help your friend," He told them.

To the sick man He said, "Because of your faith in Me you are well. Take up your bed and walk."

The man got up, folded up his stretcher bed and went out the door. The men on the roof quickly put the tile back in place. Then they joined their friend on the ground.

The man who had been sick said, "Thank You, God. Thank You for Jesus. Thank You for my friends."

—Based on Mark 2:1-12

### Memory time:

**Ephesians 5:20**

The man who had been sick thanked God for making him well. We are told we should give thanks to God for all things.

Listen while I read our memory Scripture.

(Give each child a paper with the verse written on it. Practice saying it together. Review other verses. Remember to include the references.)

### Mission Time:

**Daniel Kwagha**

Kwagha looked at the white spots on his hands.

"Oh, no!" he thought. "It can't be!" But he knew this was a sign of the dread disease leprosy.

There was no way to cure the disease. People who had it, had to live away from their families and friends. No one wanted to be near a leper. They were afraid they might get the terrible disease.

One day young Kwagha heard of the Christians at Garkida.

"They have a special hospital," he was told. "One just for lepers."

"Perhaps they can help me," thought Kwagha. "I will go to Garkida. I will ask them."

The Christians were glad Kwagha came to their hospital. They gave him medicine to try to stop the leprosy. They told him of Jesus. He lived in one of the buildings near the



hospital. He lived with other lepers. After twelve years the doctor said, "You do not have leprosy any longer. You may leave."

Kwagha looked at his hands. They were crippled. He had a hard time using them, but the awful disease was gone. He was cured. This was, indeed, good news.

But something even better had happened. During the many years at Garkida he had heard everyday of our loving heavenly Father. He had heard of Jesus our Savior.

One day Kwagha said, "I believe God is the only true God. I believe Jesus is His Son and my Savior. I will always serve Him."

Kwagha took the name of Daniel. Today he is known as Daniel Kwagha.

Before Daniel left Garkida he prayed, "Thank You, God. Thank You for curing me of leprosy. Thank You for the Christians who have told me of You. Show me ways I can serve You."

Daniel knew he wanted to share the news of God's love with other Nigerians. There were many, many villages where the people had not heard of Jesus. He began teaching in his home village of Moda. Then he went to other nearby villages.

He taught the people to read and to write. He taught them about God. He taught them to sing and to pray and to serve Jesus.

Many years later when missionaries came to the villages in that area they were met by people singing Christian songs. The villagers told them stories of Jesus.

"Who taught you?" asked the amazed missionaries.

"Daniel Kwagha," replied the villagers. "He comes every week. He rides his donkey to all the villages in this district."

Later Daniel returned to school and was ordained as a Brethren minister. He has served God in many ways.

The offering we bring to Signal Lights this year will help other Nigerian evangelists to go into other villages. They, too, will teach the villagers as Daniel Kwagha did. They will tell the people of Jesus. They will teach the people to pray and to sing and to serve God. Nigerian boys and girls will learn of Jesus because we are willing to share our money to send Nigerian evangelists to them.

**Prayer Time:**

Let us thank God for men like Daniel Kwagha. Let us thank Him that we can help these men through the offering we bring.

**Business Time:**

1. Roll Call.
2. Offering.
3. Plan to visit a nursing home next month. The residents would like to hear you sing and say your memory verses. Visit with them after your short program.
4. Write a letter to the Shanks. Thank them for serving as our missionaries. Tell them about your Signal Lights group.

**Handwork Time:**

**My Helping Book**

(For each child you will need two half sheets of paper, crayons, and pencils. You will also need a stapler.)

Fold your papers in half. Put them together like a book. I will help you staple them.

Now on the front print "My Helping Book." You may also make a pretty design around it.

You remember in our Bible story four men helped their friend. How did they help him? On these inside pages draw pictures of ways you can help your friends.

Look at your book often. Remember, God wants each of us to be friendly and helpful. He wants us to tell others of Him.

**Signal Lights Benediction**

**BILLY GRAHAM'S NEW YORK CRUSADE WILL CONCENTRATE ON YOUNG PEOPLE**

New York, N.Y. (EP)—Evangelist Billy Graham said here that he has "pretty much given up on the older generation" and is concentrating his preaching on young people.

He announced plans for a New York City Crusade set for next June 13-22. Centered on Madison Square Garden, where nightly meetings will be held, the crusade will include smaller services throughout the Metropolitan area, television coverage and telephone counseling. A thousand local churches have indicated support of the crusade. Volunteers, expected to number 25,000 will be trained for a year-long follow-up after the ten days of meetings.

**CATHOLIC-PROTESTANT COLLABORATION ON INCREASE IN BIBLE WORK**

New York (EP) — Increasing collaboration between Protestants and Roman Catholics in Bible translation and distribution was forecast at a meeting of the Advisory Council of the American Bible Society.

Father Louis F. Hartman, C.S.S.R., executive director of the Catholic Biblical Association told the traditionally Protestant society that he "could see no reason" why Bible translations developed by one branch of Christendom could not also be used by the other.

"I would be happy to see the Today's English Version in the home of every Catholic — and have him read it," Father Hartman said. He referred to the modern language translation of the New Testament produced two years ago by the American Bible Society under the title, "Good News for Modern Man."

**U.S. PARENTS HELD 'LESS SELFISH' IN REASON FOR HAVING CHILDREN**

Notre Dame, Ind. (EP)—Contemporary American parents are basically less selfish in their reasons for having children than past generations were, a University of Notre Dame sociologist said here.

Prof. William V. D'Antonio, chairman of the Notre Dame department of sociology and anthropology, came to parents' defense in a speech before the University Club.

He pointed out that the post-World War II generation has produced more children than its predecessors, not fewer. That fact is impressive, he said, because no other generation has had more contraceptive opportunities available.

**CHRISTIAN ENDEAVOR SOCIETY CONGRATULATES MEMBER NIXON**

Columbus, Ohio (EP) — The International Society of Christian Endeavor has congratulated Richard M. Nixon on his election as President.

The Rev. Christian A. Tirre, executive secretary, hailed the President elect as "an outstanding Christian Endeavor alumnus" in a telegram.

During his youth, the President-elect was very active in Christian Endeavor work, attending state and county conventions in his native state of California.

# ETERNAL CITY OF GOD

## Revelation 21:9-27

### Part XLII

by REV. R. GLEN TRAVER

**O**UR LAST MESSAGE (vs. 1-8) dealt with John's first glimpse into the realities of life beyond this present world. We saw with John the new heaven and the new earth, spoken of, in verse 2, as "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In these verses we were able to catch a brief glimpse of the eternal state of the redeemed, which we summarized in terms of eternal life, eternal inheritance and eternal relationship. We also noted, in verse 8, the contrasting picture of the eternal destiny of all who reject God and His redemptive purposes through Christ. Such a destiny is described for us by God himself, in terms of "the lake which burneth with fire and brimstone; which is the second death."

In this present message we want to look at verses 9-27 which give us added information concerning this new heaven and new earth (i.e., eternal life and glory), focusing our attention especially upon "that great city, the holy Jerusalem" (v. 10). The description given of this eternal city of God comes to us in very rich and imaginative language, and has been a comfort and blessing to God's people down through the centuries. Whether such a description is to be taken literally or figuratively, is open to speculation. However, there are certain basic truths which can be deduced from this description and which provide us with another glimpse into the future glory and bliss of all God's redeemed.

With this section, John introduces "one of the seven angels which had the seven vials full of the seven last plagues" and tells us that it is he who carried him away to a high mountain where he beheld "the holy Jerusalem, descending out of heaven from God" (vs. 10-11). No doubt this angel is the one mentioned in chapter 17, who introduced John to the vision of the judgment and doom of "the great whore that sitteth upon many waters" (17:1). This "whore" personified "Babylon the great" and stands in direct contradistinction to this eternal city of God, "the holy Jerusalem" of our present chapter. Whether John was literally transported to "a great and high mountain" (cf., his being taken "into the wilderness" in 17:3), or whether we are to understand this as John's way of describing another subjective vision which brings him insight into the eternal mysteries of the future, again is open to conjecture. For us, the important thing is

what was revealed to Him — and what such a revelation is meant to convey to his readers — rather than the actual means used in the giving of its message.

Our purpose will be to look carefully at the imagery used in describing further the glory and bliss of eternity and attempt to discover the hidden truth such imagery was meant to convey. Again, we must be cognizant of our complete dependence upon the Holy Spirit and continually look to Him for guidance and illumination.

**The radiant presence of the triune God (9-11).**

Verse 9 identifies this "new Jerusalem" (i.e., the eternal state of the redeemed) with "the bride, the Lamb's wife." Some expositors would identify this city with only the New Testament church (the bride of Christ) but it seems most likely that here it should be identified with all the redeemed saints of glory — those of the Old and the New Testament dispensations, and also of the tribulation era. This city probably is meant to represent the residence (state and status) of all God's redeemed, who are here compared as to a bride in intimate relationship with her husband (viz., Christ Whose death, as a Lamb slain, is the very source and means of her redemption).

John's description of this eternal city as "descending out of heaven from God" (v. 10), implies that its origin and relationship is both from and with God. (Verse 1 adds that it also has "the glory of God," which is further described in terms of the radiant light of a precious jewel (viz., "a jasper stone, clear as crystal"). John Walvoord says concerning this: "As the glory of God is the sum of his infinite perfections in their manifestations, so the new Jerusalem reflects all that God is" (*The Revelation of Jesus Christ*, p. 320). The reason for this radiance, of course, rests upon the very presence of God dwelling in and with these redeemed saints, making this great city truly, "the holy Jerusalem."

Barclay quotes H. B. Swete, who thinks of this light of God's radiant presence and power as reflected off the redeemed saints, quoting Paul, in Philippians 3:1 where he speaks of all such as shining as "lights in the world." Even in this life we are to let the light of God shine forth from our lives in everything we say and do, reflecting His presence and power in every area of the heart and life. Surely, if that light shines in this world in heaven it can do no less! John may very well be t



ing to tell us, here, that the eternal state of the saints will be the very focal-point of all God's divine presence and majestic glory.

#### **The security and peace of the redeemed (12a, 17).**

John next sees this eternal city as surrounded by "a wall great and high." This wall also has twelve gates, "and at the gates twelve angels." Just what all we are to understand by the imagery of this entire section is most difficult to ascertain. It seems that it is best to think of these pictures as representative of eternal truth, rather than as literal descriptions of heaven's glory. Certainly the glory and bliss of heaven (eternal life) will not rest on such mundane concepts as here presented. These seem, rather, to be merely suggestive of even greater beauty and glory than that which can be described by mere mortal words. There are those who would speak of heaven in these terms — and find great blessing in making a literal application. This author, however, feels that the truth behind the pictures and symbolisms far outdistances the method used in describing them.

With these thoughts in mind, we would look at this picture of the eternal city, surrounded by twelve walls, twelve gates, and twelve angels at these gates, as seeking to convey to us the truth concerning both the eternal security of the saints and the eternal peace which is to accompany it. Even as some cities seek to protect themselves from outside alien and hostile forces by means of walled cities and guards at every gate — even so, our God promises us complete and eternal deliverance from every spiritual foe. Certainly there will be no need of any such wall in heaven, for, Satan, sin and death have already been locked out — to be judged, damned, and eternally consigned to the lake of fire. Thus, within this eternal city of God there will be security from every foe — and with this security, there will be peace — perfect and eternal. The fact that this wall is only 144 cubits (ca. 216' high) — verse 17, and that the gates of this wall shall never be shut (v. 25) makes it quite plain that there will be no need for actual protection. Thus, this wall, the gates, and even the angels, speak to us of a security and a peace such as the world has never known.

#### **The universality and all-inclusiveness of this eternal city (12b-16, 24-26).**

The latter part of verse 12 mentions that upon the gates of this great wall are to be found the names of the twelve tribes of the children of Israel. Verse 13 adds that there will be three gates each — north, east, south and west. Then, in verse 14, we read that this wall will have twelve foundations, each containing a name of one of the twelve apostles of the Lamb. Unless one is completely caught up in the imagery of this scene, it seems most obvious that John is seeking to convey to us truth concerning the universality of eternal life through Christ. The mention of the twelve tribes of the children of Israel tells us that all of the Old Testament saints — who, through sacrifice and works, sought to rest their hope of eternity upon the coming Messiah (such sacrifice and works evidencing their faith) — have a place in this eternal city. The mention, in verse 13, of north, east, south and west, tells us that this eternal life is for "whosoever will," irrespective of their race, creed, or color. The further mention, in verse 14, of the Apostles' names tells us that not only the Jew, but also the Gentile is to be included (the Apostles symbolizing the New Testament

church, made up basically of Gentile believers). Thus, these three verses, taken together, speak to us of the universality of eternal life. Such is for "whosoever will" — whosoever will come to God through Christ and find, in Him, their place in this eternal city of God.

Verse 24 adds emphasis to this truth by declaring that "the nations of them that are saved (i.e., those who are saved out of the nations) shall walk in the light of it (i.e., in the light of the city — the light of God's glory)." Verse 25 tells us that the gates of the city shall never be shut — thus, no one that is washed in the blood of Calvary's Lamb shall be denied entrance, no matter from where he might come or what badge he might wear. The latter part of verse 24, and verse 26, also tell us that both the kings and the inhabitants of the nations shall bring their glory and honor into this city. This seems to imply that all earthly glory and national pride shall pale into insignificance at the first glimpse of this eternal city of God. It also suggests further evidence of the universality and all-inclusiveness of the salvation to be found therein.

This truth is also visualized for us, in verses 15-16, where we find the measure of the city as four-square. It seems very possible that John had in mind the Holy of Holies which also was four-square and cubed (15' in width, length and height). Here, however, the city is spoken of as 12,000 furlongs (i.e., ca. 1,342 miles) each way, which would be equivalent to nearly 2,250,000 square miles. Thus, heaven to John would be the earthly Holy of holies magnified thousands of times — symbolizing limitless space. Certainly there is no limit to God's love, mercy and grace — and in heaven — there will be room for all who have tapped into His redemptive fountain through faith in Christ and His atoning death. As the earthly Holy of holies symbolized God's presence and power and glory — even so, heaven shall be the eternal expression of the same. Here all who have been saved by the blood of His dear Son shall forever dwell with, and in His presence and eternally bask in the glorious sunlight of His love. No one need be exempt — every nation, race, creed and color will be represented — such will be universal and all-inclusive! Barclay adds the following note to this truth: "But a city with an area of 2,250,000 (square miles) would very nearly stretch from London to New York, across the Atlantic Ocean. There is symbolism here. Surely John is not merely dealing in unimaginable size. Surely we are meant to see here that in the holy city there is room for everyone. It is so vast that none who wishes entry need ever be shut out. Men are so apt to limit their churches, to shut out those who do not believe as they do, or who do not administer and govern the church as they do. In the earthly church there is often room for so few that some have to be shut out; in the heavenly city there is such vastness of space that there is room for all" (*The Revelation of John*, vol. 2, p. 271).

#### **The eternal blessing and bliss (18-26).**

John has not yet exhausted his rich vocabulary in his attempt at picturing for us this vision of the eternal city of God. Indeed, as he continues in his description of the blessing and bliss which awaits us there, his language becomes even more beautiful and descriptive. This use of the imagery of precious jewels, in further describing the wall with its foundations and gates (18-21a) suggests to us something of the unsurpassing beauty and majestic glory of heaven. There doesn't seem to be any other symbolism which he could have used which would have



described it better — but, however, even this will be proven highly inadequate. As we have said before, it is not possible for us even to begin to comprehend the marvelous things God has prepared for His own in this most wonderful world of unending day. Such a scene as here described certainly transcends earthly experience and prophecies greater things ahead.

Walvoord makes the following comment regarding the wall and its foundation: "Though the precise colors of these stones in some cases are not certain, the general picture here described by John is one of unmistakable beauty, designed to reflect the glory of God in a spectrum of brilliant color. The light of the city within, shining through these various colors in the foundations of the wall topped by the wall itself composed of the crystal-clear jasper, forms a scene of dazzling beauty in keeping with the glory of God and the beauty of His holiness. The city is undoubtedly far more beautiful to the eye than anything that man has ever been able to create, and it reflects not only the infinite wisdom and power of God, but also His grace as extended to the objects of His salvation" (op. cit., p. 325).

In verse 21, John speaks of each gate of the city of God as consisting of one large pearl. Certainly this must be symbolical rather than literal in interpretation. In the world of John's day pearls were the most valued of all precious stones. Thus, gates of pearl probably symbolize for us more of the unimaginable beauty and richness of the life beyond. This same truth seems to be accentuated by the symbolism, in verses 18 and 21, which picture the city itself, as being of pure gold (the most precious of all metals of that day). These verses also speak of that gold as being like transparent glass, denoting the fact that it is not literal gold which John is speaking of — but, rather, gold used as another symbol of heaven as our priceless treasure. Walvoord observes that, "The constant mention of transparency indicates that the city is designed to transmit the glory of God in the form of light without hindrance" (Ibid., p. 325).

Another feature of this most glorious city of God will be its absence of a temple (v. 22). John tells us that the reason for this is that "the Lord God Almighty and the Lamb are the temple of it" (22b). To a Jew, the presence of the temple within the camp of Israel symbolized the very presence and power of God in their midst — thus, a most comforting and reassuring sight. In heaven, however, God and His Christ will not be contained within a building or a box (a temple or an ark), but rather, shall themselves inhabit everything. Here God's presence will never be lacking — and never lost.

John also observes that there will be no need for created light (viz., the sun and moon), "for the glory of God did lighten it, and the Lamb is the light thereof" (23). Verse 24 tells us that the saved of every nation shall walk in this glorious light of God and His Lamb (they shall eternally and uninterruptedly bask in the light of divine glory and grace). Verse 25 adds the information that there will be no night there — meaning that, in the radiant brightness of God's eternal light, there will be no need for the light of the sun and moon, which — in themselves — would necessitate the continuance of day and night.

#### In conclusion (27).

Before John continues his description of this eternal city of God (ch. 22), he stops long enough to again intersperse another word of warning. Here, in verse 27,

he tells us that not everyone shall be able to enjoy this glorious future (the Scriptures do not teach an unconditional salvation). God, through Christ, has prepared a place for all who, in turn, will prepare themselves for its eternal enjoyment. Such a preparation demands purity of heart and life, for, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." John tells us, in his first epistle, that "every man that hath this hope (the hope of eternal life in and with Christ) in him purifieth himself, even as he is pure" (I John 3:3). It is this purity of heart and life that best prepares us for this life to come. It is the absence of this purity which will keep our names from being "written in the Lamb's book of life" (27b) — and without this, John tells us we shall in no wise enter into this city (27a).

Certainly this eternal city of God (the new Jerusalem, the kingdom of heaven, the Lamb's bride, heaven, eternity, etc.) will be far more wonderful and beautiful than can ever be described by mere tongue or pen. John, however, tries hard — by the use of symbolism and imagery — to give us some idea of its glories. No doubt he does so — both, as an incentive to holiness, and an encouragement from despair.

May the Lord help each one of us, as we continue to meditate upon this eternal city of our God — that we will ever live with His eternity in view, knowing that even our very best will be payment far too small for such wondrous glory and bliss.

## BRUSH VALLEY, PENNSYLVANIA

THE ACCOMPANYING photo pictures a baptism service held on Sunday, August 4, 1968, in the Kittanning river. There were 9 children baptized by Rev. Thomas Kidder, pastor of the Brush Valley Church. These were mostly campers who had made decisions for Christ during the camp season.

Mrs. Thomas Kidder





# essentials - -

## The Brethren Evangelist

**T**HE BRETHREN EVANGELIST is the official magazine of **The Brethren Church**. It contains information that will help each member of the church to understand more completely the mission of **The Brethren Church**. The thinking of the leaders of the church is reflected in the articles written and will be of great help for future historians as they seek to find church thought of any given generation.

**The Brethren Evangelist** is essential in that there is a certain amount of programming in it which is necessary for the auxiliaries of the church. These programs are written by the laity of the church and are good reading for all the readers of the magazine.

The magazine is essential in that it ties the local church, the district organization and the national organization into one unit. Reports from the organizations on the various levels are reported through the magazine; recommendations and actions are also reported; therefore, the constituents of the church can learn and know what the church as a whole is doing.

News from the local church and the district can be disseminated through **The**

**Brethren Evangelist**. The problem is that the Editor does not receive much of this news. To be sure, many church bulletins are sent in to him each week, but all the important news about individual members is not found in the bulletin. The bulletins are gleaned, but many times certain news is overlooked. It is suggested that each church and each district "appoint" a reporter and that he or she be responsible for sending in news that is newsworthy.

**The Brethren Evangelist** is essential to the Brethren family in that it keeps it informed of the happenings in the church. There are items that are of interest to the child, the young person and the adult. The magazine has been geared to the Brethren family.

There are over 8,000 families in the Brethren Church according to the most recent statistical report — only 3,500 families subscribe to the magazine. Our subscription list should run at least 6,000 subscribers. We urge each pastor and each local subscription representative to push for new subscriptions. If we had a subscription list of 6,000 the magazine would pay for itself!

A most disturbing fact is that many local church

officers and district officers do not receive the magazine! How can officers of the church or the district know what is happening on the denominational level if he does not receive the magazine that contains this information? We urge each officer to avail himself of this information.

We keep trying to upgrade the content of the magazine, but again, one of the big problems is that writers are hard to find in our denomination! Or, we schedule a writer and for various reasons he does not come through. This is a constant problem for your Editor! If you can write, we would appreciate hearing from you. If you have something that would be of

interest to the reader and something that will give credit to our Lord, we will be most happy to use it in our magazine, therefore we urge you to send in your manuscripts.

Please keep in mind that the printed page is a means by which we can proclaim the good news of the Gospel and the beliefs of the Brethren Church. Your Editor is constantly attempting to keep this purpose in mind. Since the magazine belongs to you, the members of The Brethren Church, your Editor sincerely tries to produce a publication for **YOU!** Pray that God might lead in the work that needs to be done.

The Brethren Evangelist is essential to our denomination!

## The Bookstore

**A**NOTHER facet of the work that is essential to The Brethren Church is the bookstore which the Publication Board operates. The bookstore is a form of service to the Brethren Church and to the community. Since it is a profit-making venture, it helps to defray the expense of printing The Brethren Evangelist.

The gross sales of the bookstore continue to grow each year. Besides Bibles and religious books, gift items are sold, in fact, the gift item department sales constitute a substantial share of the gross sales.

The Daily Vacation Bible School materials department

is of great service, not only to the Brethren Church, but to the community. We would like for more Brethren churches to order the bulk of these materials from us at the beginning of the season. We give ten percent discount and pay the postage, therefore it is to your benefit to order from us. Also, ten percent of student books and crafts are returnable.

All Brethren imprint Sunday school materials are ordered from us, and we appreciate very much the support our local Sunday schools are giving us. Again, we are serving you, and in this service we make errors but we appreciate your patience with us. One



problem which we face is that we must order materials ten months in advance. It isn't easy to anticipate what the local Sunday school will be ordering, therefore we are short, many times, when filling the orders you send in. We are now trying to devise a way to overcome this handicap and we hope to be of greater service to you in the future.

We have tried to keep the inventory up to date in every department. The big problem we face here is the lack of space. We have no area in which we can display all of our merchandise. We are looking forward to the new bookstore. Your support will be appreciated!

The bookstore is essential to the overall work of the Publication Board.

## The Printshop

**T**HE QUESTION has been asked many times, "is the print shop essential to the Brethren Church?" The answer is "yes, it is."

First of all, **The Brethren Evangelist**, with its small circulation, can be printed in the shop at a cheaper rate than at any other printshop. This has been investigated by the Publication Board and it is felt that the printshop must exist for this purpose.

Also, much of the denominational promotional materials, district programs, General Conference materials and programs, letterheads,

auxiliary programs are printed here. The **Brethren Bible Class Quarterly** is also printed in our shop.

If you have noticed the financial reports in recent years, you have noticed that the profits from the shop have grown, also. These profits will continue to grow as we enter into the modernization program as explained on other pages of this issue of the magazine.

We need your continued support in this area. The printshop is essential to the Brethren Church in many respects.





## New Equipm

Davidson 600 Offset Pre  
Heidelberg Automatic Pl  
Dark Room Co

## New Capabil

Print ● Number ● Em  
Letterheads ● Envelopes  
Stationery ● Pre  
Church Literature ● Peri

## Greater fo

To the Community, To th

**T**HE DAVIDSON 600 is intended for heavy volume, precision quality offset production. It takes 12" x 18" sheet, letter-size jobs, two up, and prints 6000 impressions an hour. With the "600" this two-page-spread could be produced with much greater facility and speed and could include two, three and four-color work with hairline registry. With the "600" much of our business form work could be produced again and again from retained plates, at greater speed, and with greater variety. We hope to expand the church literature and church promotion work of the Brethren Publishing Company. This is the press to do the work efficiently, quickly, and colorfully.

The Heidelberg Automatic Platen Press is the most popular job press now being manufactured. It will print promotional offering envelopes, such as are used for denominational offerings, at a rate of 5000 per hour and with little attention after the setup is made. This type of job we now



• • •  
 2024V Verticle Camera ●  
 Nuarc Flip-Top Platemaker  
 Challenge Proof Press

... Brings

• • •  
 Pre ● Die-cut ● Offset ●  
 Brochures ● Business Forms  
 Work ● Catalogues ●  
 Tracts ● Pictures ● Artwork

... and

ortunities  
 vice

To the Denomination



must print at rate of 1000 per hour, on a hand-fed press that takes the pressman's entire attention. The Heidelberg takes small jobs: business cards, coin envelopes, labels, down to 1 9/16" x 2 3/4" and big jobs up to 10" x 15". It will number, emboss, score, perforate, die-cut, all automatically and at speeds up to 5500 impressions per hour. Its time, money, and labor-saving features add up to one thing — profits. Profits which can be put into more and better printing for the Brethren Church.

The camera, platemaker, and dark room equipment are necessary adjuncts to offset printing if we are to realize the full potential, both profit wise and facility wise, of this medium. All this equipment is being geared to larger offset press equipment, so it will not need be replaced when this step is dictated.

Every member of the Brethren Church is a shareholder in the Brethren Publishing Company and you can be proud of these advancements which are being made!

# Serving You and the Future

THE PUBLICATION BOARD is continually seeking to determine the proper course of direction to best serve the boards and the churches of the Brethren Church. The Publication Board has been given new blood in recent years. Blood that will accept challenge and direction as it sees best for our future.

Our past has been one of sputtering, but let us think of the future. There are two areas of concern for the future. First, what can be in the near future of worthwhile interest to set the pace that shall provide for us a solid basis to launch our long-range plans upon.

Our record doesn't need sympathy, but consideration. We have many good things and these we shall continue to sell, promote and develop. I am convinced we can show a considerable profit in the total work of the Board. All that is required is time. When we get the needed trained supervision and management in every area of the Publication work, coupled with the cooperative personnel and some salesmen, things will begin to move. We need promotion of what we can and are doing for the local area as well as for the Brethren churches across the

country. Our new equipment will add efficiency and saleability to our finished products. I believe the Brethren will soon be informed as to our rightful place among the boards of the Brethren Church.

Past century equipment will not provide the needs and literature for today's market. We have evaluated, and to keep pace we will soon have offset printing as authorized by Conference to produce your church needs at enticing prices.

The Brethren Bookstore needs expansion now to adequately serve you. This central supply center for all your needs must be enlarged. It is a profit maker and can be even more through volume. The new central supply center would provide space to serve the public who walk in and space for greater inventory of stock for faster service for mail order customers.

Service has to be our number one product. It has been adequate, but it will be improved upon. Our staff is to serve the public (of which the Brethren churches are foremost) at peak efficiency. This we offer, and if it is not being received by you, then let the Board members know. If you have suggestions or



by REV. PAUL D. STEINER

specific complaints contact a Board member by phone or letter and then let them handle the situation.

In regard to the **Brethren Evangelist** — we are seeking to make this the voice, not an echo, of the Brotherhood. It can only be that as individually Brethren are willing to write for the Editor or a board in a creative and imaginative style. If it is an echo, then it is not what we desire. We want the voice in every Brethren home and church library. We are seeking to bring articles and new items appropriate for the laity and to draw from the ministry and laity articles enticing, instructional and inspirational.

We are hopeful that **The Brethren Evangelist** will become the voice of the local congregations and their members. "How?" Is that your question? Just like this! You write your thoughts as best you know how — our Editor has the privilege of editing and correcting grammar. You say, "I don't know if it will all be theologically correct." Don't worry about that for only God is the final authority. I believe in the policy, "Let God's Love Prevail." Why not give your hand a chance to write what your heart and mind are thinking?

There is Brethren news. Spell out your workable ideas and programs as simply as possible — then send them to the Editor. These may help others to share the work of Christ in their community.

Secondly, in regard to long-range planning which has been long overdue, the Publication Board is seeking to work and provide the publication materials for all boards as well as all churches. We are striving to become a stable, progressive and profitable Board. For this accomplishment we need the support of every board, district and local congregation. It must be done, but it takes "you." We are seeking qualified printing personnel, lay-out men, salesmen (perhaps a college student with some printing background) and people who are interested enough to write to the Editor and to the Board members expressing their interest and suggestions.

Are you willing to support a Board that is seeking to serve you and to establish a new image? "I am. Why? Because I am a Board member, a member of the Brethren Church, and a child of God's love. I must do my part. I am only one, but I am one." Praise God! Give us your faithful support!

**The Publication Board —**

**The Editorial Staff —**

**The Bookstore Employees —**

**The Printshop Employees —**

wish you a



*Christ-filled Christmas  
and a  
Prosperous New Year*



# Ordination of MR. JOSEPH HANNA



ON SUNDAY, April 7, 1968, Mr. Joseph Hanna was ordained to the Christian ministry in the Corinth Brethren Church, Twelve Mile, Indiana. The program for this most important event was as follows:

Organ-Piano Prelude .....	Mrs. Fred Easter
.....	Mrs. Merrill Staller
ymn .....	"Draw Me Nearer"
nvocation .....	Elder G. B. Hanna
ymn .....	"A Charge To Keep I Have"
ayer .....	Elder Woodrow Immel
urpose of the Service .....	Moderator of the Church
ction of the Church Calling for Ordination	
.....	Secretary of the Church
ction of the Ministerial Examining Board	Elder Immel
ocal Solo .....	Mrs. Merrill Grable
.....	"I Walked Today Where Jesus Walked"
he Ordination Sermon .....	Elder Charles Munson
he Scriptural Charge .....	Elder G. B. Hanna
uestions to the Candidate .....	Elder Immel
harge to the Candidate .....	Elder Immel
rdination Prayer .....	Elder Munson
aying on of Hands .....	Elder Immel
.....	Elder Munson
etting Apart as an Elder .....	Elder G. B. Hanna
iving of Ministerial Authority .....	Elder Munson
.....	Consecration of Mrs. Joseph Hanna
.....	As the Wife of an Elder
uestions to the Wife .....	Elder Immel
aying on of Hands .....	Elder Munson
.....	Elder Immel
ayer of Consecration .....	Elder Immel
harge to Serve as Wife of an Elder	Elder G. B. Hanna
ocal Solo .....	Mrs. Merrill Grable
.....	"The Lord's Prayer"
enediction .....	Elder Joseph Hanna
ostlude	
Mr. Joseph Hanna graduated from Somerset High	

School, Somerset, Indiana in 1959. Upon his graduation, he entered Ashland College where he served as a member of the Gospel Team and graduated in 1963.

Following his college education, he continued his studies at the Ashland Theological Seminary. He graduated from the Seminary June 9, 1968.

He is married to the former Sara Elizabeth Curtis of Ashland, Ohio.

He is presently serving as pastor of the Second Brethren Church in Johnstown, Pennsylvania.

## LATHROP, CALIFORNIA



THE LATHROP BRETHREN CHURCH would like to share with you the blessings we have received from the Lord.

On Thursday, August 22, 1968 our new pastor and his family arrived at Lathrop. Due to circumstances beyond our control we had to inform them at that time that we had no home for them to live in. Can you imagine driving over 1,200 miles, arriving with four tired little boys and be greeted by that? However, the Lord was good and Mrs. Freida Wolfe opened her home to them and they were there a little over two weeks. On September 10, 1968 they moved into our newly purchased parsonage at 730 Cambridge Drive.

We might mention here that Pastor Garrett is the first full-time pastor that the Lathrop Church has had. This was entirely a step of faith on both the part of the church and the Garretts.

The purchase of the parsonage was a direct leading of the Lord. All other doors were completely closed to us.

We were privileged to inform the Garretts upon their arrival of an unexpected shower of blessing from the Lord. We had received in the mail the week before their arrival a check for over \$3,000. This was a settlement from an estate that has been pending for years and years. We might add that at the time Pastor Garrett agreed to come we were \$2,000 short of meeting our budget for full-time for the first year. The Lord graciously supplied \$1,000 over. Note that this check was received after we had stepped out on faith.

The Garretts were given a house-warming on Sunday afternoon, September 29, 1968 at which time they were showered with many beautiful gifts.

The Dedication of the new parsonage will be held Sunday afternoon, October 13, 1968.

Pray for us as we venture, by faith, into a full-time ministry here at Lathrop, California

Mary Ann Kullman  
Correspondent

# World Religious News

## in Review

### NIXON ON TALK OF RELIGION: A 'QUAKER-LIKE' RETIANCE

**New York (EP)** — President-elect Richard M. Nixon has a Quaker-like reticence about talking about religious faith and, according to evangelist Billy Graham, has been fearful that some people would interpret his church-going during a campaign as a political bid for sympathetic public reaction.

Mr. Graham, a friend of Mr. Nixon for 20 years, commented on the President-elect in an interview carried on the CBS radio network program, "World of Religion."

In discussing the "deep religious roots" of Mr. Nixon, Mr. Graham cited the religious approach of Presidents Eisenhower, Kennedy and Johnson to their high office.

### ABERNATHY PLEDGES COOPERATION TO NIXON, BUT SOUNDS A WARNING

**Atlanta (EP)**—The Rev. Ralph David Abernathy pledged his cooperation to President-elect Richard M. Nixon in the task of uniting the nation but issued some warning covering the next four years.

"I have devoted my life to the goal of reconciliation through justice and equality," said the president of the Southern Christian Leadership Conference, "and I shall do everything in my power to continue this work and to cooperate with the new President as much as possible."

But he warned that the unity Mr. Nixon announced as the goal of his administration "cannot be achieved through continued repression of black people and other poor people. Mr. Nixon must come forth with massive programs to end poverty, enlightened policies against racism, and vigorous efforts for world peace."



### THE COLLEGE 'RADICAL LEFT' ONLY 2% OF ENROLLMENT

**Princeton, N. J. (EP)**—Radical left student organizations have almost doubled in three years but the percentage of student activists have not increased, according to Educational Testing Service.

The independent research agency surveyed 860 colleges and universities, Dr. Richard E. Peterson who headed the project collected data from deans of students.

Two percent of the 6.7 million students in schools of higher education belong to radical groups. Another 8 to 10 percent, the report said, strongly sympathize with the "movement for social change" and are "capable of temporary activation depending on the issues."

The Vietnam war was listed as the key issue motivating student protests. Other issues, in order, were dormitory rules, civil rights and student participation in college government.

### RELIGION'S PLACE IN MEDICAL EDUCATION IS EMPHASIZED

**New York (EP)** — Religion has a valid place in the "art of medicine" and is properly included in medical college curriculum, according to a medical educator.

Dr. Milton O. Kepler, assistant professor of pediatrics at the University of Nebraska medical college, discussed the "importance of religion in medical education" in the Fall issue of the "Journal of Religion and Health."

The journal is a quarterly issued by the Academy of Religion and Mental Health, an organization devoted to physical, emotional and spiritual well-being.

Dr. Kepler reported that the question in medical college training is increasingly one of finding time for it rather than feeling it is misplaced.



# The Brethren Layman

## The Laymen's Meeting

James E. Norris

Program for January

### Topic:

## AMERICA! WAKE UP

**WE ARE AGAIN** on the threshold of a new year. By the time you read this you will wonder why I have chosen such a subject. From a worldly point of view we are awake. We have advanced scientifically to a point where we are now in the know. We know how to circle the moon, and may do it by the time this is read — but, **we do not know how to satisfy our youth.** How many fathers among us, even in our churches, are on intimate terms with our sons? Where is Johnny or Jimmie going for his advice today? If you haven't started to share some time with him you are missing something and he is missing more.

I have in mind some Scripture for our thought tonight, written by a man who must have been a great pal with his young friends. This man was St. Paul, and how he counselled the young converts Timothy and Titus! We must get awake in a sense that we do get into active Christian service. We are going to have to make as our goal in life **to change people.** Let us take as our Scripture lesson for tonight Titus 2.

#### For Discussion:

##### 1. Sound Doctrine

"But speak thou the things which become sound doctrine" (v. 1). What is sound doctrine? "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (v. 2). The example some elders set for our younger people would not be very complimentary. Love and patience are two much-needed virtues today. The church has been asleep. We men must get our busy daily business of earning dollars geared to the idea of saving souls, of teaching people to love, of teaching people to respect the rights of others.

##### 2. Women of America must awaken too.

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to

much wine, **teachers of good things**; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, **keepers at home**, good, obedient to their own husbands, that the word of God be not blasphemed" (v. 3-5). (Leader work up a little discussion on this.) Are women **keepers at home today?** Has home life been marred by both man and wife working, especially where the children are small?

##### 3. Young men

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (v. 6-8). (Relate our topic, **America Wake Up**, to this verse.) Bear in mind — evil may be said of you, without foundation. Lies will be told; truth will prevail.

##### 4. Exhortation to servants

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a **peculiar people**, zealous of good works. These things speak, and exhort, and rebuke with all authority. **Let no man despise thee**" (v. 9-15).

## Summary:

This short book of Titus (three chapters) sets a formula for waking up America. I do not think it is too late, but the time is getting shorter and every day unsaved souls go into eternity.

The greatest mistake we as Christians make is to stand idly by and let the Atheists plant devilish ideas

in the heads of our young people. We have accepted a policy of toleration that our forefathers would not allow.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

## BOYS' BROTHERHOOD PROGRAM FOR JANUARY —

by Rev. Bradley Weidenhamer

## BROTHERHOOD BIBLE SURVEY

### Chapter V

## "MAJOR PROPHETS"

THE SERIES of programs for Brotherhoods to use this year of 1968-69 is entitled "Brotherhood Bible Survey." These lessons are presented in the hope that each Brotherhood member might gain an overall view of Scripture and what the major divisions of Scripture contain. This month we wish to discuss the topic of the major prophetic books of the Old Testament. I would recommend that the leader make copies of this program for each member and distribute them to the members so that they can fill in the answers to the questions for themselves and keep a record of their work. Most of the answers will appear in the program with the questions.

1. Q: The books of the major prophets are \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.

2. Q: Find background information concerning each book of the major prophets in a Bible Dictionary and present this to the group in chart form. The headings of the chart may include: author, style of the book, kings who reigned during the life of the prophet, historical background of the book, a list of the prominent people who are mentioned in the book.

3. Q: What are the main divisions of the book of Isaiah and their themes?

A: Chapters 1-39; Judgment from God  
Chapters 40-66; Comfort from God

4. Q: Study Chapter 6, which concerns the call of Isaiah, and relate this to God's call today to us.

5. Q: Find some background material from a commentary and discuss Isaiah's prophecies of the Messiah in chapters 9 and 53.

6. Q: Formulate an outline of the book of Jeremiah.

A: 1, The Call of the Prophet

2-45, Prophecies Against Judah and Jerusalem

46-51, Prophecies Against the Nations

52, Historical Appendix

7. Q: Discuss the prophecies against Judah and Jerusalem.

8. Q: What is the book of Lamentations?

A: It is a group of songs of lamentation over the fall of the city of Jerusalem.

9. Q: What are the divisions of the book of Ezekiel?

A: Chapters 1-32, Prophecies before the fall of Jerusalem

Chapters 33-48, Prophecies after the fall of Jerusalem

10. Q: Discuss the vision of the valley of dry bones in chapter 37 and its meaning.

11. Q: Identify Gog and Magog (chapters 38 & 39).

12. Q: What are the divisions of the book of Daniel.

A: Chapters 1-6, History of Daniel in Babylon  
Chapters 7-12, Visions of Daniel

13. Q: List the experiences (chapters 1-6) which Daniel had while he was in captivity.

14. Q: Discuss the prophecy in chapter 9 concerning the seventy-sevens of years.





# NORTHERN CALIFORNIA BRETHERN CONFERENCE

## LATHROP BRETHERN CHURCH

Lathrop, California

January 9-12, 1969

Theme: "Quench Not The Spirit"

Text: I Thessalonians 5:19; Ephesians 4:30

<b>Thursday, January 9, 1969</b>		General Missionary Board	
00 P.M.	Opening of Conference		Rev. Virgil Ingraham
	Devotions and Welcome . Rev. Buck Garrett	Central Council . . . .	Rev. Smith Rose
	Response of Delegates	Ashland College Trustees	
15	Business Session		Rev. Alvin Shifflett
	Report of Credentials Committee	11:30 A.M.	Message
	Substitution of Alternates	12:15 P.M.	Dinner
	Election of Conference Board of Directors	2:00	Song Service and Devotions
	Election of District Mission Board		Rev. Clarence Stogsdill
	Election of Berean Trustee Board	2:15	Business Session
	Election to Scholarship Board		Report of Credentials Committee
	Nomination for Ashland College Trustee		Substitution of Alternates
	Election of Ministerial Examining Board		Reading of Conference Minutes
	Election of Member to Annual Conference		Statistician's Report
	Executive Committee		Berean Trustee Board Report
15 P.M.	Moderator's Address .. Mr. Donald Mullins		Invitation for 1969 District Conference
45	Fellowship Hour ..... Lathrop Church		Unfinished Business
			Adjournment of Business Session
<b>Friday, January 10, 1969</b>		5:00 P.M.	Supper: Youth Banquet
00 P.M.	Supper	7:30	Song Service and Devotions
00	Song Service		Rev. Duane Dickson
	Devotions in Sessions	7:45	Message ..... Rev. Frederick Burkey
15	Simultaneous Sessions ..... W.M.S.,	8:30	Singspiration
	Ministers-Laymen		
00	Message ..... Rev. Virgil Ingraham		<b>Sunday, January 12, 1969</b>
		9:45 A.M.	Sunday School in local churches
	<b>Saturday, January 11, 1969</b>	11:00	Worship Services in local churches
00 A.M.	Song Service and Devotions	12:30 P.M.	Dinner (Pot Luck)
	Rev. Duane Dickson	2:30	Inspirational Hour
15	Business Session	5:00	Supper
	Report of Credential Committee	6:30	Brethren Youth Crusaders
	Substitution of Alternates		(local youth in charge)
	Reading of Conference Minutes	7:30	Song Service and Devotions
	Report of Conference Treasurer		Rev. Clarence Stogsdill
	Report of District Mission Board		Installation of New Conference
	General Brotherhood Reports:		Board of Directors
	Board of Christian Education	8:00	Message ..... Rev. Smith Rose
	Rev. Frederick Burkey		Closing of Conference

"LET GOD'S LOVE PREVAIL"

Ephesians 3:18

# MISSIONARY NEWS



## A MEANINGFUL CHRISTMAS IN ARGENTINA

by MRS. JEANNETTE SOLOMON



**W**E NEVER hear Christmas carols played on the streets or on the radio, not even on *Voice of America*. Many times we fail to realize this practice as part of our Christian (Evangelical) heritage. Of course, we do use the translated Christmas carols in our evangelical services in Argentina.

The Argentines usually give gifts on the Twelfth Night as opposed to Christmas Eve or Christmas Day. Some now receive a few items on Christmas, too, but the real celebration is on the 6th of January (dia de los Reyes). Christmas Eve or "Noche Buena" is traditionally spent with relatives and close family.

Very few people use real Christmas trees due to the fact that they are so expensive. If real trees are used, they are small ones used on a table.

The creche or "pesebre" (manger scene) is very important in traditional Roman Catholic homes. There are women in very small humble homes who devote a corner of their living room-dining room-kitchen combination to a very ornate and detailed manger scene complete with Holy family, wise men, camels, mountains, shepherds, animals, lakes, and tree lights arranged to give a lovely effect. In Costa Rica oft times a whole room was devoted to the manger scene.

The Roman Catholic Church usually has midnight mass on Christmas Eve. Our Argentine Churches have their Christmas service on the Sunday prior to Christmas similar to the majority of Protestant churches in the States.

Tradition still is that while we might leave

cookies and milk for Santa's repast at midnight the Argentine children leave their shoes, filled with straw for the wise men's camels, in the doorway. If they have been good little children during the year, the wise men will drop goodies in the shoes, but if they've been bad, there will be sticks in the shoes.

There is an annual Santa Claus parade in Buenos Aires. He obviously cannot arrive by sleigh, so he comes by helicopter, then makes his appearance in a large department store there. To add to the celebration, fireworks are sold and used individually at Christmas and New Years.

It is difficult for me personally to have the same Christmas festive mood in the hot, humid Argentine summer. Perhaps it is a combination of the hot weather, the lack of snow, use of different-than-at home decorations, and inability to duplicate recipes used in the States either by lack of purchasing ability or the fact that date pudding needs cold weather to compliment it. Some of the traditional things are missing and a new culture takes considerable adjustment.

The real true story of Christmas — that God came to live among men — keeps our Christmas spirit and we celebrate with great joy amidst any climate or circumstances. Nothing we do and no matter where we are can change the fact that our heavenly Father gave His Son — the unspeakable gift — and in return asks only that we receive Him. In all of the delights of Christmas nothing can bring more sheer pleasure than sharing the deep and abiding message of the true Christmas.



# A MEANINGFUL CHRISTMAS IN NIGERIA

by REV. ROBERT BISCHOF

THE movement of large groups of people, such as those of the lineage of David traversing to Bethlehem, is repeated again in the crowds of Nigerians parading into the local church areas for the celebration of their Christmas.

The Christmas service doesn't begin until people from all the distant villages have arrived. Early in the morning one can hear the drums beating, then finally the voices of people in song, offering their native Christmas songs relating the Christmas story or singing carols with the rhythm and melody being Africanized in places.

As Reverend and Mrs. Bischof relay the kind of Christmas celebration they enjoyed in Nigeria at Mbororo, they recall it as a most festive day. The local church presents a program of the Christmas Story with the appearance of the Angel to Mary and to Joseph, the journey to Bethlehem, the appearance of the angel to the shepherds, the birth and then the coming of the shepherds and the Wise Men to the place of birth.

The attendance is so great that the service is held out-of-doors and the only stage setting is a shelter built of cornstalks to portray the manger. No lines are memorized but there is a story read and reread and then the actors speak extemporaneously as they feel the action should be.

Their regular attire is so like that of the Bible times that costuming presents nothing of a problem to them. Herod is bedecked in the finest of robes and those portraying Herod or the Wise Men are particularly pleased to depict them and be wearers of their picturesque robes. The shepherds dress in goatskins with their staffs and bows and arrows and dramatically present the appearance of the angel.

The portrayal of King Herod is often quite amusing as he explodes in anger and goes into a rage. Words of praise such as "elephant, leopard, lion" are given to the Nigerian Herod as expressions of praise for his greatness, this being copied from the everyday life of Nigerian chiefs.

A short message of the utmost concern in the program follows the dramatization. In all the service takes around two and one-half hours, but most of the people arrive early to get a seat, so they often sit at least three to three and one-half hours.

After the service homes of friends in the area are visited and the festive meals

are eaten. The following day friends who live further away are visited. The women do not move about visiting but the men have this pleasure. The woman stays at home and gives great energy to the preparing of the Christmas meal. There is always meat on this special day --- sometimes some of the people band together and buy a cow and butcher it for meat. However, there are some less fortunate people who cannot afford to enter into such high feasting and do feel left out.

Some groups play folk games and still others go singing from compound to compound. In Lassa some of the adults race their horses and a large crowd gathers to watch.

Because Christmas comes after the crops are sold there is usually some money for clothing. Although the head of the family is expected to give a new outfit to each member of the family, there is no exchange of gifts and high commercialism as we witness it in the States. There is an undercurrent of excitement over the new clothes for everyone though. Christian husbands really refurbish the family wardrobe at this time. New clothes and headscarfs for the women, new dresses, shirts and pants for the children; and a new outfit for father himself. The wife, too, will buy herself new beads and earrings and sometimes bracelets. The people traveling a long distance to the service carry their new outfits on the long trek and they put the new apparel on when they arrive.

The Muslim custom at their holidays is to give money to whomever comes to the compound and thus the pagan and muslims come to the homes of Christians and expect to receive gifts of money. This presents quite a problem when they come in great number and one month's salary can easily slip away giving to all those who appear.



It is interesting to note that many of the pagan and Muslim people do attend the Christmas services at the church as well as the chiefs of nearby villages. This gives marvellous opportunity for presenting the real meaning of Christmas "That a Saviour was born," showing God's love for all mankind.

In the entire community some of the activities of the Christian Christmas are adopted but sometimes in poor imitation for Christ is not in the Christmas. A big meal is cooked and beer is brewed and drunk. Gifts of clothing are given but favoritism is evident and there is envy and no real joy. And just as there is envy within the polygamous compounds, there is envy of the monogamous compounds for they seem to have a special joy. Just as one wife shares exclusively in her husband's gifts and affections, the Christian is the single entity to share in the great joy of the Christmas spirit. The Babe of Christmas has filled the Christian compound with deep and lasting meaning and try as he might, the pagan cannot imitate this joy. Only Christians can join with happy hearts in singing, "Peace on earth; good will toward men."

Yowal, a pagan observance of the Margi people of Nigeria, was celebrated from time immemorial; however, the Higi people do not seem to have anything like this in their history. During the height of the rainy season the Margi people set aside one day for no other purpose than to have a good time, eat lots of food, visit friends, and make an offering to the spirit of the holy tree or rock or whatever particular object is worshiped. They call it their Yowal. There is no trace of Yowal now where Christianity has come into the areas. Yowal is only celebrated by those who are not Christians.

The Margi people of northern Nigeria have a folk tale on a familiar theme. Long ages ago, God was as close to man as the sound of a quiet whisper. When anyone had need of food, he had but to speak his hunger, and a son of God would place on the near-by mat shelter a bowl filled with porridge. Man had but to eat, cleanse the dish, and return it empty to its place that it might be used again.

But one day a woman, busily gossiping, forgot to cleanse the dish. When a son of God came to fill the dish for another who hungered, he had first to scrape out the dried scraps of porridge. But, alas, the scratches which were made beneath the nails of the son of God, became infected, and God's son died. Angered and saddened, God went far away, and no more could man hope that he would hear a whispered prayer.

## ACTS BEHELD

Catherine Keffer

A world of sin without relief,  
Till God sent down His Dove of peace;  
And at the time of His depart  
The Holy Ghost infilled their hearts.  
Tho' countless ages now have past  
This Church here founded still does last.

An act of God gave us one day  
His church that leads us on the way  
to Glory's home a place to share  
With men whose lives prove that they care  
what Christ, His life gave to declare.

A man named Luke this truth imparts.  
Let all who hear be set apart;  
Till in the fullness of His time;  
We at His feet will stand sublime.

*As a part of a recent teacher training program at Par. Street Church, Ashland, Ohio, the class was asked to submit to a creative urge as each individual was again inspired by the Book of Acts.*

*Out of this special training and study came many fine works of art. This poem seemed especially fitting at this holiday season.*



The folk tale reflects the status of every man, by sin estranged from God. But, then, one night in an angel's song comes the wondrous news that God is here; he is very near.

Lights, trees, decorated store windows, Christmas concerts and radio and TV commercialism noticeably missing call for adjustment for the American in Nigeria — it is a new pace, a different approach, but the same good news first announced in Bethlehem of Judea is told and retold and the joy to the shepherds is "joy to the world, for the Savior reigns." Just as the shepherds responded to the proclamation and went forth to share His glory, His assuring presence is shared with all mankind once again.





# A Time for Renewal

by REV. FRED BURKEY

IN RECENT years, much has been said and written on the subject of renewal in the church. In almost all cases, the apathy of churchmen and the deadness of the church's institutional nature have been exposed for all the world to view.

Many authors such as Keith Miller, Elizabeth O'Connor and Robert Raines, to name a few, are calling the church to new and creative expressions of the "new birth" kind of faith. If the church, as the ministering body of Christ, to move forward toward its scriptural goals, it is apparent that new methods and media of expression and communication must be found.

The Brethren Church is a believers' church. Its membership is composed of professing Christians who have placed their faith in Christ. We profess that we are saved from sin and made holy by faith" yet, generally speaking, the quality of "holiness" must not be very attractive. Each year our members diminish and I am certain that is not due to the "law of diminishing returns." It appears that in the midst of a decadent, pluralistic society the scriptural message of The Brethren Church is not making itself heard.

Certainly part of the blame can be placed on an unresponsive and disinterested world. But how responsive is the world in Paul's day? Or how interested was England when Wesley first began to preach? It was only when John Wesley spent a ten-year quest for a deeper spiritual experience that he began to see real results in his preaching. Indeed, the Wesleyan revival arose as a positive affirmation of scriptural Christianity in the face of the rationalistic and deistic philosophies which characterized the intellectual temper of the eighteenth century.

The Wesleyan revival was innovative. It was only after witnessing the success of Whitefield's open air preaching that Wesley would try it. In his "Journal," Wesley wrote:

"I could scarce reconcile myself at first to this strange way of preaching in the fields of which he set me an example on Sunday; having been all my life so tenacious of every point having to do with decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church."

Using his newly discovered method, Wesley preached over 40,000 sermons, some to over 20,000 people at one time; traveled over 225,000 miles between 1739 and 1791; and was responsible for more converts than anyone knows.

The point is that we need to pump new life into our churches and churchmen! Other faiths and ideologies are on the march. In the November-December 1968 issue of the **International Journal of Religious Education**, a news brief appeared as follows:

"A recent visitor to Communist China reports a 'service of worship' on his plane. The stewardess faced her congregation after take-off and, from the cockpit door, read five or six paragraphs from the scriptures of Mao-Tse-Tung and then led the passengers singing a hymn to Mao before serving tea! Even where the traditional 'religions are discarded or despised,' says David M. Stowe of the Division of Overseas Ministries of The National Council of Churches, 'the dynamics of faith are vividly evident in contemporary life.'"

In the states, the first statement the stewardess makes is: "Would you care to purchase a cocktail?"

The world, just as it is, must be our parish! As we launch a new year, let us move forward with resolve both that our God is truly the Creator and Sustainer of the universe and that we need a deeper, more genuine relationship with him! Today is the day to enter the battle for renewal in The Brethren Church. Pastors and laymen alike must seek renewal . . . then God will thrust us into a new era of mission and ministry in the world.

# HAGERSTOWN HOSTS 150 YOUTH OF THE S.E. DISTRICT FOR THE FALL RALLY ON SATURDAY, NOVEMBER 9, 1968



Hagerstown wins first place in Kitchen Band Competition



Time out for recreation at YMCA

AN arrangement of fun, fellowship, food and inspiration was the order of the day. On arrival, the youth were shown a sound film during registration which was followed by a kitchen band talent hour. Believe me when I say we heard music in the modern mood and out of this world. Ironically the band from Hagerstown came out with top honors and a \$5 reward. St. James came in second with lollipops for all band members. Oh yes, Mt. Olive was honored with sour grapes as third place winners!

An action-oriented phase of the program involved a journey to the YMCA where games and activities were enjoyed by all. Upon return to the church, the district officers were in charge of devotions and district youth business.

(Editor's Note: Nancy Geaslen, secretary of the S.E. District Youth filed the following report of the business meeting:)

"We opened by having the B.Y.C. Covenant, word of welcome and Scripture from Psalms 89:5-7 read by Tracy Wilt. Rev. Glenn Shank led in prayer. Secretary's report and rolleall were conducted and it was decided to

leave our Project goal at \$1,500. St. James volunteered to have our next youth rally. The meeting was closed with the B.Y.C. Covenant. This was one of the best rallies in our district for some time. Thanks to all who helped prepare such a fine program."

In the middle of our arrangement for youth, everyone enjoyed filling their middle with lots of good oven-fried chicken and all the trimmings including ice cream. If anyone went away hungry, it was their own fault for the ladies of the church really had a feast ready and waiting.

The inspiration hour was preceded by a time of hymn singing led by Pastor and Mrs. Benshoff and a French horn solo by Cindy Mellott. Rev. Franklyn Miller, I rector of the Mason-Dixon Youth for Christ, brought a message of inspiration and challenge which was a most suitable closing for a day arranged for the youth of our district. Many youth and adults made the day possible and we trust the program sparked interest to serve Christ through Brethren Youth in an even greater way during the coming year.

— Rev. Dale J. Long  
Minister of Christian Education



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524 College Avenue  
Ashland, Ohio 44805



# New Equipment Ordered

**I**N THE LAST issue of **The Brethren Evangelist** the modernization plan as approved by the Publication Board was announced. We are happy to announce, now, that the equipment has been ordered and some of it will be delivered about the middle of January.

You also noticed that in the plan which was approved by the Board there is to be a sale of Bonds to be offered to members, organizations, and friends of the Brethren Church, in order to finance the program.

These Bonds will return 5 percent interest, payable semi-annually, with principle payment deferred for 5 years to allow the Company to retire present indebtedness. At the end of 5 years the Bonds may be called by the holder or allowed to remain at interest.

You will note on the back page of this magazine a facsimile of the Bond that will be issued. It is hoped that enough of these bonds will be sold to pay for the new equipment and also to pay off the indebtedness that currently exists.

You can help carry on this work. We are not asking for gifts. We are offering you an investment in the work of the Lord; an investment that will pay you back two ways: a five percent return on your money and a much greater return in the satisfaction that you have served your church and through her, your Lord.

Below is an order blank. The bonds are to be issued in denominations of \$500 and \$1000. How many will you take? What will your investment be? Study this invitation. Pray about it! Send in your order!

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CONDITIONS: These Bonds are available to all members, organizations and friends of **The Brethren Church** for the purpose of financing capital equipment for modernizing the printing facilities of **The Brethren Publishing Company** and for retiring present indebtedness. Interest has been set at 5 percent per annum, payable semi-annually. Principle payments will be deferred for five years from date of issue.

F A C S I M I L I E -











